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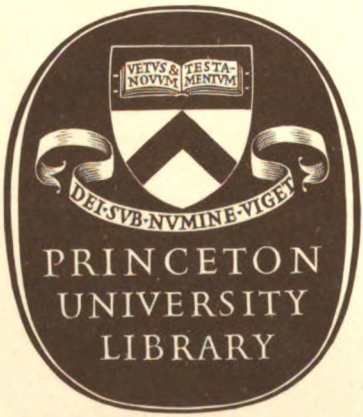

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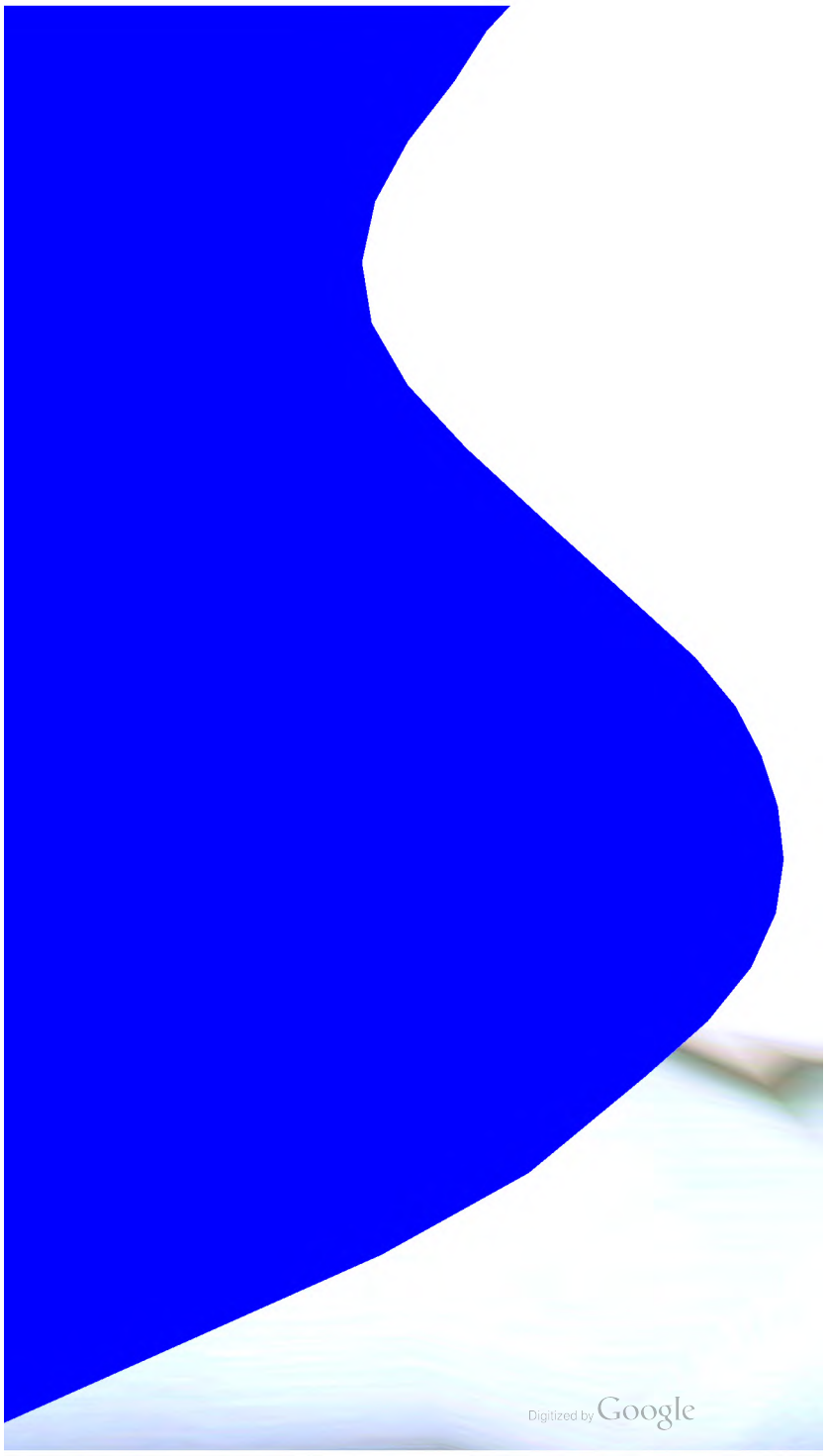
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THE
MONTHLY REVIEW,
For JULY, 1785.

ART. I. *Tranſlation of the Syſtema Vegetabilium*, &c. Concluded. See our laſt.

IN our laſt Review, we gave our decided opinion upon the uſefulneſs of this work; and we added our general approbation of the manner in which it has been conducted. We are now to fulfil our promiſe, of giving an account of the arrangement, the tranſlation, and the accenting of the botanical names, &c.

As to the arrangement, there is no neceſſity for ſaying much. Three things may perhaps ſtrike the Reader at firſt ſight of the work, as being either uncommon or new—The tables, with the indexes, and plates—the generic and ſpecific Engliſh names added to each plant—and the *ſupplementum* of the younger Linnæus.

It appears to us, that giving the tables of definitions, with the plates of the *Philoſophia Botanica*, was a very neceſſary precaution. For as the Lichfield Society did not mean to tread in Dr. Withering's ſteps (for which deviation many reaſons might be given), but adopted, as it were, a new language of their own, it became them, by every poſſible means, to facilitate the underſtanding of their terms: but this could not well be done by any other methods than thoſe which have been purſued. If any ſhould think that this ſwells the work, he muſt recollect that it was a neceſſary evil. But perhaps many botaniſts would wiſh that this part was ſtill more increaſed; for Elmgreen's theſis (i. e. the table of definitions) by no means can be ſaid to comprehend *all* the difficulties which occur. Copious as it may appear to be, room is ſtill left for many additions. Some of the terms, particularly the compounded ones, are wanting: but this is not *very material*, as the compounds we allude to are eaſily underſtood, upon the general principles of the language.

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Giving indexes to the various tables, and especially to the general work itself, must appear to every one to be founded in the utmost propriety. The affixing of English generic and specific names to each plant, in the body of the work, will please some ranks of Botanists; such, at least, as wish to converse in this style, rather than in Latin. Though here we must observe, that it would be advisable, that all should accustom themselves to the Latin name also of each plant, as much as possible, that all parties may unite in this *central* point, the source of all ready communication: and, as the accent of pronunciation is now at length added, this may be acquired with the slightest practice. It were, indeed, to be wished, that more *genera* had received English names. The Society need not have been at any loss in this respect. The illustrious Linnæus encountered the same difficulty, when, from among the great mass of names which were confusedly heaped before him, entirely disregarding all former applications of the name, he boldly selected one for each genus of his own: the mode was justified by its success: and thus, here also, although one name may be common to the species of several families, all confusion might have been easily prevented, by appropriating, with spirit and address, one name to each family. Why may not *carex* claim to itself the name of *sedge? convolvulus, bind-weed? heliotropium, turnsole*?* &c. &c.

Much may be said for the catalogue of English and Scotch names. As many plants are well known by these names †, their place in the Linnæan system will be more readily ascertained by the young student. Linnæus observed something of the same kind in his own work, by giving a table of trivial names, to enable those of the old schools to mix more readily with the disciples of his new institution.

The tables of the Latin generic and trivial names, will be noticed more particularly, when we come to speak of their accentuation.

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* The Society have been a great deal too sparing in affixing English generic names: they mention this omission themselves, and promise to make amends in a future edition. As still, however, they may not do it to the extent of our views, we insert this remark. An English generic name is of great general use; we therefore wish that it were added to every family, to which any English name *can* be affixed.—Mr. Weston's publications would lend them assistance in this respect: many of his names have obtained pretty generally.

† We cannot but think that the insertion of this catalogue renders the list of trivial names in some measure a superfluous labour: but of this more hereafter.

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The introduction of the *Supplementum* of the younger Linnæus, was certainly a very valuable addition. The plants mentioned in this work are distinguished, and separated from those of the *Systema Vegetabilium*, with great propriety. If any one should complain that the plants, being thus separated, are not always referred to their several orders, &c. the fault must be imputed to the younger Linnæus himself, and to his correspondents, who did not attend to this distinction: See his additions to the genus CAMPANULA, where the orders established by his father are totally disregarded. *Ex uno disce omnes.*

II. We come now to make a few remarks upon the translation. In our former criticism, we spoke only in general terms; we may descend at present to a few particulars. And first, it must be allowed, that the translation of the Latin terms is executed in a truly classical and scholar-like manner, with singular brevity, and for the most part with remarkable precision. The Reader may judge indeed for himself, by observing, in the quotations in our former Review, how readily different ideas distinctly arise from the difference of the description. The passages were taken without any view to particular selection.

But while we dwell upon the excellence of the language, who can refrain from turning his thoughts to that great master of the English language, Dr. Samuel Johnson? Surely *ex pede Herculem!* There is sufficient internal evidence of the Society's assertions, in their preface*, that he favoured them with his advice, in the formation of the botanic language. His lending his mighty assistance to this amusing work, gives it singular credit, as indeed it has added substantially to its powers and perfection. At the same time, it may be considered as a lasting token of his attachment to his native spot; not to say a very *useful* exertion (a point always uppermost in the enlarged mind of the great possessor) of those peculiar abilities with which Providence had blessed him. *Useful*—for the language may be looked upon as a model for works of the kind.

The preface gives very full and satisfactory reasons for the mode of analogy upon which many of the terms are constructed, as well as for the retaining of many Latin words, which are presented to us only in an English dress; such as, *spathe*, *panicle*, *silique*, *perianth*, and the like. We would wish every one, who meets with this work, to peruse this preface carefully, before he allows himself to make up his mind upon the subject: it is short, and, without any parade, truly ingenious: it will be

* See also the later newspaper advertisements of this work. "Dr. "Johnson's assistance in the formation of the botanical language, was "one of the last efforts of that great genius."

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very useful to all translators of books of practical science in particular, as it will direct them to frame their terms aright, and will point out to them difficulties and niceties of language, very necessary to be observed, but which, from the prejudice arising from the vulgar use of words, are scarcely ever regarded.

However, in the forming of a new language, it was not to be expected that every thing would be quite complete. Hawk-eyed criticism, hungry after its prey, suffers nothing to escape it. Still, one good arises from this evil disposition; the *acumen ingenii* of authors is roused to every possible endeavour of finishing their works as correctly as possible.

It is somewhat surprising, that so few errors, which can be deemed faults, have obtained in so long, and so nice a work. Perhaps, upon reconsideration, the Society might have been induced to extend their attention to a few particulars, had they been pointed out to them.—As for instance, they might have been led to think, that some of the terms, and specific names, might have been expressed in more proper language. *Torosus, brawny*, scarcely gives us the true meaning of the word.—Thus, in the genus PAPAVER, the first is said to have its capsules *brawny*.—Who would think that its meaning was designed to be, *here and there gibbous with prominent parts?* We should have thought, that rendering it *torose*, or *muscuous*, would have approached nearer to its genuine meaning *. *Squarrosus, ragged*, does not give the meaning which Linnæus affixed to it, i. e. *Squamosus, ex squamis undique divaricatis patentissimis.* No English word comes up to this idea; therefore they should have rendered it, *squarrose*, i. e. *with scales every way divaricated.* A few others of the same kind may perhaps be mended in a future edition. *Cissus vitiginea, wine cissus, Secale cereale*, harvest *secale*, &c. are not, perhaps, such expressive names, as a common Latinist may think were ready at hand. Some of the specific names and terms, &c. perhaps may have been translated rather too literally, as, *recutitus, castratus*, and a few others: but these are trifling among so many: the generality of them are elegantly turned: thus, *Paspalum scrobiculatum, dimpled Paspalum; Swertia dissormis, mis-shapen Swertia*, &c. &c. &c.

We cannot help differing from the Lichfield Society, with respect to rendering the superlative adjective; as, *maximus, lon-*

* See *torosus*, in the table of the definitions. *Brawny* is a word which cannot be traced up to any certain theme; of course it cannot be supposed that it has any defined meaning, but is of various signification. The etymology of the word *muscuous*, and its obvious meaning, *full of muscles*, are apparent to every one; and it is more expressive in the present case. After all, perhaps, *torosus* is a word to which none but itself, *torose*, can be its parallel.

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ſiſſus, &c. and that peculiar compound, the ſuperlative adjective, with *ſub* prefixed, as, *ſub-integerrimus*.

In the common uſe of our language, particularly in Botany, the ſuperlative is uſually expreſſed by *moſt*, *very*, or *quite*, as occaſion requires: thus, marking the difference between two plants, you would ſay, one has a moſt pointed leaf, very narrow leaves, leaves quite entire, &c. &c. &c.—This we muſt ſuppoſe was Linnæus's meaning: he never could mean to affix the *hyperbolic* term *longeſt*, *greateſt*, &c. to any one plant, for this would ſoon have been found repugnant to truth and reaſon; every day furniſhing inſtances of others exceeding it, in the quality ſo expreſſed. The Latin ſuperlative does not *confine* itſelf to any *one* word or meaning in our language;—*longiſſimus* is longeſt, moſt long, or very long; *maximus* greateſt, or moſt great, or very great. But we have juſt ſhewn, that the hyperbolic term, longeſt, greateſt, cannot be uſed with any propriety in botanical deſcriptions. We obſerve, that the Society generally expreſs the ſuperlative by *moſt*, if the word be of two ſyllables, but by the hyperbolic term, if it be of one *. Had *moſt* been *always* retained as the ſign of the ſuperlative, we are not aware that any objection could have been made to it. What if Grammarians aſſert generally, that monoſyllables are not compared by more and moſt; yet if the Society wiſhed to affix any *one* preciſe term for the ſuperlative (not indeed that we ſee any neceſſity for it, as *moſt*, *very*, or *quite*, are all repreſentations of ſuperlative exceſs, and can never be miſtaken), inaſmuch as words of one and more ſyllables, are all to be expreſſed by *one* ſuperlative, we do not heſitate to pronounce in favour of *moſt*, or *very*:—for in no other ſtyle could polyſyllables appear; and monoſyllables themſelves (the hyperbolic term being diſallowed) can lay claim to fidelity and botanical exactneſs, only in this circumlocutory ſtatement of their caſe.

2. But the term *very* was reſerved by the Society to expreſs the ſuperlative, with *ſub* prefixed—as *ſub-integerrimus*, very intire. We are ſorry that our ideas do not accord with theirs in this point; particularly ſo, as they ſeem to pride themſelves in the invention of this term. In the firſt place, the difference between *integerrimus*, *moſt intire*, and *ſub-integerrimus*, *very intire*, is ſo *ſuperlatively* nice, that the Society cannot well expect any but critics to keep it in remembrance. Indeed, they frankly own that they themſelves could not at firſt, "in the firſt pages "of their work."

In peruſing the table of definitions, we thought the Society quite right, in rendering *integerrimus*, very intire: we do not

* We read occaſionally, *moſt long*, &c.

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yet perceive how *sub*-integerrimus can be said to mean, very intire. Our idea of translating scientific terms from one language to another is, where the language into which you translate, has a power of expressing the original term by a word of its own, it should be adopted; but where it has not, it should retain the original word, modified only according to the rules and forms which direct its own construction *. Now Latin words compounded of *sub*, have that force which English terms can seldom reach. The English termination *ish*, gives to positive adjectives having *sub* prefixed, if they end in a consonant, or any the same meaning as the original; thus *suffruticosus* is well expressed by—shrubbyish. But if they end in a vowel, not to mention other cases, *ish* cannot readily be added; here *sub* must be expressed by *nearly*, *somewhat*, &c. as, sub-integer, *somewhat* or *nearly* intire; or else, which for brevity we should prefer *sub* should be retained.—Thus, in the description of the ARETIA HELVETICA, *sub-sessilis* is very properly rendered *subsessile* why then might not *sub* be universally retained? The Glossary having prepared the way with its previous explanation, the words *sub-sessile*, *sub-intire*, or their superlatives *sub-most intire* &c would in a short time, all of them have been in familiar use. We therefore think that this compound, in all its varieties, should be rendered either by—*somewhat*, *nearly*, &c. or by *sub* itself retained. Of these *sub* is shorter, and more expressive.

But again, the Society mean by this term *very*, to say *all but* all but intire, &c. Now *very* does not give this idea; it always implies a superlative excess, but is in itself no definite expression. If a person has been ill, and is nearly recovered, upon being asked how he is, he would answer, 'I am very well again now;' here these words are spoken comparatively with his former condition, not intent upon any particular meaning.—But 'I heard you were sick—No, thank God, I am very well:' here *very* means absolutely well.

We would recommend these matters to the Lichfield Society with a view to their correcting them in a future edition.

III. We come now to the third and last part of our criticism *viz* the accentuation of the generic and trivial names. And here we cannot but applaud the Society, for an attempt novel in its kind, an attempt truly laudable, as well as serviceable. Who that has heard the pronunciation of botanic names from the mouths of unlettered persons, could ever bear the jarring disso-

* On this ground we wish to render *squarrosus* squarrose, *torosus* torose, &c and are advocates for the Society in their rendering *spatha* spathe, *palmæ* culm, &c. &c. &c.

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ance, without wishing for more enlightened times? It was *nodus dignus vindice*; and accordingly the Society interpose to rescue the science from any longer captivity in such barbarous hands. Many and peculiar difficulties attended this attempt; of course, it will be obvious to every one, that this part ought to be received with all possible candour. Thankfully accepting what they have done, no one has a right to grumble at the few errors which remain to be rectified. The learned should rather consider these errors, as calls upon them to contribute their assistance to the correction of them. It is true, that the Society, engaging in such a new exploit, should have been very correct, both in their accenting and printing; or, at least, they should have been careful in adding a table of Errata to *this* part, more than any other: however, let us duly acknowledge what they have given us; and trusting to the emendations of some future edition, consider, with all due patience, that perfection is the daughter of time, of slow growth, but repaying us at length by the force of accomplished charms, and an exact symmetry of most engaging features.

And first, we must own, that we were much surprised, that the botanic terms, the very elements of the science, were not accented as well as the generic and trivial names. The Society should have considered, that as this work was professedly designed throughout, to assist not only the Latin Botanist, but others who have not had Latin opportunities, this difficulty on the very threshold of the science might as well have been removed. We are ready to allow, that very few words can possibly be mistaken; however, for appearance sake, and for the encouragement of beginners, who are not aware of this, and naturally think every thing a difficulty; then, especially, to induce the fair sex to join their comforting and animating steps to ours, this would not have been in any degree a superfluous labour.

There are two sets of names which the Society have accented as they thought they should be pronounced, *viz.* the generic and trivial: the former list is complete, but the latter extremely deficient. Indeed, we cannot conceive with what view this latter table, so very imperfect in itself, was added. If it was designed for the use of the old school *, it was an indulgence

* In their future labours, as they professedly mean to give explanations of the Linnæan system, we would wish the Society to confine themselves to that idea.—*Satis in re unâ consumere curam.*—And as to the little helps which they may wish to add, by way of comfort or lure to those of the *ancient superstitions*, they had better pass them by.—Respectable as many now living are who still adhere to the old discipline,

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gence they had no right to expect, reason and nature pointing to the superior perfections of the Linnæan system; so that now it may be called obstinacy to refuse to accede to it. Did they mean to assist Linnæus's disciples? In no sense can it satisfy their expectations. We leave it to the Society to consider how much more complete their benevolent intentions would have been, had they accented all the generic and specific names in the body of the work. The true accent, meeting the eye at every glance, would soon have taught any diligent person the true pronunciation. At present (at least till another edition appears), we know of no other way to remedy what is wanting, but by having a nomenclator published, with all the generic and trivial names regularly drawn out, and marked with their proper accent. And here we cannot help adding a few words upon the accent which the Society have thought proper to use. In behalf of the many unlatined Botanists, into whose hands this treatise will necessarily fall, we must say that their instruction might have been more particularly considered. We observe that only one accent, ´, is made use of, whether to express a long or a short syllable. Thus the antepenult in *Flávium*, *Cúculi*, *Eleutéria*, is pronounced long; in *Fœnículum*, *Ellísia*, short; yet the same accent is to all. In works of deep research and learning, the dignity of science cannot be expected to listen to all the intreaties which the *profanum vulgus* may sound in her ears; but this cannot be urged here, the whole work professedly holding out a helping hand to the most unlearned. Also, where language proceeds regularly according to general rules, the accent is sufficient to mark the syllable on which the emphasis is to be placed: but in botanical armies, where allies are brought together from all parts of the world, no one language, no one mark, can sufficiently characterise all their names. Dr. Watts, in his little treatise on the art of reading, seems to speak in favour of two sorts of accents; one ´ to mark the syllable whereon the position of the letters directs the stress to be laid, and another ˝ to mark such syllables as have a single consonant following them, pronounced as if it were doubled; as in our word ba˝nish. In this work too, a double accent, ´ and ˝, used throughout *pro re natâ*, might have been of general use: certainly it would have promised to be likely to correct every false pronunciation, and to have preserved the language pure when once corrected.

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discipline, it should be considered that they have no right to be indulged in any matter which retards, or indeed does not promote the progress of the science: but the progress of all science is retarded in the same proportion as encouragement is held out to persevere in error.

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The Society mention a list of authors whom they have consulted, and rules of analogy which they have followed, in ascertaining the etymology and quantity of the words. Whether owing to the inaccuracy of the press, or to some other cause, a few errors have been admitted, which, from our regard to the science, we will point out.

AMETHYSTE'A ought to have been accented upon the penult. All botanical names in *ea* (a few only excepted) have their penult long; for, in fact, they are feminine possessives in εια, formed from nouns in ος, ι, &c. Thus, κυανος, υ, κυανειος, σιδηρος, ι, σιδηρειος, &c. No such word as αμεθυστειος occurs (the possessive of αμεθυστος is αμεθυστινος); but as *Amatheſtyea* is formed after the Greek analogy, its accent should be observed accordingly. This rule extends to all botanical words in *ea*, whether formed from common nouns, or proper names. Being adjectives, their formation and accent of course are the same. So, by one and the same rule, we read *Amethyſtéa*, *Bœkéa*, *Hopéa*, *Marſiléa*, &c.—*Amethyſtea*, i. q. Η Βοτανη η αμεθυστεια, and so of the rest *. A few names ending in *ea*, as we said, are to be excepted, as *A"lcea*, *Azálea*, *Cálea*, *Colútea*, &c. which have the penult short, being written by the Greeks Αλκεα, &c. See CALEA.

A"MYRIS, Gr. αμυρις, *arbor quàm Hieronymo teſte, Latini putantes myrrham dici, unguentum interpretati ſunt.* Faber,—who marks the penultimate short. If derived from μυρον, *unguentum*, the penult of that word being short, *Amyris*, its derivative, should have been marked likewise.

ANA"GYRIS—Labbæus shortens the penultimate; the accent therefore should be upon the antepenult.

A"XYRIS, should have the accent upon the antepenult. The plant *xyris*, Gr. ξυρις, and *anaxyris*, Gr. αναξυρις, have the penultimate short, being derived from ξυω, *s.* ξυρομαι, where the υ is always short. So ξυρον, *novacula*, &c.

BUCI'DA has evidently the penult long. Whatever Linnæus meant by changing Browne's name of *Buceras* into *Bucida*, we know not. The etymology of *Bucida*, *bos* and *cædo*, shews that the accent should be upon the penult.—*Bucida, qui loris bovinis cæditur.* Faber.

CA'LEA.—This is one exception to the rule about nouns ending in *ea*. See *Amethyſtea*. Here the penult is short; for Dioscorides writes the word καλεα. The accent therefore is on the antepenult.

CARDA"MINE, should have its accent upon the antepenult; for it is in fact a Greek adjective, i. q. Ποα, η καρδαμινη.

* See Appendix to Labbæus's *Indices Catholici*, p. 144. where this derivative is very satisfactorily explained.

Now,

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Now, usually speaking, Greek adjectives, ending in ινος, have the penult short. We may add, that Faber shortens the penult. Common pronunciation makes the penult long: that is, the unlearned principally do so; but ought *they* to take the lead any longer in this matter *?

CARYO'TA should be accented upon the penult—*Græcè enim*, καρυωτης, or as Dioscorides has it, καρυωτις.

CE"DRELA, should be accented upon the antepenult; for it is either *per apocopen*, for κεδρελατη, *cedrus magna*, or a diminutive from *Cedrus*; in either case the penult is short.

CICHO'RIUM. The Society are wrong in their accent, and in their spelling it, *cichoreum*. Græcè, κιχωριον. Thus both Linnæus and Murray have it.

ELA"TINE, antepenacute. See CARDAMINE.

ERY"THRINA, antepenacute. See CARDAMINE.

FAGA'RA, should be accented upon the penult. The name is given us by Avicenna; most probably, therefore, a Persian name; certainly Oriental. But as it is formed after Latin analogy, as, *avara*, *amara*, &c. &c. the penult should be long.

GRIE'LUM, Gr. γριηλον, Dioscor. of course has its accent upon the penultimate.

GUARE'A, an Indian word, formed after the Greek analogy, γαυρειη—of course has the accent on the penult. See AMETHYSTEA.

HALO"RAGIS, antepenacute; for it is a word formed from ἁλς, *mare*; and the second aorist of ρηγνυω, *frango*, which is short. Forster coined this word, but he should have written it *Halorrhagis*. But there is no end of complaining of botanical names being formed upon wrong etymology, and with wrong gender, and wrong spelling †.

HELICTE'RES—

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* *Alsine* is accented by the Society, very properly, upon the penult; being formed from a contracted noun αλσις, εως, εϊ, its possessive is properly αλσιυη; but it is written αλσιυν.

† As to etymology, the Society themselves have fallen into an error of this kind with respect to the word Thália. They rightly say, that if formed from the muse of that name, it would be pronounced Thalía; but they add, improperly, 'as Linnæus ascribes it to *Thales the philosopher*, we have marked it Thália.' Now Linné does not form it from Thales the philosopher, but from a *German physician*, *Johannes Thalius*. Thales, the philosopher, is declined Θαλης ητος. Had Linnæus intended him the honour of this name, he would have written it Thalesia, or Thaletia. So Halesia was a name given by him to a plant, in honour of Dr. Stephen Hales. Still, however, could it be proved that Linnæus meant the philosopher (which the *Critica Botanica* asserts he did not), it would still be Thalía;

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HELICTE'RES—penacute—Græcè enim, ἑλικτηρες.

HERACLE'UM—penacute—Græcè Ἡρακλειον.

HEUCHE'RA—penacute—As παν∂ηρ, παν∂ηρος, forms the Latin word *panthera*, and κρατηρ, *crateră*; so botanic names ending in *era* should have their penult long, being formed by the same rule.

HIPPO"PHAE—antepenacute. We are at a loss to account for the Society's writing it *Hippophæ*. Pliny makes mention of two plants, one Hippophyes, s. Hippophaes, and another Hippope.—Why Linnæus adopted Hippophae we know not. It is evidently a Latin word, formed immediately from the Greek ἱπποφαη, could such a word be found (Dioscorides has it ἱππεφαες, perhaps properly ἱπποφυες.—*Planta equorum naturæ accommodata, unde nomen accepisse dicitur.* Plin.) Or, rather, Linnæus's mistake about *neurada* (see NEURADA), warrants us to suppose, that seeing the word *Hippophae*, the ablative of *Hippophaes*, he used it as a nominative.

HYPE"RICUM—antepenacute. The word *Hypericum* having so long enjoyed its accent upon the antepenult, nothing should have been allowed to have wrought a change, but some unavoidable necessity: but no necessity can be pleaded here. When it is penacute, it is written *posticè* υπερεικον; so Nicander has it. But Dioscorides and Theophrastus both write it υπερικη, which amply justifies our laying the accent upon the antepenult. Labbæus also accents it in this manner. As to that *Hallucinatio Linnæana*, deriving it from υπερ and εικων, it is not to be regarded.

I'SATIS, antepenacute; for Faber, Labbæus, Smetius, and all authors, shorten the penultimate.

LIME'UM, penacute. Limeum, i. q. *venenatum*, *à* λοιμος, *pestis*. Faber (most probably it is an error of the press) lays a long accent upon the first syllable only; but as it evidently bears marks of its Greek parentage, λοιμος, ȣ, λοιμειος, a long accent should be upon the penult.

MA"LACHRA, antepenacute. Pliny calls a gum, which exudes from one of the Persian trees, among other names, *Malachram*, s. *Maldacon*. *Maldacon* is evidently from the Greek μαλθακος, *mollis*. Some commentators imagine that *Malacha* should be read for *Malachra*, from the Greek μαλαχη, *à* μαλασσω, *mollio*. In *prose*, a vowel coming before a mute and a liquid, is usually short; so, *cerebrum*, *celebris*, &c.

MARSILE'A, penacute. See *Amethystea*

Thalia; for he must have so written it, under the supposition of its being a contracted noun, Θαλης εος ει. As it happens, the Society's accent is right.

ME-

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MELA"STOMA, antepenacute; for στομα has its penultimate short.

MORI'NA, penacute. Tournefort introduced the name in honour of his friend Morin. It is formed upon the Latin analogy: but adjectives in *inus* have their penultimate long, unless they be nouns of time or matter; for distinction, therefore, it should be penacute. No argument can be drawn from the word *Mo"rini*, a people of Gaul, as that word is of different origin.

MYRI"STICA, is printed with two accents, but is a word antepenacute.

MY"RSINE has no accent; it should be upon the antepenult. See CARDAMINE. Not to mention that the Greek tragedians always use it so.

NAUCLE'A, from its obvious derivation, should be penacute.

NEU'RADA—Pliny uses this word as an accusative case of *Neuras*. Linnæus, *ex nimiâ incuriâ*, made *Neurada* a nominative case. *Neuras*, Græcè νευρας, νευραδος; but nouns ending in ας, αδος, increase short in the genitive; therefore it should be antepenacute.

OEDE'RA, should be penacute. See HEUCHERA.

OMPHALE'A, Gr. ομφαλειος, *ab* ομφαλος, *umbo*—of course penacute. See AMETHYSTEA.

ONOCLE'A, penacute. Gr. ονοκλεια. Dioscorides.

PE'GANUM, antepenacute. Gr. Πηγανον. Faber has the penultimate short.

PENTHO'RUM, penacute. It is derived from πεντε, and ὡρα. *A fructûs figura, quasi quinque turres referentis—in quinque thecis echinatis stellatim dispositi.* Gronovius. But, according to Hesychius, ὡρα sometimes is used in the sense of φυλακτηρια, s. προβληματα.

PROSERPINA'CA, penacute. Words in *aca* are synonymous with those in *ata*. Thus *portulaca*, i. q. *portulata*, i. e. *portulas referens*. Faber.

SARA'CA. Kleinhoff introduced this word, forming it, perhaps, from the Indian word *Sari*. As therefore it seems to proceed from a Latin source, like *Proserpinaca*, &c. it should be penacute.

SARO'THRA, penacute. Græcè enim Σαρωθρον.

SECURIDA'CA, penacute—i. q. *securidata*, *securim referens*. See PROSERPINACA.

These are the principal errors, which struck us upon perusing the generic names.—Some few others, perhaps, deserved notice, *Capura*, *Fusanus*, *Iresine*, *Menais*, *Pandanus*,

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dunus, *Polypranum*, *Samyda*, *Sophora*, and *Veronica* *, &c. But as we cannot ascertain their etymology, upon grounds sufficient to contradict the accent which the Society have affixed, we pass them over: only adding, that the ascertaining of their etymology would be a valuable acquisition, and therefore we would recommend the study of them to the learned *amateur*.

As to the list of trivial names, as it falls so very short of being a complete catalogue, we shall not enter into any particulars about it. Suffice it to say, that one manifest impropriety strikes us, upon the perusal of it, respecting that numerous tribe of words ending in *oides*. All these words are compounded of *εἶδος*, *forma*, of course all have their accent upon the penult. *Oi* is not to be pronounced as a diphthong, but marked with the dialysis ¨; thus Exacöides, Hieraciöides, &c. The Society have observed no rule in accenting these words: the accent is sometimes placed upon one letter, sometimes upon another. Their derivation being uniform, their accent of course should be so too.

Having our expectations raised to no common pitch, with respect to the future publications of this learned Society, we cannot conclude, without adding our warmest wishes for their success, and thanking them for the assistance which they have so ably given, in the present instance, to the cause of English Botany.

Art. II. *Bibliotheca Topographica Britannica.* Continued. 4to. 1s. See Review for March.

TWO Dissertations, by Mr. Pegge, form the *twenty-first* number of this work: they were originally addressed, as private letters, the first to Dr. Frederic Cornwallis, the other to Dr. Egerton, when respectively bishops of Lichfield. In the former we have a short history of Eccleshall manor and castle in

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* As Veronica has so long enjoyed its accent upon the antepenult, perhaps, at all events, it may as well be retained. Possibly Linnæus's papers, which have been lately purchased by Mr. Smith, might set us right. Many have asserted that it is a perverse reading of the word Vetonica, or Betonica. Labbæus probably marked the penult long, not considering it as a name of a plant, but, *Tabella in quâ Christi Domini pergentis ad crucis supplicium, divino miraculo expressa effigies effermatur, quæ asservatur et colitur Romæ in ecclesiâ S. Petri. Vece ut quidam volunt formatâ ex vera Icon.* See Dufresne's Glossarium. Does the shape of the corolla, &c. warrant the application of this etymology?—If it could be properly ascertained to be formed from this root, it should, without doubt, be written, in spite of usage, Veronica. We are strong advocates for the good old proverb, It is never *too late* to mend.

Staffordshire;

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Staffordshire; in the latter, a brief account of Lichfield House in London.

Eccleshall probably derives its name from *ecclesia*, or *church*. In Domesday book it is written *Ecleshale*; in an instrument of the year 1151, *Ecleshala*: so that the above seems a more natural etymology, than to deduce it, as some have done, from an eagle, *quasi* Egle'shall. The manor is said to be very extensive. The castle had been so greatly injured during the civil wars, that for some years after the Restoration it was merely fitted up as a farm-house, until bishop Lloyd repaired the remains, and added other buildings, in 1695; since which time it has been the constant place of residence for the bishops of the diocese. The grove is thought to have been added by Dr. Hough. Tradition says, the trees were all planted by that great prelate's own hands. There is nothing particularly interesting or curious in the account; and we rather wonder that the editor, who has not generally been defective in this respect, hath furnished us with no views of this castle, in its ruinous, or in its more improved state.

The other article affords very little farther information, than that there was formerly an habitation in London belonging to the bishops of this diocese, called Litchfield-house: it appears to have been anciently in the *city*, and afterwards removed by bishop Meyland, or Mulent, about the year 1260, to the Strand; which is said to have been demolished by the duke of Somerset, *temp.* Edw. VI. to make room for *his* (then) new building.

The number which follows *, carries us back to Croyland-abbey, a favourite subject with our compiler. The first article in it is, 'An English collection of the antiquities of Croyland Abbey, made by Ar. servant to Margaret, countes of Richmond, brought downe to 1 Hen. VIII.' This person seems to have been one John Walcott, Ar. who was one of the jurors, appointed under a commission of Hen. VII. to ascertain the boundaries of the lands and manors. We have here a brief history of this famous monastery through succeeding reigns, from its foundation to the year above mentioned. This short tract is followed by accounts of relics, writers, privileges, manors, arms, &c. Among the reliques, we are told, was St. Bartholomew's thumb, which the duke of Benevento gave to the emperor Henry, and the emperor to Turketyl, afterwards abbot of Croyland. The king of France is also said to have presented to the said Turketyl some of the Virgin Mary's hair, kept in a gold box. The longevity of some of the monks, if we might trust the relation, is remarkable: 'Five of them, it

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is ſaid, died neere together, within the ſpace of three years, *viz.* Clarembauld, Swarting, Brun, Aio, and Turgar; of whom Clarembauld was 168 years old, Swarting 142, Turgar 115, and the other two not much younger.'

The principal part of this number conſiſts of two diſſertations, by Mr. Eſſex; which are ingenious and entertaining. The firſt preſents us with obſervations on the *triangular bridge* of Croyland; improperly, as it ſhould ſeem, termed a *bridge*, ſince no carriage or horſe could paſs over, or foot paſſenger walk with convenience. This writer ſuppoſes, 'it was intended for the ſupport of a triangular ſtone croſs, on a pedeſtal of the ſame form, ſet up at that time to anſwer two purpoſes; firſt, to mark the ſpot, which in all their charters was the place from whence their bounds were meaſured; ſecondly, for a market-croſs; which buildings were generally raiſed on high ſteps.' It ſeems, however, now to be uſed as a kind of bridge. The other diſſertation contains obſervations on the church and abbey *. Mr. Eſſex has, with great attention and exactneſs, endeavoured to form ſome juſt idea of each, by what might be gathered from hiſtorical accounts, and from the preſent remains and ruins. From theſe, at beſt but very imperfect data, he annexes a plan of the church, and alſo of the buildings and offices belonging to the abbey. Theſe latter muſt have been very extenſive, as, beſide the number of monks, lay-brothers, and ſervants, conſtantly reſident, we are told, of upwards of 100 monks of other monaſteries, who all, when they came, had a ſtall in the choir, a ſeat in the refectory, and a bed in the dormitary; beſide which, they often entertained many ſtrangers; and they were no leſs famous, it is added, for their learning than their hoſpitality: a very moderate ſhare of learning might, however, render a man, or a place, famous in thoſe dark and ſuperſtitious times. *John Wiſbech*, abbot of Croyland, in 1470, is ſaid to have erected convenient apartments in Buckingham college, now St. Mary Magdalene's, Cambridge, for the ſcholars of this houſe to ſleep and ſtudy in; and near that ſpot the monks ſent from hence by *Jeffrid*, in the year 1111, read public lectures in grammar, logic, rhetoric, divinity, &c.—Annexed to this number, are ſome additional leaves for the eleventh number of this work, together with another copy of the Croyland boundary ſtone, which has occaſioned ſo much altercation.

The number which next preſents itſelf (*viz.* xxii.) is of a much larger ſize than the former; it contains alſo a variety of entertainment and inſtruction, for which the Public are indebted to the Rev. Sir John Cullum, Bart. F.R. and A. S. S. who with great

* † Vid. Review for Feb. 1784, p. 110.

attention

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attention and accuracy here gives, *The Hiſtory and Antiquities of the Pariſh of Hawſted, Suffolk*; being himſelf rector and patron of the church, as well as lord of the manor. A ſhort extract from the Author's *Advertiſement* will enable our readers to form a notion of what may be expected from this volume. After ſome ſenſible and modeſt remarks, it is added 'He is certain, however, of his deſign, which is that of contributing his pittance towards the innocent amuſement and happineſs of ſome of his fellow-creatures. To this purpoſe, he has not contented himſelf with tracing the revolutions of property, with drawing out genealogies, and giving a liſt of the rectors of the church; but has interſperſed, wherever he was able, ſketches of ancient life and manners; happy, if in his rambles and reſearches as a topographical hiſtorian, he can allure into his company the moral philoſopher, and make him the aſſociate of his journey.'

The diſtribution of his work is allotted in this manner: 'The firſt place was thought due to natural hiſtory; the ſecond was aſſigned to the church; the third and fourth to the proprietors of land, and its cultivation.'

Under theſe general diviſions, Sir John proceeds to amuſe and inform us by ſuch accounts as relate to us and our anceſtors, as Engliſhmen, which renders his volume the more remarkable: for he tells us, when entering on the fourth chapter, which treats of the value and cultivation of land, &c. 'This village exhibits no traces of any entrenchment or fortification, either Britiſh, Roman, or Daniſh; nor of any military road paſſing through it; it could never boaſt of a caſtle, immortalized by its ſieges, or the brilliant atchievements of its poſſeſſors: no teſſelated pavement, military weapons, or pot of ancient coins were ever diſcovered in it. Its humble hiſtorian, he adds, in reſpect to this part of his ſubject, muſt be contented to record the revolutions in its culture, the employments of the farmer, and the labours of the horſe and ox. Nor does he diſdain this ſurvey and delineation of rural life,

Hanc olim veteres vitam coluere Sabini,
Hanc Remus et frater; ſic fortis Hetruria crevit
Scilicet, et rerum facta eſt pulcherrima Roma.' *Virg.*

Out of the many paſſages which occur for agreeable or uſeful obſervation, we muſt ſatisfy ourſelves with gathering merely a few here and there for the reader's notice. To aſſiſt us in forming ſome notion of the manners of ancient years, the author has recourſe to a number of old wills, from which he inſerts ſeveral extracts. He particularly takes notice of the form in which they begin, by a ſolemn commendation of the ſoul to God; or, according to the ſuperſtition of the times, alſo to ſaints and angels: 'It ſeems as if we now thought that theſe were the effuſions of an exceſſive devotion. Even a biſhop can now make his will, without mentioning

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mentioning the name of God in it: while by a ſtrange perverſeneſs, a treaty of peace between two belligerent powers, which they and all the world know is nothing but a rope of ſand, begins, "In the name of the holy and undivided Trinity."

Theſe wills carry us back to the year 1300, or ſomewhat earlier; though they are chiefly of a later date. They ſeldom omit a bequeſt to the high altar for tithes forgotten or negligently paid; and alſo a ſum for what they called an "obyt for my ſowle." To the firſt, ſeldom more than 3*s.* 4*d.* ſeems to have been left, ſometimes only 12*d.* For the latter purpoſe, the ſums are 10*s.* 16*s.* or 20*s.* and theſe were then conſiderable; though it appears odd, and almoſt ludicrous, at this day, to read, 'Item, I give to Alice Stuarde, my god-daughter, to the preferment of her marriage, vj*s.* viij*d.*' or, 'to *Sir William Sebotſm, parſon of* Hawſted, xx*d.* to Richard Borle, gentylman, a black coat; to eleven poor houſeholders in Hawſted xj*s.*' But theſe gifts were of ſome conſequence, when one hundred marks (or 66*l.* 13*s.* 4*d.*) was thought an ample fortune for a gentleman's daughter; as appears to have been the caſe by the will of Roger Drury, Eſq. dated in 1493. If any one of the young ladies, to whom this donation was ordered, became a nun, ſhe was then only to have ten marks, or 6*l.* 13*s.* 4*d.* the ſum, Sir John ſuppoſes, which religious ſocieties uſually received at that time for the maintenance of a young woman during her life. In the will of Sir William Drury, dated in the year 1557, about ſixty years after the former, among a very great number of other particulars, we find, "And I will and geve to Dorothee Drurye, my daughter, for thadvauncement of her marriage, *two* hundred *pounds*." Beſide the alteration which years might have made in the value of money, this gentleman appears to have had larger poſſeſſions than his anceſtor. The firſt of the above wills begins in the following manner: "I, Roger Drury, of Hawlſted, in the com. of Suffolk, Eſquer, beyng in hole mende, and beleyving as God and the church wuld I ſhuld—make my teſtament in this wyſe," &c. The moſt ancient of theſe memorials relates to Cecilia, the widow of William Talmache, who gave name to a manor here: ſhe died in 1281, 'and left her ſon William, and Gilbert de Melton, chaplain, executors, the latter with a legacy of liii*s.* iiij*d.*' Her will is not extant, but the ſtate of the chaplain's receipts and expences, fairly written, being in the poſſeſſion of our author, he collects from it ſeveral particulars, both of the will, and of the religious cuſtoms of the times. Among other articles relative to the funeral, we find ſuch as theſe: "A pair of ſhoes to a prieſt for aſſiſting Gilbert the chaplain in celebrating maſs for the lady's ſoul, ij*d.* to Henry Belcher, of Bury St. Edmund's, for fiſh and herrings, ix*s.* for pikes and eels *(piks et anguillis)*, xxvi*s.*

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for cups and diſhes, &c. xiv*s.* vij*d.* *ob.* for rabbitts, xij*s.* for meat *(carne)*, xx*s.* for poultry *(volatilibus)*, iij*s.* in part; for xvj geeſe, iiij*s.* viij*d.* for wine, xxxiij*s.* vj*d.* for waſtle bread (which was one of the better ſorts), to make morterels, by mingling the former with milk, ij*d.* for beer for the burial, xix*s.* xj*d.* Beſide this expence for the feaſt on the occaſion, proviſion alſo was made for clothing a number of people. The charge in different articles for embalming and adorning the body, afford a ſtriking inſtance of the coſtly extravagance of funerals at that time: the bills relative to it, Sir John obſerves, amount to vj*l.* v*s.* iiij*d.* Now this year (1281), which was not a cheap one, the higheſt price of wheat was iiij*s.* viij*d.* a quarter. Rating it therefore at the average price of iiij*s.* vj*d.* this embalming coſt as much money as would purchaſe about xxviij quarters of wheat, which at this time are worth about lx*l.* Two hundred maſſes were to be celebrated for the lady's ſoul, the ſtipend for which was xxxiij*s.* iiij*d.* The purchaſe of a maſs was *two-pence*; a maſs and a ringing, three-pence.'

In the deſcription of Hawſted church, having mentioned the handſomely embattled ſteeple, our author adds, 'At one of its corners is an iron weather-cock, which has ſolicited the electric ſhock for centuries; but the fabric ſtill remains entire; and I cannot help obſerving, that if modern philoſophy did not ſeem to aſcertain the power of iron rods to conduct the lightning, I ſhould almoſt doubt the fact; for there is another fact that appears to warrant a different concluſion; and this is, that almoſt every country ſteeple, excluſive of its weather-cock, is furniſhed with ſeveral iron rods that are let into the ſtone-battlements to ſtrengthen them; theſe rods ought to conduct the lightning into the buildings, and ſhatter them to pieces: ſtill, however, theſe buildings brave the tempeſt, and ſtand unſtricken for ages.'

Sir John does not approve the practice of having the ten commandments, Lord's prayer, &c. painted on the walls of our churches: it might, ſays he, be convenient, formerly, when prayer-books were not ſo common; but now it ſcarcely anſwers any other purpoſe than to diſfigure the walls, by being generally ill executed, and becoming obſcure. He alſo expreſſes his diſlike of the bones, death's heads, &c. which are ſo often ſcattered around the memorials of the dead: 'I could wiſh, he ſays, to ſee all ſuch repreſentations and emblems baniſhed from ſepulchral monuments; they are diſagreeable objects in themſelves, anſwer no purpoſe of morality, and ſeem not conſiſtent with the ſpirit of Chriſtianity, which never paints death in frightful or diſguſting colours.'

In the liſt of rectors, we find Joſ. Hall, A. M. Dec. 2, 1601, who was afterwards well known for his writings and his ſufferings: he reſided for a time in this pariſh: within theſe few years,

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years, we are told, there was in the parſonage-houſe, a plate of lead with this motto, ſaid to have been his: *Imum nolo. Summum nequeo. Quieſco.*

The manor of Hawſted is traced through the different families of *Fitz Euſtace*, Middilton, Talmache (of which lord Dyſart is the preſent repreſentative), Bokenham, Clopton, Drury, Cullum, in which laſt the property now reſides. The account is attended by genealogical tables of the three laſt families, and interſperſed with a number of agreeable obſervations. It appears that in the reign of Edward III. one of the tenants of this manor held a meſſuage, with 30 acres of arable land and paſture, at the yearly rent of xx*s.* and iiii*d.* for what was called *offering ſilver* at Chriſtmas, beſide one cock and two hens; he was alſo to mow the lord's meadow for four days, and to be employed as head reaper in the harveſt: another held a meſſuage and three acres, at the yearly rent of iii*s.* and a hen; he was to mow xi days, and reap four for the lord. All their rents in money amounted to ciiii*s.* iii*d.* The mowing days were forty-two; reaping days 60; the offering ſilver was xviii*d.* beſides one cock and xviii hens: when they mowed the lord's meadow, they were to have one buſhel of wheat for bread, and vi*d.* for drink, and one whole day's produce of the manor dairy for cheeſe.

The name of Drury became extinct in Hawſted, by the death of Sir Robert in 1615. He appears to have been a liberal and charitable man; among other inſtances of which, particular notice is taken of his patronizing the celebrated Dr. Donne. Of his two children one died an infant; the other, Elizabeth, reached only her fifteenth year, in 1610; ſhe was a beautiful and amiable young lady, of very promiſing hopes. The portrait here given of her, in a reclining poſture, is very pleaſing: it is taken from an original picture in the poſſeſſion of Sir John Cullum, at the foot of which are inſcribed the well known lines, mentioned by the *Spectator*, N° 41. as Dr. Donne's deſcription of his miſtreſs, inſtead of the departed daughter of his friend:

"—— Her pure and eloquent blood
Spoke in her cheeks; and ſo diſtinctly wrought,
That one might almoſt ſay her body thought."

Dr. Donne celebrated this lady's memory in other poems, and was, Sir John ſuppoſes, with great probability, the author of the Latin epitaph on her monument in Hawſted church, together with one on her father's tomb. Tradition relates, that this lady was deſtined for the wife of prince Henry, eldeſt ſon of James I. She is ſaid to have been a great heireſs, and their ages not unſuitable.

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Among the ancient records belonging to this family, one is a licence obtained from Pope Alexander VI. in 1501, for a chapel in the houſe, ſtill called, *The Place*, where they reſided. In this licence mention is made of a *portable or moveable altar*, at which, it is ſuppoſed, maſſes might be celebrated in any apartment of the houſe; and to which ſometimes very diſtinguiſhed privileges were annexed. We are told that Baldwin, abbot of Bury, in the time of the conqueror, brought one of them from Rome, well furniſhed with relics, at which, ſo long as the convent preſerved it entire, maſſes might be celebrated, though the whole kingdom lay under an interdict, unleſs the pope interdicted that by name. One of theſe implements is in the poſſeſſion of Mr. Fenn of Dereham; it is here very exactly delineated, and an engraving is added for the farther ſatisfaction of the reader.

We paſs by the particular and amuſing deſcription which Sir John gives of *the Place*, or Hawſted Hall: among the *emblems with mottos* which adorned one of the cloſets for the uſe of a lady, we obſerve ſuch as theſe: "A monkey ſitting in a houſe window, and ſcattering money into the ſtreet." Motto; *Ut parta labuntur*; deſigned as a warning againſt covetouſneſs and unjuſt gains. "A painter having begun to ſketch out a female portrait." Motto; *Dic mihi qualis eris?* A hint, ſays Sir John, to female vanity. "A human tongue, with bat's wings, and a ſcaly contorted tail, mounting into the air." Motto; *Quo tendis?* intended to reprove and reſtrain the extravagancies of that unruly member. "A man endeavouring to light a candle at a glow-worm." Motto; *Nil tamen impertit:* ridiculing idle ſchemes and fruitleſs labours. "A bird thruſting its head into an oyſter, partly open." Motto; *Speravi et perii.* "A boar trampling on roſes." Motto; *Odi profanum vulgus:* a reproof to thoſe who deſpiſe what is really beautiful becauſe it is common; or, perhaps, as Sir John ſeems to think, repreſenting a ſenſual voluptuous perſon, contemning and trampling on elegant and virtuous pleaſures. "A tree with ſickly leaves, and a honey-comb at its roots." Motto; *Nocet empta dolore voluptas.*

The hiſtory of agriculture, particularly as relative to this village, employs a conſiderable part of the volume. The different prices of grain, the progreſs of huſbandry, the rewards of labour, &c. &c. afford an agreeable and inſtructive amuſement. In 1243, wheat ſold in England at 2*s.* a quarter; in 1286, at 2*s.* 8*d.*; in 1288, it ſunk to 1*s.*; and in the north and weſt parts, even to 8*d.* In the year 1281, the price at Hawſted was from 4*s.* 3*d.* to 4*s.* 5*d.* This was a year of moderate plenty: regarding this therefore as a kind of ſtandard, Sir John proceeds to obſerve—'Suppoſing 4*s.* 6*d.* to be about the mean price of a quarter

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a quarter of wheat, and 4*d.* a year's rent of an acre of land, the disproportion between the produce of the land and its rent is almoſt incredible; for if (as I ſuſpect) an acre produced in general only 1½ quarter, it would, if the ground was cropped only two years together, give the huſbandman thirteen times the rent of his land one year with another; a profit which the beſt farmers, in the preſent ſtate of improved agriculture, can rarely, I believe, reach. That lands ſhould be thus rated, can only be attributed to the frequent and almoſt entire failures of their crops, unknown in modern times, in well-cultivated countries; and which muſt have been owing to an ill-managed huſbandry, that ſunk entirely under an unfavourable ſeaſon.——Not that we are to imagine that good huſbandry was not then known; for ſome writers, even before this period, have ſhewn the contrary; but to know and to practiſe are very different things. Are there not invincible prejudices, even in this enlightened age, with which agriculture has to contend? In how many parts of this iſland do turneps ſtill remain unhoed?'

In this year, 1281, the price of a bullock was 8*s.* 6*d.* of a hog, 2*s.* 6*d.* of a pig, 6*d.* of threſhing a quarter of wheat, 3*d.* of barley 1½*d.* of peaſe 2*d.* of oats 1*d.* a man's wages for cutting fire-wood for two days was 4*d.* which, ſays Sir John, ſeems great pay. A carter was allowed for his Eaſter-day's repaſt, 1*d.* another had four buſhels of *ſilgo* (a kind of light and white wheat) for ſix weeks work of various kinds; and a girl for winnowing corn, and keeping the young heifers, geeſe, and poultry of the manor, for fourteen weeks, one quarter of the ſame grain. A ſervant, called a *Daye*, that is, probably, a day-labourer, or days-man, had 12*d.* for the ſame employment, from Michaelmas to Eaſter.

Tuſſer, a Suffolk farmer in the ſixteenth century, who wrote in verſe a treatiſe on huſbandry, divides the corn-harveſt into ten equal parts; and Sir John obſerves concerning it: 'The tenfold produce of the ſeed ſown is about the average of modern crops; ſo that, in this reſpect, agriculture has been much the ſame for two centuries. The great advantage which the farmer of the preſent time has over his predeceſſor in the ſixteenth century, is derived from turneps and clover, which are cultivated in ſome parts, and beans in others; ſo that, ſtrictly ſpeaking, a good farmer's arable land is ſcarcely ever fallow, or unprofitable to him; whereas, in the old huſbandry, the land, every third year, when it did not bear corn, bore nothing.'

Our author having remarked on the ſtate of things in former periods, proceeds to take notice of more modern methods and improvements. Among other ſubjects he does not neglect to ſpeak of the *Suffolk Punches*, 'not made, he obſerves, to indulge the rapid impatience of this poſting generation; but for

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draught they are perhaps as unrivalled as for their gentle and tractable temper: to exhibit proofs of their great power, *drawing matches* are sometimes made, and the proprietors are as anxious for the success of their respective horses, as those can be whose racers aspire to the plates at Newmarket.'

We can add little more, than that the Appendix to the volume bestows a few pages on Hardwick, an estate extraparochial, and indissolubly annexed to the manor of Hawsted. Several little particulars here inserted, farther manifest the attention of our author to topographical and natural history. The principal mansion, *Herdwick* Hall, is the present residence of Sir John: the family seem, for some time, to have deserted the ancient seat, *Hawsted Place*; but since *we are* thus brought just to mention it again, we will finish this article, by taking notice of one small apartment which belonged to it, and was called the *smoaking room*. 'There is, says Sir John, scarcely any old house without a room of this denomination. In these our ancestors, from about the middle of the reign of queen Elizabeth, till within almost every one's memory, spent no inconsiderable part of their vacant hours, residing more at home than we do, and having fewer resources of elegant amusement. At one period, at least, this room was thought to be the scene of wit; for, in 1688, Mr. Hervey, afterwards earl of Bristol, in a letter to Mr. Thomas Cullum, desires "to be remembered by the witty *smoakers* at Hawsted." Sir John adds in a note: 'If modern houses have not a room of this sort, they have one, perhaps several, unknown to the ancients, which is a *powdering room* for the hair.'

This twenty-third number contains, beside the two engravings above mentioned, one of Hawsted church, and another of ancient seals. The price is nine shillings.

*** Several more Numbers of this work are published, which we have not yet had an opportunity of perusing.

ART. III. *Memoirs of the Protectorate House of Cromwell*; deduced from an early Period, and continued down to the present Time. Collected chiefly from original Papers and Records: with Proofs and Illustrations: together with an Appendix: and embellished with elegant Engravings. By Mark Noble, F. S. A. Rector of Baddesley Clinton, and Vicar of Packwood, in Warwickshire. 8vo. 2 Vols. 12s. boards. Baldwin. 1784.

THIS curious and elaborate work consists of two grand divisions. First, CROMWELL, and the immediate progenitors and descendants of his family. Secondly, Its alliances and collateral branches.

Our Readers will form some idea of the nature and extent of this performance from a general view of the contents.

PART

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PART I. *Sect.* I. Contains the origin of the family of Williams, called afterwards Cromwell; and their hiſtory from Glothian, lord of Powis, who died about the æra of the Norman conqueſt (1066), to Morgan Williams, great great grand-father to the protector.

N. B. *Mr. Noble hath copied a very curious pedigree, in which this deſcent is deduced, drawn up in the year* 1602, *by order of Sir Henry Cromwell, the grandfather of the protector, and which is now in the poſſeſſion of the Miſs Cromwells, his lineal deſcendants.*

Sect. II. Hiſtory of Sir Richard Williams, alias Cromwell, Knt. great-grandfather to the protector, and that of his younger children.

His military ſkill and gallantry ſo diſtinguiſhed him, that he became a great favourite with Henry VIII. who rewarded him with grants of eccleſiaſtical lands, to a prodigious amount. This gentleman, by advice of the king, added the name of Cromwell to that of Williams: and this was done alſo by way of reſpect to his relation the earl of Eſſex. The original name was at length loſt in the adopted.

Sect. III. Hiſtory of Sir Henry Williams, alias Cromwell, grandfather to the protector, with that of his younger ſons and their deſcendants.

He was knighted by queen Elizabeth in 1563: and on account of his vaſt wealth, and the liberal uſe of it, he was commonly called the *golden knight*. He married the daughter of Sir Ralph Warren, by whom he had twelve children. The eldeſt of whom we have an account of in

Sect. IV. Hiſtory of Sir Oliver Cromwell, knight of the Bath, eldeſt uncle of the protector, with that of his wives and younger children, and their poſterity.

He was of the oppoſite party to his nephew, and was a great ſufferer from his inviolable attachment to the royal cauſe.

Sect. V. Hiſtory of Henry Cromwell, eldeſt ſon of Sir Oliver, and that of his deſcendants.

He was alſo very active for the royal party; and, like his father, ſuffered greatly for his loyalty.

Sect. VI. Hiſtory of Henry Cromwell, eldeſt ſon of the laſt Henry (who again took the name of Williams), and was, for his adherence to Charles II. to have been created knight of the Royal Oak, if that order had been eſtabliſhed.——He died in conſequence of the ſevere mortification he received from not carrying his point at an election for the county of Huntingdon.

PART II. *Sect.* I. Contains the hiſtory of Robert Cromwell, the father of the protector.

He was the *ſecond* ſon of Sir Richard Cromwell, and married the daughter of Sir Richard Stewart of Ely, deſcended, though very remotely, from the royal houſe of Scotland, to which her ſon Oliver was afterwards ſo great a ſcourge.

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Sect. II. History of the protector.

The Memoirs of this illustrious usurper are chiefly confined to the more private scenes of his life; before he appeared on that more ample theatre of public business, where he astonished the world, and created himself "*everlasting fame.*"

'It has been absurdly supposed,' says our author, 'that this very extraordinary person's life was spent in a perfect inactivity, or, what is worse, debauchery; until the time that men begin to form thoughts of retiring from the busy scenes of life, and spending the remainder of their days in ease and privacy; when his genius broke out with such radiance, as in the end extinguished even majesty itself.

'Oliver, the only surviving son of Mr. Robert Cromwell of Huntingdon, was born in St. John's parish in that town, April 25, 1599, and was christened at the same church the twenty-ninth of the same month; he received his baptismal name from his uncle and godfather, Sir Oliver Cromwell.

'His father was extremely careful of his education, and when very young put him under the tuition of the Rev. Mr. Long, of Huntingdon, but soon removed him to the care of Dr. Beard, master of the free grammar school in that place, who was a very learned and sensible person; what proficiency Oliver made under this gentleman is very uncertain, some say very great, others scarce any; perhaps a medium is nearest truth.

'He is generally represented at this age as of an aspiring, stubborn, obstinate temper, by which he incurred the correction of his father, who was severe with him, and the flagellation of Dr. Beard, who exceeded, on that account, the discipline usual to young gentlemen of his birth and expectations.

'His enemies also paint him, at this time, as the terror of the neighbourhood, by his depredations upon orchards and dove-houses, and which they magnified into the greatest of crimes; but it only shews what thousands of other sprightly boys are, a disposition prone to playfulness and mischief.

'There are several circumstances given relating to Oliver, which have been supposed prognostications of his future greatness; they have a tradition at Huntingdon, that when king Charles I. (then duke of York) in his journey from Scotland to London, in 1604, called in his way at Hinchinbrooke-House, the seat of Sir Oliver Cromwell; that knight, to divert the young prince, sent for his nephew Oliver, that he, with his own sons, might play with his royal highness; but they had not been long together before Charles and Oliver disagreed, and as the former was then as weakly as the latter was strong, it was no wonder that the royal visitant was worsted; and Oliver, even at this age, so little regarded dignity, that he made the royal blood flow in copious streams from the prince's nose: this was looked upon as bad presage for that king when the civil wars commenced: I give this only as the report of the place; this far is certain, that Hinchinbrooke-House, as being near Huntingdon, was generally one of the resting-places when any of the royal family were going to, or returning from the north of England, or into, or from Scotland.

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'It is more certain that Oliver averred, that he saw a gigantic figure, which came and opened the curtains of his bed, and told him that he should be the greatest person in the kingdom, but did not mention the word king; and though he was told of the folly as well as wickedness of such an assertion, he persisted in it; for which he was flogged by Dr. Beard, at the particular desire of his father; notwithstanding which, he would sometimes repeat it to his uncle Stewart, who told him it was traiterous to relate it.

'Whilst he was at the free grammar-school at Huntingdon, according to annual custom, a play was acted; the comedy of Lingua was chosen; and nothing would satisfy him but the part of Tactus, one act of which, where a crown and other regalia are discovered, particularly affected him.

'From Huntingdon grammar-school he was removed to Sydney-Suffex college in Cambridge, April 23, 1616; if we believe Mr. Hume, "his genius was found little fitted for the calm and elegant occupations of learning, and consequently he made small proficiencies in his studies;" and sir William Dugdale says, "he threw himself into a dissolute and disorderly course of life, being more famous whilst there for foot-ball, cricket, cudgelling, and wrestling, than for study, and being of a rough and blustering disposition, he acquired the name of royster;" however, as these gentlemen are very far from having that impartiality towards this character which every historian ought, we must give them latitude; it is far from being improbable that he was fonder of active amusements than of learning; but it is certain, that instead of totally neglecting his studies, that his tutor, by discovering the bent of his disposition, had address sufficient to persuade him to become a proficient in the Latin language; and Mr. Waller assures us, that he had a good knowledge of the Greek and Latin histories; nor must it be forgot, that he ever patronized men of learning and science; and that Dr. Manton assures us, that he had a very valuable and well-chosen library; all which does not seem to lead us to suppose him averse to learning, or that he was without a competent share of it himself, making allowance for the short time he remained at college; for scarce a single year had elapsed after his going there, before his father died, who leaving him an estate of only about two or three hundred pounds per annum, charged with his mother's jointure, and probably saddled with a considerable sum to pay off part of the fortunes of his sisters; Mrs. Cromwell prudently determined to take him from the university, and his exravagant turn might, perhaps, contribute to fix her resolve.

'The death of a prudent father was a severe loss to young Oliver, for the necessary severity of the parent restrained, though it could not conquer, the levity of a youth of strong ungovernable passions; which bar being taken away, he fell into all the dissipation of a young heir, unheedful of the tender intreaties of a good mother.

'The juice of the grape, and the charms of the fair, with an habit of gaming, are said to have ingrossed his mind, instead of attending to Coke upon Littleton, and law reports, which he was sent to study at Lincoln's-Inn, soon after his return from Cambridge; and thus, says Sir Philip Warwick, "the first years of his manhood were

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were spent in a dissolute course of life, and good fellowship, and gaming."

'From the gay capital he returned a finished rake to the place of his nativity; here, if we believe his enemies, he followed his vicious courses; the taverns were the chief places of his residence, but his rude and boisterous behaviour prevented his equals consorting with him; for he could ill brook contradiction at any time, and much less now, when he had not learned, or did not think it worth while to practise deceit; he was, therefore, obliged to take up with less creditable companions; who, if they did not fall into his sentiments, were sure to feel the weight of his arm, and receive a severe discipline from his usual weapon, a quarter staff.

'This conduct, say they, with forgetting to pay his reckoning, made him an unwelcome visitor, even to the publicans; nor were the young women less fearful of him, from the rude incivilities they received from him.

'Let his professed enemies be credited, and it will appear that he had no guard whatever upon his actions at this period, neither considering time, person, or place; he entirely lost the love of his worthy godfather and uncle, Sir Oliver Cromwell, who had ever behaved to him with the greatest regard, and who had assisted his education, by having him learnt the polite accomplishments of dancing, music, &c. with his own sons; yet young Oliver could not help indulging his relish for *fun*, at the risk of his total displeasure.

'Finding that his expensive manner of living could not be supported by his fortune, and that his behaviour had lost him so valuable a friend as his uncle Sir Oliver; he began, before he was quite of age, to listen to the admonitions of a fond and venerable mother; he saw the folly of having lavished away great part of his property, and from ideas of this kind he was naturally led to those of a more material sort; he began to feel a compunction for the crimes he had committed; he determined, therefore, not only to part with his foibles, but to correct his manners; his resolution, perhaps, was sudden, which made the reality of his repentance suspected; but from perseverance in well-doing, his reformation became to be looked upon, as it ought to be, sincere; this recommended him to the notice of many worthy persons, and particularly the orthodox clergy, who spoke of this transition from vice to virtue, as extraordinary; he now attended divine service regularly in his own parish church, renounced his former vicious companions, and with them his extravagancies.

'This alteration in his conduct won him many and great friends; his relations, the Hampdens and Barringtons, interested themselves in his fortunes, and by their influence he obtained an alliance with a lady of the name of Bourchier, and what was wanting in personal attraction, she compensated for by the fortune she brought him, and by her virtue and great good sense: at the time of this his marriage he was just turned twenty-one; a proof that his gaiety did continue but a short time; and his settling part of his paternal inheritance upon her showed that he had not spent it, as some imagine; indeed there was not time scarcely for him.

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'Whether he had exceeded his annual income, or from some other cause now unknown, is uncertain, but he endeavoured to better his fortune, by annexing his maternal uncle, Sir Thomas Stewart's, estate to his own, even in the life-time of Sir Thomas; it is not unlikely that he had asked of that gentleman a liberal supply, and "finding that by a smooth way of application to him he could not prevail, he endeavoured to lay hold of his estate, representing him as a person not able to govern it;" which he did by petitioning his majesty to grant him a commission of lunacy; but the king dismissed the petition as ill-founded.

'This, as might be expected, highly provoked his uncle Stewart; but that gentleman, through the intreaty of Oliver's mother, and his other uncle, Sir Oliver Cromwell (who was now reconciled to him), with the assistance of some of the clergy, not only forgave the injury, but in the end left him heir to his estate; the annual amount of which was between four and five hundred pounds.

'It is difficult to gain the happy medium; from a debauched life, Oliver fell by degrees into another extreme; the quickness of his transition from vice to virtue, and the rigidness of his manners, had recommended him to the notice of the sour and austere non-conformists, particularly their preachers, who weaned him from the established church.

'He now took to a stricter course of life, which he daily increased, till his mind seemed wholly bent to religious subjects; his house became the retreat of the persecuted non-conformist teachers, and they shew a building behind it, which they say he erected for a chapel, where many of the disaffected had their religious rites performed, and in which Mr. Cromwell himself sometimes gave them some edifying sermons. From his strenuousness in their cause, he was soon looked upon as the head of that interest in the county; and he often interested himself warmly in their behalf, by attending Dr. Williams, bishop of Lincoln, and importunately desiring some mitigation for such of the non-conformist preachers, who had fell into trouble, he regarding them as suffering persecution for conscience sake.

'As the nation was extremely dissatisfied with the court, he, as a champion against it, obtained a seat for the borough of Huntingdon, in the third parliament of king Charles I. which met January 20, 1628; he has been greatly blamed for the acrimony he shewed against popery and prelacy at this time; but upon a candid examination, the latter part of the charge at least will not be found true.

'Upon the very impolitic dissolution of this parliament, he retired to Huntingdon, and more than ever espoused the cause of the disaffected; his over-heated enthusiasm disturbed his mind; Dr. Simcott, his physician, assured Sir Philip Warwick, that Mr. Cromwell, his patient, 'was quite a splenetic, and had fancies about the cross in that town; and that he had been called up to him at midnight, and such unseasonable hours very many times, upon a strange phantasy, which made him believe he was then dying.'

'It is much to be wondered at, that the ministry, who must be well apprized of his sentiments, should make him a recorder of Huntingdon, in the new charter which was granted to that corporation in 1630,

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1630, jointly with Thomas Beard, D. D. (his old master) and Robert Bernard, Esq. and also with them a justice of peace for that borough.

'Huntingdon, however, soon became disagreeable to him; his uncle, Sir Oliver Cromwell, was eminently loyal, and he had influence enough to keep the corporation of Huntingdon so likewise; which, with his quarrel with Dr. Beard for precedency (and as most say, his embarrassed fortune), made him determine to leave a place in which he saw himself eclipsed in riches by his uncle, and his consequence impeached even by Dr. Beard.

'Whether he was at this, or any former period, concerned in the brewing business, is difficult to determine; many of his enemies lampooned him for it in his life-time, but as Heath, one of his bitterest enemies, assures us that he never was a brewer, we may, I think, take his word.

'Be that as it may, he did not think it beneath him to commence farmer at St. Ives in Huntingdonshire, where he went upon leaving the place of his birth.

'This mode of living was not suited to his turn of mind; too much of his time was spent with his servants in prayer; and which, with his little knowledge of the business he was embarked in, there is reason to believe, made him by no means a gainer by the change of his condition; this, together perhaps with the damp situation of the place (which did not suit his constitution), made him resolve upon leaving St. Ives.

'It must not be forgot, that whilst he resided here, he seemed more than ever to be touched in his conscience for several of his vicious courses, and particularly gaming, declaring his willingness to return any one the money he had won from them; and he actually did so to a Mr. Calton, whom accidentally meeting, he desired him to go to his house, where he paid him thirty pounds, which Mr. Calton had formerly lost to him, saying, he had obtained it in an unlawful manner, and therefore could not, without sinning, detain it longer.

'He probably quitted St. Ives with some reluctance, as he seems to have been well esteemed here, and to have formed some friendships, which he remembered with pleasure when he became a sovereign: he also appears to have regularly attended the public worship of the established church; but there is some reason to suspect that he was by no means pleased with the clergy; he likewise was very active in attending to the parish affairs, whilst he staid at this place.

'After a residence of about five years at St. Ives, he disposed of his lease, and went to Huntingdon again, I should suppose, the latter end of the year 1636, as he had a child baptized there in February, 1636-7.

'In the following year (1638) he so strenuously opposed the scheme of draining the fens of Lincolnshire, and the isle of Ely, which were undertaken by the earl of Bedford and others, under the royal sanction, that by his plausibility, activity, and interest at the meeting held at Huntingdon, he obliged the proprietors to drop their intention; and though the scheme was vastly beneficial to the country, yet,

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yet, as it was extremely unpopular (particularly amongst the commonalty), it gained him a vast accession of friends, and procured him the title of 'Lord of the Fens.'

'As the same reasons still remained to make Huntingdon disagreeable to him, he not only determined to leave that town, but even his native country itself, to enjoy that liberty of conscience which was denied him in his own.

'With this design he went to London, and embarked with many other gentlemen of fashion, several of whom were of far better fortune than himself, particularly his cousin Hampden, in order to sail for New England, in America, which was then the retreat of the disaffected and persecuted non-conformists, where they found a shelter from archbishop Laud's impolitic and cruel severity.

'But his intention of leaving the kingdom was prevented by the government, which was jealous at so many subjects transplanting themselves; a proclamation was therefore set forth, forbidding any to leave the island without a royal licence; and as this was found insufficient, an order of council was set forth, commanding "the lord treasurer to take speedy and effectual course for the stay of eight ships, then in the river of Thames, prepared to go to New England," and "for putting on land all the passengers and provisions therein, intended for the voyage:" in one of these vessels was Mr. Cromwell, with all his family, who with him was obliged to disembark.

'Disappointed in his intentions, he retired to his native county, and resided at one of the estates his uncle Stewart had left him, in the isle of Ely, but at what particular place it is now difficult, perhaps impossible, to determine.

'Whilst he was in the isle he was at the highest pitch of enthusiasm; his mind, disengaged from every thing but religious melancholy, heightened by dissatisfaction to both the religious and civil establishments of the kingdom, and constantly reflecting upon some disappointments in his fortunes, rendered him gloomy to the extreme; the foibles of his youth were swelled by his imagination into the greatest of crimes: in a letter to Mrs. St. John, his cousin, dated Ely, the 13th of October 1639, he thus expresses his compunction for his former offences: "You know what my manner of life hath been, O! I lived in, and loved darkness, and hated the light; I was a chief, the chief of sinners. This is true, I hated godliness, yet God had mercy on me."

PART III. Memoirs of the protector Richard, and the history of his lady, and their descendants.

At the restoration he retired to Geneva; but afterwards lived in Paris in private lodgings, and in the most obscure part of the city. He also assumed a borrowed name, and was reduced to great straits. In this situation he continued until the year 1680, when he ventured to return to his own country, and chiefly resided at a house near the church, in Chesshunt, a few miles from London, where it is supposed he had an estate. Here he lived, some report, under the name of Wallis, but more are of opinion that he assumed the name of Clark. He was unknown, except

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except to a few friends, as he aſſiduouſly courted privacy and retirement. He always avoided, even in the company of his moſt intimate acquaintance, to hint at any thing that bore a reference to his former elevation: and Dr. Watts, who ſometimes viſited him, ſays, that he never knew him even glance at his former rank but once, and that very obſcurely, and at a diſtance. His daughters behaved in a cruel and undutiful manner to him, for which they were very ſeverely reprehended in open court; and a decree granted in his favour againſt their unjuſt and unnatural claims. He was a man of great piety. He died at the very advanced age of eighty-ſix, in the year 1712.

The daughters of Richard Cromwell ſold the family-eſtate to Sir William Heathcote, for nearly 35,000*l.* and Mr. Noble, though he juſtly cenſures them for their ſhameful uſage of their aged parent, yet ſays, 'it ſhould, however, be remembered, to their honour, that they were kind to all thoſe of their relations that were in indifferent circumſtances during their lives, and bequeathed to each a legacy at their deaths.'

The following anecdote is pleaſant: 'A gentlewoman,' ſays our author, 'much in years, acquainted me that ſhe was with thoſe ladies at a watering-place, when a rude perſon wiſhing to inſult them, ſaid, "Ladies, your grandfather was hanged." To which one of them inſtantly replied—"but not till he was *dead*."'

PART IV. *Sect.* I. Hiſtory of Henry Cromwell, lord lieutenant of Ireland, youngeſt ſurviving ſon of the protector.

Sect. II. Hiſtory of major Henry Cromwell, only ſon of the lord lieutenant, who left deſcendants.

Sect. III. Life of Richard Cromwell, ſon of Major Cromwell.

Two of this gentleman's children are now living, *viz.* Miſs Cromwell, and her ſiſter Letitia. They are in affluent circumſtances, and are highly eſteemed by thoſe who have the honour of their acquaintance. They formerly reſided at Little-Birkhamſted in Hertfordſhire: but now live at Hampſtead, near London.

Sect. IV. The life of Mr. Thomas Cromwell, another ſon of major Richard Cromwell.

This Thomas Cromwell was in a humble ſituation indeed for a deſcendant of a man who once gave law to Europe: he was no other than a grocer on Snow-Hill, London.—He hath a ſon now living, called Oliver, an attorney of diſtinguiſhed probity, and in extenſive practice.—This Mr. Oliver Cromwell and his ſon (an infant) bearing the ſame memorable name, are the only *male* deſcendants, now living, of the Protectorate-houſe.

The *Notes and Illuſtrations* which follow the Memoirs, are very

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very copious; and contain much curious information. They are extracted from *State Papers*, *original letters*, &c. &c.

The second volume contains genealogical and historical Memoirs of the families allied to, or descended from the Cromwells; with a catalogue of such persons as had been distinguished by their offices and great employments under the protectorate. We can only give the names of the families; referring the Reader, who wishes for further information, to the work itself.—St. John—Neale—Barrington—Masham—Everard—Hampden—Knightley—Pye—Trevor—Hammond—Hobart—Dunch—Bromley—Palavicini—Ingoldsby—Stewart—Wauton—Desborough—Lockhart—Whetstone—Jones—French—Wilkins—Ireton—Bendysh—Fleetwood—Cleypole—earl of Fauconberg—Rich—Russel—Reynolds—earl of Howard—Frankland—Major—Hewling.

In the *catalogue* of such persons as were raised by the Cromwells to great employments, we have some brief accounts of Thurlow, the protector's secretary—the privy counsellors—members of Cromwell's house of lords—speaker of his house of commons—commissioners of the great seal—president of the high court of justice—judges of the upper bench—barons of the exchequer—protector's sergeants—attorney general—solicitor—serjeants at law called by the protector—titles conferred—great officers under Richard, with such persons as he raised to honours—speakers of Richard's house of commons—gentlemen knighted by him—knights created by Henry Cromwell, the lord lieutenant of Ireland.

In a work of this nature, as we expected nothing of what hath of late been affectedly called the "DIGNITY" of history (that is, history on the stilts of declamation), we were not at all disappointed, nor in the least displeased in finding nothing but a plain and accurate account of facts. We looked for minute information; and this work amply afforded us the gratification we desired. We admire not the fastidious taste, which can only be pleased in one line, or with one style of composition; and can heartily forgive the historian who writes for the understanding more than the fancy; and who possesses more of the antiquary than of the orator.

ART. IV. *Curialia:* Or, an historical Account of some Branches of the Royal Household, &c. &c. Part II. By Samuel Pegge. 4to. 5s. Nichols, &c. 1784.

IN the Review for July 1783, p. 16. our Readers will find some account of the first part of this work: It seems to be the author's intention to pursue his researches through other departments of the royal household. If the employment boasts no

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no great utility, it is at leaſt innocent; it may afford a little amuſement to moſt perſons to trace cuſtoms and forms, whether now laid aſide, or ſtill prevailing, to their riſe and inſtitution. Mr. Pegge, in his introduction to this volume, ſays with great propriety: 'I beg it may be underſtood, that in theſe diſquiſitions, I do not aim at innovation, or the reſtoration of ancient cuſtoms; neither would I be thought to inſinuate any comparative ideas between the preſent and former ſtate of things:—but, above all, I ſhould be very ſorry to give the ſlighteſt offence to any gentleman, or body of gentlemen, in the royal houſehold, and more eſpecially to the ſovereign; the deſign extending no farther than merely to ſhew what were the manners of the court in remoter ages, and the primary nature of offices and employments in the regal eſtabliſhment, which are now ſo much altered in their complexion and features, by time, and by change of habitudes.'

The preſent memoir is addreſſed to the Preſident of the Antiquarian Society: it relates to the *King's honourable band of Gentlemen Penſioners*, from its eſtabliſhment to the preſent time. The date of its inſtitution is here fixed, *A. D.* 1509, the firſt year of Henry VIII. This demi-military corps conſiſted of fifty *Spears*, or *Men of Arms*; each *Spear* was to be attended by a *Page*, a *Couſtill* (demi-lance or ſervant) and two Archers, and alſo to have two *double* (or large) *horſes* at the leaſt, for himſelf and his *Page*; for the ſupport of all which each was to have a daily pay of *three ſhillings* and *four pence*. They were ſometimes called *Gentlemen of the Axe*, as they carried *battle axes*. A number of them were to attend on the King in *quarterly waiting*, and at particular ſeaſons all were to be preſent, as in public proceſſions, and the like ceremonial occaſions. Our Antiquary purſues the hiſtory of this band, and the changes it underwent, with minute exactneſs, through different reigns. We are told, 'that it was a ſeminary from which were derived ſtateſmen, and men of eminence in various departments; ſeveral, he ſays, may be traced, who aroſe to high employments, and one indeed (Sir Chriſtopher Hatton) became ultimately *Lord Chancellor*.' It does not, however, appear, that there was any particular advantages in this inſtitution for forming them to fill ſuch places. Queen Elizabeth was very exact in the choice of theſe and other officers about her court; and as an inſtance of her *nicety*, ſhe is here ſaid to have rejected one perſon who offered, becauſe *he wanted a tooth*. In *her* reign a *table* was provided for the Gentlemen Penſioners, which, in the following, ſeems to have been commuted for *board-wages*.

By Charles II. this band was reduced from *fifty* to *forty*: it has now, we are told, 'long been an inactive body, merely appertaining to the King's domeſtic dignity, though liable to be called

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called into field attendance. Five appear every *levée* day, and every *drawing-room* day in the *presence chamber*, and stand to their arms when any of the royal family pass through. When his Majesty goes to the *Chapel*, also, or when addresses are presented to the throne, &c. the twenty gentlemen in *quarterly waiting* appear ranked in their proper order. One official circumstance on the part of this band, 'not, says Mr. Pegge, the least ancient, or the least honourable branch of their duty, is, that they have a prescriptive right to carry up the royal dinner on coronations, without exhibiting any claims, as others do, who often contend for the performance of similar offices on such occasions.' At royal funerals these *Pensioners* attend, having their *axes* reversed. It appears from a petition, which they presented to the House of Commons, in consequence of Mr. Burke's proposed Reform-bill, that when the proper deductions are made, of tax, uniform dress, &c. each pensioner receives the net annual sum of *seventy-six* pounds. What other perquisites or emoluments accrue from the office, we are not told. Though it now appears with no great lustre, it has formerly been, says Mr. Pegge, *the most splendid branch of the* royal escorte.

Art. V. *The History of France, under the Kings of the Race of Valois*, from the Accession of Charles the Fifth, in 1364, to the Death of Charles the Ninth in 1574. The Second Edition *, with very considerable Augmentations. By Nath. William Wraxall, Esq. 8vo. 2 Vols. 12s. bound. Dilly. 1785.

THE many additions made to this work since its former appearance, intitle the present republication to a notice not due to new editions, in common, that the Public may be apprized of the improvement it has undergone. It is on this account, that in the Advertisement prefixed, we are informed that its original title of *Memoirs*, is altered to *History*; and because the dates of transactions are now every where supplied. The principal additions are to be found in the notes, which contain, not only information, by supplying circumstances omitted in the text, but interesting amusement, as those circumstances include many personal anecdotes. Under Charles IX. a great portion of the work is new, and this reign is crowded with the daring intrigues of his mother Catherine, and the Guises; and every where stained with bloody transactions. The Author, at the conclusion of his advertisement, confesses his consciousness 'that he owes it to himself, though *not* to the Public, to complete the history of France to the extinction of the family of Valois, in the person of Henry III. brother and successor of Charles IX.

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* For the former edition, see Rev. Vol. LVI. p. 113.

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The present work ends in 1574. That event took place *only* about fifteen years afterward, in 1589.' But what does this confession amount to? It certainly affords no reason to account for not fulfilling what he owed, no less to the Public than to himself: for the acknowledgment that *only* fifteen years remained to complete the history of the house of Valois, rather adds to our surprise that such a remnant of the history should be neglected: A circumstance of irregularity is also observable in the execution of the work; for the many quotations from French historians are given sometimes in English, and at other times in French, without any translation, and without any obvious reason for this distinction. But as every English reader may not be a French scholar, a work put into his hands as an English work, ought to be uniformly intelligible to him.

The period of French history comprised in these volumes is well known; but the researches of the Author may undoubtedly furnish some circumstances that are new to the general reader. From among the anecdotes in the notes, we shall present our Readers with one, which, being characteristic of the ignorant superstition of the age, may serve to abate our surprise at the inhumanity with which a zeal for religion inspired the Catholic votaries. After the memorable massacre of the Hugonots, during the decline of the King's health, La Mole, and the Count de Coconas, two favourites of the Duke of Alençon, the King's brother, who leaned toward the Hugonots, were arrested. In the house of the former was found a little waxen image, the heart of which was pierced through with a needle in many places; and it was pretended that this image represented the King, whom La Mole had devoted to death by the force of enchantments, while he, on the contrary, declared the intention of the charm was to gain the affections of a lady to whom he was fondly attached. Mr. Wraxall adds,

'All the French historians relate this story, and it is mentioned in nearly similar terms by De Thou, by Mezerai, and by Davila. This last writer speaks of La Mole and of the Count de Coconas in terms of equal detestation and contempt. "Bonifacio, Signore della Mola," says he "huomo di poca levatura, ma ripieno di pensieri misurati e vasti; et Annibale Conte di Coconas, Bandito Piemontese." With respect to the figure of wax, found in the possession of La Mole, it was a characteristic of the age, which was infected to the greatest degree with a belief in magic; a species of madness which did not terminate till towards the close of the reign of Louis the Fourteenth. A priest, named Des Eschèles, who was executed about this time in the "Place de Greve" at Paris, for having had a communication with evil spirits, accused near twelve hundred persons of the same crime. Catherine of Medicis was peculiarly credulous on that point, and always carried about her person cabalistical characters, written on the skin of an infant born dead. Several talismans and amulets

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amulets were found in her cabinet after her death, and she consulted an astrologer on the fortunes of all her children. Favin, in his history of Navarre, relates a curious anecdote upon this subject. "The Queen," says he, "having early applied to a magician to know the destiny of her sons, he made her see in a magic mirror the number of years that each would reign, by the number of turns which they made. Francis the Second, Charles the Ninth, and Henry the Third, passed successively in review before her: she even saw Henry Duke of Guise, who disappeared on a sudden; and Henry the Fourth, who made twenty-four turns. This prediction and apparition increased her original aversion to the King of Navarre."—Cosmo Ruggieri, of whom mention has been made, was sent to the gallies; but Catherine soon after liberated him from that state of servitude and punishment, to make use of the secrets which she supposed him to possess, and he died in high repute at Paris, under Louis the Thirteenth's reign, in 1615.'

Those who profess to discard human reason in the concerns of religion, must be highly edified by the complexion which it wore in the court of Charles IX. where no traces of reason were to be found!

Art. VI. *The Scripture Lexicon:* or a Dictionary of above Three Thousand proper Names of Persons and Places mentioned in the Bible; with the Etymon or Derivation, and the Description of the greater Part of them, divided into Syllables, with their proper Accentuations. Together with the Explanation of many Words and Things in the Bible which are not generally understood. 8vo. 3s. 6d. sewed. Johnson. 1784.

NOTHING more clearly betrays a deficiency in classical education, or more exposes a public speaker to contempt and ridicule * than a corrupt accentuation of the names of persons and places that occur in antient writings, and more particularly in the Holy Scriptures. It is so offensive to persons of correct judgment and taste, that they are as much shocked by it as a delicate ear at a discord in music. How disgraceful to a clergyman, and what ignorance doth it discover of the original, to read *Bér-nice*, instead of *Ber-ní-ce*; *Eú nice*, instead of *Eu-ní-ce*; and *Cý-rene*, *Có-losse*, *Cæ-sá-ræa*, *Gé-th-se-mane*, instead of *Cy-ré-ne*, *Co-ló-sse*, *Cæ-sa-ræ-a*, and *Geth-sé-ma-ne*: or *Já-irus*, *Aristó-bulus* and *Antipá-ter*, instead of *Ja-í-rus*, *Aristobú-lus*, and *Anti-pater?* And yet this absurd and corrupt mode of pronunciation is too common; especially (we are sorry to add) among the Dissenting ministers, from the too great neglect of

* We have heard of two preachers, the one a Methodist, and the other a Baptist, who got nicknames from a blunder in accenting Nicodemus and Caiaphas. The one was called Dr. Nicódemus, and the other Mr. Cajáphas.

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proſody in their ſchools and academies. This is a very eſſentia defect in education; and it cannot be rectified too ſoon or to ſedulouſly. How common is it to hear *Attali'a* pronounce *Atta'lia*, and Ca'n-da-ce ſometimes Can-da'-ce, and ſtill more corruptly, *Can-dace?* But perſons more guarded, and better informed, are yet very apt to blunder in another proper name which occurs in the Acts of the Apoſtles. *Æ'neas*, who was healed of a palſy by St. Peter, is generally called, like the Trojan Prince, *Æne'as*. But the accent is wrongly placed on the penult; for the *Æ'neas* of the Scripture is Αινεας with a ſingle *epſilon*, but the Æne'as of Virgil is Αινειας with a compound, and therefore of courſe the ſecond ſyllable muſt be long.

If correctneſs be (as it undoubtedly ought to be) the aim of a public ſpeaker, or a reader of the Holy Scriptures, he muſt carefully attend to theſe diſtinctions; and there is no publication that we recollect better calculated to facilitate his acquaintance with the pureſt and beſt eſtabliſhed inſtitutes of accentuation than the *Catholici Indices* of Labbe, reviſed and augmented by *Leedes*, and printed for Rivington, in 1751.—*N. B.* A new edition of this valuable work is much wanted.

To the Engliſh ſcholar, who wiſhes to form a habit of juſt pronunciation, particularly of the appellatives that occur in the Bible, we cannot recommend a more uſeful or a more copious manual than the preſent publication. We have taken notice of a few errors; and had particularly diſtinguiſhed the wrong accentuation of *Antipater*, *Antipatris*, *Andronicus*; but turning (as it becomes a Reviewer who would not be too haſty in paſſing judgment) to the liſt of *errata*, he found the miſtake in theſe words and ſeveral others corrected by the compiler himſelf. He hath, however, placed among his *Corrigenda* what needed no correction. *Sapphira* [Σαπφειρα] is undoubtedly long in the *penult*. Conſidering, however, the *minutiæ* that muſt be attended to, and with ſuch perpetual nicety and exactneſs, in a work of this nature, we were pleaſed to find that the errors were ſo few, and that the Editor and the Printer had performed their parts ſo well.

'The Compiler's firſt deſign' (as he informs us in a very modeſt Preface) 'was to have preſented a mere *vocabulary* only; but on further conſideration, it was judged that an *explanation* of the names would be more ſatisfactory, as it would more enlarge the mind, and give ſubſtance to what, by ſome, might be thought to be ſhadow only. And on further thought, it was determined to give the *etymon*, or meaning of the names, which would at leaſt give play to curioſity, and poſſibly be of real uſe. For this purpoſe, the etymon of moſt of the words is inſerted according to their derivation from the *Hebrew*, *Chaldee*, *Syriac*, *Greek*, *Latin*, and

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and other antient languages, which often make a difference in the etymon of the same word. The names are divided into syllables, and marked by the stroke (´) for the accent, so that they may be easily read with a proper accentuation.'

We will transcribe a few examples by way of a specimen of the manner in which this publication is executed; and we will particularly select those words which have generally been wrongly accented by injudicious and negligent readers:

'BE´TH-PHA-GE, A village of the priests in Palestine, on Mount Olivet, above one mile from Jerusalem. (It signifies, the *house of the mouth*, or *the drain of the valleys*, or *the house of early figs*.')

'E-PE´-NE-TUS, (i. e. *praise-worthy*) A disciple of St. Paul, whom the Apostle calls the first-fruits of Achaia.'

'I-TU-RE´-A, (i. e. *kept*, or, *of a mountain*, or, *full of hills*) A province of Syria, beyond the river Jordan, near to the Desart of Arabia, whereof Philip was Tetrarch.'

'MACH-PE´-LAH, (i. e. *double*) The name of the field or the cave which the Patriarch Abraham purchased of Ephron, to bury his wife Sarah.'

'NA-O´-MI, (i. e. *fair*, *beautiful*, *comely*) The wife of Elimelech and mother of Ruth.'

'SA-BA-O´TH, The *Greek* word, signifying, the *Lord of Hosts*, or the *God of Armies*. In Hebrew it is *Zabaoth*.'—[This is inaccurately expressed.]

'STE´-PHA-NAS, (i. e. *a crown*; *crowned*) A man of note at Corinth, converted by St. Paul.'

'TRO´-PHI-MUS, (i. e. *nourished*, *brought up*) A disciple of St. Paul, and said to have been martyred in the reign of Nero, the *Roman* Emperor.'

'U´R-BA-NE, (i. e. *civil*, *courteous*, *gentle in speech*) One who is mentioned by St. Paul in his Epistle to the Romans, and his fellow helper.'

In the list of errors of the press the wrong accentuation of this word is corrected; but the greater inaccuracy still remains. Where did the Compiler meet with Urban*e*, unless in the vocative of Urbanus, or in Bibles printed more than a century ago, where the final *e* was quiescent? The Greek is Ουρβανος, which is very properly reduced to *Urban* in our English translation.

Notwithstanding these mistakes (which, with some others, will, we hope, be corrected in a future edition), we recommend this *Lexicon* to all who would acquire a just and classical pronunciation of scripture-appellatives: and particularly to schoolmasters, priest-vicars, and candidates for holy orders; reminding the latter of an admonition given to a young student by the venerable Bishop of Hippo, and which may be applied to the

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pronunciation of words in general: "*Si* * *menſuris imparibus aures auditoris offenderet, puderet te certè, nec differres, nec deſiſteres, donec ordinares, corrigeres, ſtatueres, æquares verſum tuum diſcendo et agendo artem metricam acerbo ſtudio et labore quolibet, &c. &c.*

ART. VII. *Report of Dr. Benjamin Franklin*, and other Commiſſioners. charged by the King of France with the Examination of the *Animal Magnetiſm*, as now practiſed at Paris. Tranſlated from the French, with an Hiſtorical Introduction. 8vo. 3s. Johnſon. 1785.

THIS pamphlet is prefaced by an introduction, which does credit to the Author of it, and we wiſh we could commend the juſtice, as much as we applaud the ability, of this gentleman's pen. We are at a loſs to conceive upon what grounds he can compliment the French nation 'on having taken the lead of us in philoſophical diſcovery; unleſs it be upon the ſingle circumſtance (which we think an inſufficient foundation) of their having invented the aeroſtatic machine. We do not wiſh to detract from the merit of the French Philoſophers, in reſpect of this ingenious contrivance; but we would remind the Author of this tranſlation, that the principle upon which it has been conſtructed, had been known a long time: and we think it an act of juſtice to a countryman of our own, to obſerve, that the fluid with which the aeroſtatic globes are now moſt ſafely and conveniently filled, was firſt diſcovered, and its properties aſcertained, a great many years ſince, by Mr. Cavendiſh,—who, in the *Philoſophical Tranſactions*, has ſhown us the method of procuring the inflammable air, and proved it to be ten times ſpecifically lighter than the air of the atmoſphere. The means of including the inflammable air, or one ſimilar to it, in being ſpecifically lighter than the atmoſpherical air, and the availing themſelves of it to give a buoyancy to the aeroſtatic globe, we allow to be a diſcovery juſtly due to our rival nation, and ſuch as deſerves the higheſt praiſe; but, for one fortunate event, is this country to be degraded to an inferiority in philoſophical rank? Claims of this ſort, we conceive, can only be fairly meaſured by the number and importance of the inventions by which any people have contributed to the improvement of mankind. Judged by this rule, we have no doubt of eſtabliſhing, in the minds of impartial perſons, that title of philoſophical ſuperiority over the French which our countrymen have always claimed, and, we hope, will ever continue to deſerve. Nor need we do more for this purpoſe, we believe, than recall to the Reader's memory the recent and vaſt diſcoveries for which the world is entirely indebted to the philoſophers of this country. Let him but recol-

* Auguſtin Epiſt. ad Licent. juvenem.

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lect the accurate analyſes which they have lately taught us to make of the atmoſpherical and factitious air, of various kinds. Let him conſider the importance of theſe, and their influence on the compoſitions of bodies. Let him compare our preſent knowledge of the means by which ſprings become impregnated with their minerals, with the wild and viſionary theories of former times on this ſubject. Let him remember to whom we are obliged for our acquaintance with electricity, both animal and atmoſpherical. Let him recollect the new worlds, if we may ſo ſay, which have been lately brought to view by the ſkill of aſtronomers in this country, and we flatter ourſelves he will have the juſtice to confeſs, that our Royal Society hath taken the lead of the French Academicians; and that there are no characters, however reſpectable, on the other ſide of the water, which have enlightened mankind ſo much, or ſo amply contributed to extend the ſphere of their knowledge, as a Black, a Waiſh, or a Prieſtley.

But to return to the particular ſubject of the book before us, M. Meſmer is by birth a German. He firſt attempted to introduce his method of curing diſeaſes, by magnetiſm, at Vienna: but he failed. To parry the oppoſition he met with there, he appealed, in 1776, to the Academy of Sciences at Berlin; who rejected his principles, 'as deſtitute of foundation, and unworthy of the ſmalleſt attention.' Mortified by theſe diſappointments in Germany, he removed to France; and he who had been ſtigmatized by the Academy at Berlin, was countenanced at Paris. At Vienna and Berlin his pretenſions were ſoon expoſed; but he grew into vogue at Paris; where he was ſo followed by the ſick, that he was obliged to delegate the adminiſtration of his methods of cure, to pupils inſtructed in his practice: and M. Deſlon, one of them, cleared, in a ſhort ſpace of time, 100,000 *l.*

As M. Thouret obſerves, the animal magnetiſm became a mode, an affair of *bon ton*, an intereſt extremely precious, and warmly eſpouſed by the faſhionable world. Nor did it only engage the attention of the polite circles; it employed the pens of ſome of the ableſt writers in France. M. Thouret publiſhed a book on the ſubject, entitled, "Enquiries and Doubts reſpecting the Animal Magnetiſm;" and a Committee of the Royal Society of Medicine was appointed to examine into this buſineſs. In ſhort, it appears that animal magnetiſm held a principal rank among the ſyſtems which were embraced in that period of literary hiſtory, when ſuppoſitions were admitted to hold the place of facts; and that the hypotheſis vaniſhed, together with many others, when experimental philoſophy began to diſſipate the impoſtures of the imagination, and to afford an accurate meaſure of the value of arts and ſciences.

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The object of this ſyſtem was a fluid extremely ſubtle, upon which was beſtowed the magnificent titles of *ſoul of the world*, *ſpirit of the univerſe*, and *univerſal magnetic fluid*. It was ſaid to be diffuſed through all ſpace, to animate nature, to be the vehicle to animated bodies of certain forces of attraction and repulſion, by means of which they explained the phenomena of nature. Nor were they contented to admit, or rather to imagine, the fluid deſcribed; they flattered themſelves they could direct its operations. They affirmed that this fluid, in which they admitted a ſpecies of flux and reflux, exerted an important degree of action upon the nerves, and had a grand analogy with the vital principle; that its effects, under the guidance of ſkill and illumination, extended to very great diſtances without the intervention of any foreign ſubſtances; that it was poſſible to impregnate with it either certain powders, in the manner of Sir Kenelm Digby, who aſſerted he had done this, or fluids, or different parts of the bodies of animals; that this agent was like light reflected by mirrors; and that ſound and muſic augmented its intenſity. The partizans of the animal magnetiſm expected that this fluid would have a conſiderable ſhare in the medical ſcience, or rather that it would ſuperſede it. By cauſing it to circulate in a proper manner, they pretended infallibly to reſtore diſeaſed organs, and to preſerve the health of thoſe who were not yet attacked with any diſeaſe.

This is the picture M. Thouret gives of the animal magnetiſm, as it was invented and applauded by the ancients; and which he extracted from Paracelſus, Van Helmont, Goclenius, Bargravius, Libavius, Wirdig, Maxwel, Santanelli, Tentzel, Kircher, and Borel. Every part of Meſmer's ſyſtem has been found by M. Thouret in the works of theſe writers, and he has ſhewn that Meſmer's theory, inſtead of being an attractive novelty, is an old ſyſtem, which had been abandoned by the learned near a century ago.

There was this difference, however, between the ancients and Meſmer, that the former did not deſire to touch or ſo much as to approach the patient. To give a ſuitable direction to the univerſal ſpirit, they were obliged to employ real parts, either extracted or evacuated, of the individual upon whom they propoſed to direct the magnetiſm; ſuch as the blood, the urine, or the ſolid parts, as the fleſh, the nails, &c. Theſe different parts, ſo long as they remained in a ſtate of integrity, were ſuppoſed to be united in the link of a common vital principle with the individual who furniſhed them. The union was effected by the intervention of the univerſal ſpirit, and in acting upon them, the phyſician was ſaid alſo to act upon the perſon to whom they belonged; an action which, as it was independent of contact, and was not ſuperſeded by diſtance, was regarded as magnetic.

M. Meſmer

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M. Meſmer makes great uſe of the application of the touch: like Valentine Greatrakes, a native of Ireland, who, in 1666, pretended thereby to cure not only internal diſeaſes, but external ones, as wounds and ulcers, by the ſame means. The ſecond Villiers Duke of Buckingham was his patient, and though his atteſtations were ſigned by Boyle, Wilkins, Whichcot, Cudworth, and Patrick, he proved as great an impoſtor as M. Meſmer will hereafter be ſhewn to be.

Ably as M. Thouret has attacked M. Meſmer, his book was inſufficient to put an end to the deluſions of the people. Government interfered, and appointed Meſſrs. Borie, Sallin, d'Arcet, and Guillotin, to enter into the examination, and to lay before the King an account of the animal magnetiſm, practiſed by M. Deſlon; but which was proved to be the ſame with that practiſed by M. Meſmer, whoſe pupil he was *. On the petition of the Phyſicians above-named, the King joined with them, for the purpoſe of the inquiſition, five Members of the Royal Academy of Sciences, Meſſrs. Franklin, Le Roy, Bailly, de Bory, and Lavoiſier.

M. Deſlon undertook to evince to the Commiſſioners, in the firſt place, the exiſtence of the animal magnetiſm: 2dly, To communicate to them his knowledge reſpecting this diſcovery; and, 3dly, To prove the utility of this diſcovery, and of the animal magnetiſm in the cure of diſeaſes. After having been made acquainted with the animal magnetiſm, it was neceſſary for the Commiſſioners to obſerve its effects. For this purpoſe they adjourned to M. Deſlon's houſe. They ſaw in the centre of a large apartment a circular box, made of oak, and about a foot or a foot and a half deep, which is called a bucket; the lid of the box is pierced with holes, in which are inſerted branches of iron, elbowed and moveable. The patients are arranged in ranks about this bucket, and each has his branch of iron, which by means of the elbow may be applied immediately to the part affected; a cord paſſed round their bodies connects them one with the other: ſometimes a ſecond means of communication is introduced by the inſertion of the thumb of each patient between the fore-finger and thumb of the patient next him. The thumb thus inſerted is preſſed by the perſon holding it. The impreſſion received by the left hand of the patient communicates through the right, and thus paſſes through the whole circle. A piano forte is placed in one corner of the apartment, and different airs are played with various degrees of rapidity. The perſons who ſuperintend the proceſs have each of them an iron rod in his hand, from ten to twelve inches in length. M. Deſlon declared, 1ſt, That this rod is a conductor of the magnetiſm, has

* M. Meſmer refuſed to ſubmit to the examination.

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the power of concentring it at its point, and of rendering its emanations more conſiderable. 2dly, That ſound, conformably to the theory of M. Meſmer, is a conductor of the magnetiſm. 3dly, That the cord, and the union of the fingers, are deſtined to augment the effects by communication. 4thly. That the interior part of the bucket is ſo conſtructed as to concentre the magnetiſm, and is a grand reſervoir from which the fluid is diffuſed through the branches of iron that are inſerted in its lid.

The Commiſſioners thought it their duty to aſcertain, whether theſe aſſertions were well founded or not; and therefore, by means of an electrometer, and a needle of iron, not touched with the loadſtone, examined the bucket, and found that the bucket contained no ſubſtance either electric or magnetical; and from the detail which M. Deſlon made to them reſpecting the interior conſtruction of the bucket, they cannot infer any phyſical agent, capable of contributing to the imputed effects of the magnetiſm.

Beſide deriving the magnetic virtue from the branches of iron, from the cord, from the union of fingers, the patients are magnetized by means of a finger or bar of iron guided before the face, by the application of hands, and by the preſſure of the fingers upon the hypochonders and the region of the lower belly. In this ſituation the patients are variouſly affected. Some are tranquil, and unconſcious of any ſenſation; others cough, ſpit, feel a burning and perſpiration; others are convulſed. Theſe convulſions are called criſes; to which many women, and but few men, ſeemed to be ſubject.—The object of the Commiſſioners was to diſcover the cauſes of theſe effects, and to enquire particularly whether animal magnetiſm exiſts or not. They juſtly obſerved, "it were idle to examine its utility, till its exiſtence is proved; it may exiſt, without being uſeful; but it cannot be uſeful, if it does not exiſt." The electrical fluid may be felt, may be rendered luminous and viſible. The attraction of the loadſtone is the object of our ſight; but the animal magnetiſm does not affect any of the ſenſes. If it does exiſt in us, and around us, it is in a manner perfectly inſenſible. But, ſay the advocates of the animal magnetiſm, cures are performed by it. Many perſons recover from obſtinate diſeaſes during a courſe of magnetiſm.—Nature frequently operates the cure of diſeaſes, and it often happens by that means, that an inert medicine, taken at the time, gets credit for producing effects which it is wholly incapable of cauſing. If animal magnetiſm cannot be proved to exiſt, if it be incapable of making any ſenſible impreſſion on the body in health, how can it change the morbid ſtates of our bodies? Look at thoſe convulſions, look at thoſe contortions of the limbs, look at thoſe criſes by expectorations. Do they not beſpeak

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beſpeak a powerful agent; and what other agent do we make uſe of but magnetiſm?

According to the Commiſſioners, it is principally the imagination, powerfully acted upon, to which all the effects aſcribed by M. Meſmer to the animal magnetiſm, are to be attributed. Animal magnetiſm has produced no effects on perſons blindfolded. They have been ſenſible of no impreſſion. The Commiſſioners pretended to apply it, without having a magnet near them, or in the ſame room. The ſame appearance occurred in the patients, as if they had really operated with the magnet. The Commiſſioners uſed the magnet, and performed the operations on many perſons ſecretly; but when they were not told of it, nor taught to expect it, *i. e.* when their imaginations were not acted upon, they experienced no change, they did not know they had been the ſubjects of the operation.

The Commiſſioners have, in a number of ſhapes, varied their experiments, and have demonſtrated, in the cleareſt manner, the impotence of the magnetiſm, and the efficacy of the three great cauſes to which they aſcribe the effects produced, imagination, compreſſion, and irritation. M. Meſmer and his followers begin with ſubduing the minds of their patients by the employment of the eyes; this is followed by the touch, the application of the hands. The ſymptoms produced are hiccupings, qualms of the ſtomach, and purgings; the greater are the convulſions, to which they have given the denomination of criſes. The parts upon which the touch is employed are the hypochonders, the pit of the ſtomach, and ſometimes the ovaria, when the patient is a woman. The hands and the fingers are preſſed with a greater or leſs ſtreſs upon theſe different regions.—The colon, one of the larger inteſtines, runs through both the regions of hypochonders, and the region of the epigaſtrium, which ſeparates them. It is placed immediately under the integuments. It is therefore upon this inteſtine that the preſſure falls, an inteſtine full of ſenſibility and irritability. A repeated voluntary effort, without aſſiſtance from any other cauſe, excites the muſcular action of this inteſtine, and ſometimes procures evacuations. Nature, as it were by inſtinct, indicates this manœuvre to perſons hypochondriacally affected. The proceſs of the magnetiſm is nothing more than this very manœuvre; and the evacuations it is calculated to produce are further facilitated in the magnetical proceſs, by the frequent and almoſt habitual uſe of a real laxative, the cream of tartar, in their drink.

But while the motion which is produced excites principally the irritability of the colon, this inteſtine offers other phenomena. It ſwells in a greater or leſs degree, and ſometimes diſtends itſelf to a conſiderable volume. At ſuch times it communicates to the diaphragm ſuch an irritation, that this organ becomes

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comes more or leſs convulſed.—The application of the hands upon the ſtomach has phyſical effects not leſs remarkable. The application is made directly upon that organ. Sometimes a ſtrong continuous compreſſion is operated, ſometimes a number of ſlight and ſucceſſive compreſſions, ſometimes a diſcompoſure of the ſtomach, by a rotatory motion of the rod of iron in contact with the part, or by the ſucceſſive and rapid paſſage of the thumbs over it one after the other. Theſe methods irritate the ſtomach, which communicates the impreſſions it receives to the diaphragm, and from thence reſult, in the ſame manner as by the action of the colon, the nervous accidents which have been already ſtated. The ſame methods employed upon the ovaria in the female ſex, beſide their particular effects, produce with great force the ſwoonings and all the nervous ſymptoms. The empire and extenſive influence of the uterus over the animal œconomy is well known.

The intimate connection of the colon, the ſtomach, and the uterus with the diaphragm, is one of the cauſes of the effects aſcribed to magnetiſm. The regions of the lower belly which are the ſubject of theſe operations, anſwer to the different plexuſes which conſtitute a regular nervous centre in this part, by means of which, leaving every particular ſyſtem out of the queſtion, there moſt certainly exiſts a ſympathy, communication, or correſpondence between all the parts of the body; ſuch an action and re-action, that the ſenſations excited in this centre affect the other parts of the body; and reciprocally, a ſenſation experienced in any part affects and calls into play the nervous centre, which often tranſmits the impreſſion back again to all the parts of the body.

With the aſſiſtance of theſe principles, the Commiſſioners have been enabled to give a rational account of all the phyſical effects produced by the three great agents of M. Meſmer, the imagination, compreſſion, and irritation. It has been conſtantly obſerved, that the affections of the ſoul make their firſt corporeal impreſſion upon the nervous centre, which commonly leads their ſubject to deſcribe himſelf as having a weight upon his ſtomach, or a ſenſation of ſuffocation. The diaphragm enters into this buſineſs, from whence originate the ſighs, the tears, and the expreſſions of mirth. The viſcera of the lower belly then ſuffer a re-action; and it is by this automatous proceſs, ſay the Commiſſioners, that they are enabled to account for the phyſical diſorders produced by the imagination. The effects of compreſſion, and of the touch, may eaſily be comprehended. How far irritation may affect a number of people aſſembled, is ſufficiently inſtanced in the hiſtory of the convulſions of St. Medard, and the Tremblers of the Cevennes.

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We have been the more particular in our detail of this performance, on account of the high reputation of the persons by whom this examination was made; wishing at the same time to guard, by the authority of such great names, our too credulous countrymen against a delusion which has pervaded all ranks of people on the other side of the water, and which has been no less prejudicial to the health of our neighbours, than extensive in its influence over their minds.

ART. VIII. *Observations on the Animal Oeconomy*, and on the Causes and Cure of Diseases; by John Gardiner, M. D. President of the Royal College of Physicians, and Fellow of the Royal Society of Edinburgh. 8vo. 6s. Edinburgh, printed for Creech; and sold in London by Longman, &c. 1784.

WE have received very considerable pleasure from the perusal of this performance. The clearness and perspicuity of Dr. Gardiner's style, must afford entertainment even to those who are not prepared to admit the truth of all his doctrines, or to approve entirely the plan of his work. We agree with this ingenious gentleman in thinking, that a more perfect knowledge of the animal œconomy than we now possess, would lead to a more steady practice, and a more certain method of curing diseases. But how is this perfect knowledge to be acquired, otherwise than by experiment and observation? The theories which are not deduced from these sources must ever prove futile, and productive of mischief. If our Author's doctrines, therefore, had been conclusions drawn from his practice, instead of being, as it were, the preface to his account of diseases, they would have afforded us more satisfaction. And we profess, we expected that Dr. Gardiner, after censuring, in his Introduction, Dr. Cullen's propensity to build systems upon superficial and unstable foundations, would have been particularly careful to avoid a reproach of a similar kind. But we are sorry to observe, that however deficient Dr. Cullen's physiology may be, Dr. Gardiner's does not seem to rest on the firm ground of experiment; and it is therefore with concern that we see him raising a system on a foundation which in its nature must necessarily be precarious. Dr. G. will excuse us from giving a minute detail of his doctrines of the living principle, or of the functions of the nerves. His assertions, however ingenious, are frequently destitute of proof. 'The medium (says Dr. G.) through which the powers of the living principle are conveyed to all parts of the body, are the nerves originating from the brain, cerebellum, and spinal marrow.' 'The nerves consist of a small portion of the medullary substance of these parts, each appearing to be a bundle

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bundle of small filaments, connected by a cellular membrane.' And 'the principal seat and great source of all the powers of the vital principle, according to Dr. G. seem to be diffused through the substance of the brain, cerebellum, and spinal marrow, but not limited to any particular part of them.'

Surely Dr. G. must be aware that there are experiments which prove the nerves to be destitute of the irritability which he conceives to be principally seated in them, and we would ask him by what medium, or by what conductors the living principle exerts its powers in those animals which are not endowed with nerves, but which, notwithstanding, are capable of motion? We are disposed to think that nature is governed by general and not by partial laws; and that were the nerves the necessary *media* of the influence of the vital principle, they would be found wherever this was known to exist; which is by no means the case.

After delivering his sentiments respecting the vital principle and the nerves, Dr. G. gives us a section on 'the effects of heat and cold.' But as this subject is involved in all the uncertainty and obscurity which generally attend a new theory, we shall hasten to that part of Dr. G.'s work, in which he appears to considerable advantage.

His 4th section treats of fevers in general, and is written with great method, and much judgment. The Author refers them to the following causes: 1. Excess of cold; 2. Excess of heat; 3. Marsh miasma; 4. Human contagion; and 5. Specific contagion. He remarks, that though each of these causes may act separately in the production of fever, they are in many instances combined, and by their union give rise to that great variety of fevers so frequently observed in practice. His explanation of the similarity between the jail, hospital, and malignant fevers is not improbable. After enumerating the different modes by which infection has been supposed to enter the body, as first, by the pores of the skin; 2dly, by respiration; 3dly, by inoculation, and 4thly, by mixing with the saliva, he refutes the three former opinions, and gives many strong proofs that infection in general is conveyed by the saliva into the stomach, where it acts as a ferment, and, previous to the accession of fever, produces some morbid changes in the secretions of the *primæ viæ*.

A simple catarrh is the subject of the 5th section. Here he refutes the common opinion, that a catarrh originates from a stoppage of perspiration. He shews, from the statical experiments of Sanctorious and Keil, as well as from daily observation, that perspiration may be considerably diminished without producing any catarrhal symptom. He denies a stoppage of perspiration, either on the accession, or during the progress of a catarrh. Dr. Keil, in the course of his statical experiments, was twice

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twice ſeized with a catarrh; but his perſpiration ſuffered no diminution. Our Author deduces the cauſe of a catarrh from ſympathy between the ſkin and the mucous glands of the internal membrane of the bronchi, noſe, fauces, &c.

A catarrhal fever is the ſubject of the 6th ſection. The ingenious Author conſiders this diſeaſe as of a middle nature, between a catarrh and an inflammatory fever. From the view he takes of the cold ſtage, he concludes that it is not eſſential to, nor can it be the cauſe of fever; and, in proof of this point, he gives many inſtances of fevers commencing without any cold ſtage, particularly intermittents. Dr. G. ſeems to have little faith in critical days.

In ſection 7th, the cholera appears not to be introduced as a febrile diſeaſe, but as a diſeaſe connected with the bilious remitting and intermitting fever. This diſeaſe, our Author ſuppoſes with other writers, originates from heat, which, according to its degree, has a proportional influence in increaſing the ſecretion of bile that accumulates in the inteſtines, becomes acrid by ſtagnation, and produces the diſeaſe.

In the 8th ſection Dr. G. gives an ingenious account of the bilious remitting and intermitting fever. He explains the nature and cauſes of this diſeaſe, its various forms, and its changing from one type to another. The moſt ſimple form of this diſeaſe, our Author remarks, is the inflammatory ſpecies, which is compounded of a catarrh, or catarrhal fever, with the cholera. He ſays, that when marſh miaſma has a conſiderable ſhare in the production of this fever, it diſpoſes to intermiſſions; and that human effluvia, or the foul air of hoſpitals, gives a tendency to a continued fever. As theſe changes, our Author continues, ſometimes run in a contrary direction, it is evident, that the diſorders, with regard to their cauſes, are the ſame. The greateſt difference ariſes from the ſuperior action of one or other of the general cauſes of fevers, the degree of heat or moiſture to which the patient has been expoſed, his power of reſiſting the action of theſe noxious vapours, a peculiarity of conſtitution, and a variety of other circumſtances. The acceſſion of this fever is more ſtrongly marked than in the catarrhal, becauſe there is a greater quantity of acrid fluids in the *primæ viæ*, which act as a febrile ſtimulus on the ſyſtem. In the ſame manner, the remiſſions are more complete in this than in any other of the inflammatory fevers; becauſe, with regard to quantity, the bile and other acrid fluids are more fluctuating. He maintains that the delirium with which ſome patients are ſeized at the commencement of this diſeaſe, is owing to bile and phlegm in the *primæ viæ*; and that it is removed by emetics and purgatives. In moſt caſes he diſapproves of venæſection, and makes ſome acute remarks on the practice of Dr. Thonely, phyſician to the Dutch

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Dutch forces, who never permitted blood-letting in the bilious fever; and on that of Sir John Pringle, who seldom omitted this operation at the commencement of this fever. In this section we have likewise an analysis of James's powders; remarks on the nature of antimonial medicines, with the proper times of administering them, and on the use of the bark-wine, and cordials. The greatest benefit derived from these, he thinks, is produced by their corroborating, cordial, and antispamodic virtues, exerted on the stomach and bowels, and by sympathy communicated to the rest of the system: 'For other medicines, that appear from experiment to possess stronger antiseptic powers, are of little or no use in fevers.' Dr. G. appears to have made considerable use, in this chapter, of Sir J. Pringle's manuscript books, bequeathed to the college of Edinburgh.

As this article is already swelled to a sufficient bulk, we must decline entering into a long detail of the 9th and last section, which treats of the intermittent fever; and shall content ourselves with recommending the attentive perusal of it, as well as of the other parts of this work, to gentlemen of *the profession*: as we think this publication does great credit to Dr. Gardiner, both as a writer and as a physician.

ART. IX. *Statical Estimates of the Materials of Brewing*; or, a Treatise on the Application and the Use of the Saccharometer; an Instrument constructed for the Purposes of regulating to Advantage the Oeconomy of the Brewhouse; and of establishing the Means of producing uniform Strength in Malt Liquors: including a definite Estimate of the intrinsic Value of different Malts, the Produce of English, Scotch, and foreign Barley; the specific Gravities of Worts, from which several Kinds of Ale and Porter are made; the Attenuation of the Density of Fermentable Fluids, by the Action of Fermentation; the Portion of Spirit generated by that Action, in Beers of different Strengths; the Mode of estimating the Strength or inebriating Quality of Fermented Liquors; with some Propositions for effecting a very considerable Saving in the Consumption of Malt. By J. Richardson. 8vo. 5s. boards. Robinson, &c. 1784.

IT is curious to compare the ingenuity manifested in a variety of mechanical operations, with the very contracted minds generally found in those who exercise them! Should this observation appear harsh, we need only appeal to the experience of any ingenious man, who having some new contrivance of his own to execute, has had occasion to require artisans to deviate a little from their habitual modes of working. He has been peculiarly fortunate, who does not confess that he has found them awkward as children, and obstinate as mules; and that if they consent to obey particular instructions, they charge exorbitantly

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bitantly for their compliance. But a reflection of ſuch general application, is not ſo much a cenſure on the characters of certain claſſes of men, as a remark that refers to the circumſtances on which thoſe characters are formed. By the diviſion of mechanical labour, manufactures of the moſt ingenious kinds are brought down to the level of ordinary underſtandings and common hands; and the limited portions aſſigned to each, are readily performed by habits more eaſily acquired than departed from: ſo that workmen, even upon nice articles, do not always require or poſſeſs more talents than a common country labourer; and both of them are equally averſe to adopt new rules, for a common reaſon. By following new inſtructions (ſetting that conſtant indication of ignorance, and ſelf conceit, out of the queſtion), they are generally diſconcerted, they are conſcious that their former dexterity is ſunk, they appear to diſadvantage, ſuffer a check in the regular progreſſion of their earnings, and ſeek as high an indemnification as they can for humouring an employer, contrary to their immediate intereſt, their inclinations, and prejudices.

Where new improvements impeach the wiſdom of particular claſſes of men too violently, a projector, however ſure he may be of his principles, muſt have ability of pocket, and fortitude of mind, to encounter the ſneers of ignorance, the oppoſition and ſpiteful tricks of ſelf-conceit, and the barefaced impoſitions of intereſted craft, before he can realize his ideas. Hence, new articles, or new modes of manufacture, have many obſtructions to their introduction, nor can ſucceed to eſtabliſhment, until old habits are ſubdued, or new ſets of workmen trained up with attachments and prejudices as ſtrong as thoſe of the workmen whom they ſuperſede.

From ſuch principles and facts, it was no ſubject of wonder, that Mr. Richardſon ſhould experience thoſe mortifications incident to ſchemes of innovation. A man who has practiſed brewing all his life, and who may generally make good beer, will not readily ſubmit to the correction of one who tells him he has always worked at random, and who propoſes to ſubject his future operations to the teſt of inſtruments he does not underſtand, and will attribute to the ſuggeſtions of a whimſical brain. The reaſonings, indeed, on which he founds his principles, are abundantly too refined and philoſophical for common brewers to apprehend; and therefore ſome time will be required before a competent number of brewers can be formed in his ſchool. But ſhould the inſtruments he recommends be eſtabliſhed by an experience of their utility, formidable as they now appear, familiarity will ſimplify the application of them to a new generation of brewers, who may then be tempted to exult over their predeceſſors.

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Mr. Richardson prepared the way for this treatise, by publish ing *Theoretic Hints on an improved Practice of brewing Malt Li quors*, which was noticed at the time of its publication *, an which serves as a basis for that now offered: not that the sub ject is fully exhausted in the present work; for the art of brew ing to the greatest profit is still kept in reserve for personal com munication, on *terms* to be settled with the Author.

The principal object of this work is, from philosophical con siderations and chemical reasoning, to recommend the applica tion of an instrument termed a saccharometer, as a test of th strength and other qualities of the liquor in brewing, throug every stage of the operation, analogous to the proof of spirit b the distiller: that the brewer may be certain of the event of hi labours, and uniform in his practice, under all variations in th qualities of the materials he uses. But beside reducing the pro cess of brewing from mere guess-work, according to arbitrar assumptions and ill-founded maxims, to fixed principles, hi private instructions are also to include a saving in the article o malt, of at least 5 *per cent.* without injuring the strength of th liquor. The saccharometer, and a book of tables adapted to it are sold in London, by the Author's appointment.

The Author is very full in treating of density, expansion, an fermentation; but without entering into an examination of hi speculative doctrines, any errors in which may not affect hi plan for estimating the actual alterations produced in the liquor subjected to his tests, we shall give an extract that comes di rectly to the operation to which they are applied:

'The theory of this process is as follows: the menstruum, or wa ter, employed by the brewer, becomes heavier or more dense by the addition of such parts of the materials as have been dissolved or ex tracted by, and thence incorporated with it; the operation of *boiling*, and its subsequent *cooling*, still adds to the density of it, by evaporation (as will be hereafter explained), so that when it is submitted to the action of fermentation, it is more dense than at any other period.

'In passing through this operation of nature, the extraordinary power of which, in changing the form of matter, can only be shewn by its effects, as the mode of action in the production of that change must ever be unknown to us, we find that the fluid we are here speaking of, no sooner begins to ferment than its density begins to diminish; and as the fermentation is more or less perfect, the fer mentable matter, whose accession we have traced by the increase of density, becomes more or less attenuated, and in lieu of every par ticle thus attenuated, a spirituous particle, of less density than water, is produced; so that when the liquor is again in a state of quietude, it is so much specifically lighter than it was before, as the action of fermentation has been capable of attenuating the component parts of its acquired density; and, indeed, were it practicable to attenuate the whole, the liquor would become lighter or less dense than wa-

* See Rev. Vol. LVII. p. 322.

ter;

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ter; because the quantity of spirit produced from, and occupying the place of the fermentable matter, would diminish the density of the water in a degree bearing some proportion to that in which the latter had increased it.

'Hence it is evident that the strength of fermented liquors cannot be ascertained by the common doctrine of specific gravities, or a comparison of their density with that of the simple element employed in their production; but by a particular application of relative or *comparative gravity*, if it may be so termed; whence this general axiom may be established as a principle, viz. *'That the attenuation of a given weight of fermentable matter, in any fluid, will produce a certain quantity of spirit, and that equal quantities of attenuated matter, in all fluids, whether of equal or different densities, will produce equal quantities of spirit, without any regard to the proportion which such attenuation may bear to the density of either.* The inference is obviously this: if the specific gravity of the fluid be noted immediately before fermentation, and again at any time after, when the operation has entirely ceased, the difference between the former and the latter will indicate the weight of fermentable matter attenuated, and, of course, the quantity of spirit produced. That this is approximating very nearly to the discovery of what is termed *strength*, in fermented liquors, will not, we presume, be disputed, but that it is not entirely competent to the end proposed, will be shewn in its proper place.

'From what has been said on this subject, it will readily be collected, that the great use of the saccharometer depends on noting the different density of any fluid in the different states wherein it may be found; or, in other words, the applying it, by the brewer, for the discovery of the specific gravity of every wort, in order to determine what portion of the materials each has imbibed, thence to calculate an aggregate of the whole; and from a division of that aggregate into given portions, to effect an uniform regulation in the product; thereby reaping every advantage attainable from perfection of materials, or excellence of process, and avoiding every inconvenient effect resulting from contrary causes.'

The benefits proposed from this contrivance, are not limited to the brewer, but extend to the Legislature and the Public, as will appear from the following passage:

'The darkness in which the business of brewing is involved, extends even to the legislature itself, as is evinced by the frequent disputes between brewers and officers of excise, on the subject of distinguishing worts chargeable with the strong-beer duty, from those which are to be charged only as small; and this seems to have occasioned the late act of parliament, for making a separate and advanced charge upon *table beer*, to be compulsatory upon the brewer *to brew it alone*; that the officer may not be puzzled in applying his only means of discrimination, consisting in dipping his finger into the wort, tasting it, &c. and from these instances it may be perceived, that the finger is or has been a very important agent both to the brewer and the revenue officer, in the exercise of their different functions. In this ignorance, also originate those ridiculous restrictions which prohibit the mixing of small with strong beer, in order to accommodate the palate of any person with the liquor he prefers.

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Were the duties charged according to the ſpecific gravity of the wort, theſe altercations would immediately vaniſh, the revenue would be increaſed, the brewer would be at liberty to make, alter, or compound his liquor into as many and as various ſorts, as he has palates to pleaſe, without ſubjecting himſelf to the interference of the officer, or the laſh of the law.'

The very attempt at reſcuing the art of brewing from old-wifery and quackery, does Mr. Richardſon credit; and we wiſh him the utmoſt ſucceſs in ſo laudable an undertaking.

ART. X. *A Treatiſe on Strong Beer, Ale,* &c. Fully explaining the Art of Brewing, in the beſt Manner; interſperſed with Obſervations introductory to national Benefit; and ſhewing the Abſurdity of perverting the ancient Britiſh Cuſtoms. By T. Poole, Butler to the Right Honourable Lady Jane, and Sir Willoughby Aſton, Bart. 8vo. 2s. 6d. Debrett.

FROM a philoſophical and chemical brewer, our attention is now called to a brewer who profeſſes alſo politics and poetry! But we apprehend there is a conſiderable difference in the affinity between ſtrong beer and the reſpective ſtudies above ſpecified. Natural philoſophy and chemiſtry may produce good beer; but if either politics or poetry approach the maſh tub, the event of the operation is in manifeſt jeopardy! However, though politics and poetry may prove unfriendly to the preparation of beer, we will not be raſh enough to deny that *good* beer may ſometimes be favourable to either of thoſe ſtudies. All we can ſay is, that if it ſhould, the inference muſt be, that our friend Poole is a ſad brewer, and totally ignorant of the art of fining his liquor: for to come to proof, it is impoſſible to believe that a bottle of bright, mantling ale could ever inſpire ſuch a paragragph as the very firſt we meet with in this pamphlet:

'From the genuine plainneſs and ſimplicity of my attempt, I flatter myſelf, that the Public will not think me too intruding, by introducing to their ſerious conſideration this treatiſe: on which ſubject I cannot help obſerving, with great aſtoniſhment, more particularly as it is a theory univerſally practiſed throughout all this country, that there has not hitherto appeared any fixed or general maxim; to account for ſuch diſadvantages, it muſt be apprehended, that the loſs of ſuch acquirements ariſes from the perverſeneſs of opinions, which have of late moſt obſtinately reigned, as well among the wiſe conductors of the helm of government as brewers:

Far better would this nation be,
In one coalition to join with me.

And for want of an unanimous ſtudy in both arts, as well as diſregarding the noble precepts of our anceſtors, I am ſorry to obſerve, from ſuch degeneracy of manners, we have ſuffered an intruſion into this country, of the moſt pernicious conſequence, which

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which is permitting our enemies to impose a subversion so derogatory to our constitution. Systems like these were unknown to us in good Queen Elizabeth's days, and it would have been well for us, if we had never departed from her example; and to such we must allow that this country produced a courtly liquor, from the earliest period down to her glorious reign.'

We have produced this paragraph as a genuine specimen of a confused head, labouring to express something, and combining a multitude of words so prepposterously, as to destroy all meaning whatever! It is such an unhappy state of intellects, in different degrees, that, to our continual mortification, engages so much of our time in the disgustful task of reading only to condemn. We need add no more, than that if the author of the preceding work wanted a contrast to set his own production off to advantage, he is under peculiar obligations to Sir Willoughby Aston's butler.

ART. XI. *White's Sermons.* Concluded: see our last.

SERMON VIII. has for its text—Luke, xix. 22.

'Now since the religion of Mahomet constantly admits the authority, and appeals to the testimony of former revelations, the Law and the Gospel; we may, with some limitation, justly avail ourselves of these principles in our enquiry into its truth.

'FIRST, if the Koran agrees in historical information and doctrines with prior revelations, without any addition or improvement, it is evidently unnecessary; and, therefore, it seems highly improbable that it should have been revealed.

'SECONDLY, if the Koran contains facts or doctrines contrary to those which have been already revealed, it stands self-condemned as an imposture.'

That the Koran does contain such doctrines, is shewn at large. Some observations are afterwards made upon the Mosaic institutions, and upon their comparative imperfection, when opposed to the precepts and sanctions of the Gospel. The purity and perfection of those precepts, and the awfulness of those sanctions, are stated in a very able manner.

'In the Gospel,' says he, 'we have nothing superfluous, and nothing perplexing. Every declaration of sin and duty; every promise to engage us to pursue the one, and every threatening to deter us from the other, are brought forward with a precision and simplicity, which leave no room either for the perverse to cavil, or the impartial to mistake. There is no vice, which it does not detect, even within the darkest retreats of the mind. There is no duty, connected with the glory of God, the welfare of our neighbour, or the true happiness of ourselves, but what it unfolds and illustrates.'

Sermon IX. is written on Matth. vii. 16.

In comprehensive and profound reasoning, this discourse far surpasses all the preceding. To relieve the attention of his read-

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ers, which indeed is not a little exercised, in examining the contents of this admirable sermon, Mr. W. has, in the last edition, divided it into two parts. The contrary effects of Mahometanism and Christianity upon morals, science, and government, are traced through a long and close train of argumentation; where the beauties crowd upon us so fast, that we know not how to select them.

'Of the nations who have embraced Mahometanism another feature equally conspicuous, is a degree of ignorance strangely inconsistent with that instinctive emulation, which the improvement of neighbouring states usually excites in the vanity of individuals or the policy of governors. Their progress in science, their capacity to invent, and even their willingness to adopt any useful or elegant art, bear no proportion to their zeal and activity in the support of their religious tenets. Throughout every country where Mahometanism is professed, the same deep pause is made in philosophy: and the same wide chasm is to be seen between the opportunities of men to improve, and their actual improvement.'———

'Such is precisely the state of the intellectual world among the followers of Mahomet: knowledge is not only neglected, but despised; not only the materials of it are banished, but the very desire of recovering and applying them is totally extinguished. Hence the bold sallies of invention are checked, the patient efforts of industry are unknown, and they who contribute not by their own discoveries to the common stock, are at the same time too perverse to adopt, and too proud to revere what has been discovered by other men. The evil is, indeed, hopeless, when the remedy itself is rejected with loathing and contempt: for how can the Mahometans emerge from that ignorance, which they are accustomed to consider as meritorious? What power of reason will be sufficient to break the magic spell, which now holds them in bondage to the tyranny of the despot, the policy of the priest, and the bigotry of the vulgar?'

With this dismal picture he contrasts the character of Christian nations; in which the most distinguishing feature is the intelligence that pervades them.

'Of the Reformation,' says he, 'indeed, it may be said without the extravagance of partiality, or the declamation of panegyric, that no event, which either history has recorded, or philosophy investigated, has been attended with so extensive and auspicious a change in private and public life, in the government of nations and in the manners of individuals, in the sentiments of the higher ranks and the habits of the lower, in the cultivation of every polite attainment which adorns the mind, and the yet greater improvement of every profound science which invigorates and enlarges it. The progression of knowledge has been constant in every country where it began; the spirit of enquiry has, in every age, communicated itself to surrounding nations; and while our proficiency is such as to justify us in boasting of discoveries, to some of which former generations never reached, and to others of which they never aspired, we have the consolation to reflect, that a wide and unexplored field still lies open for the most unwearied endeavours and the brightest talents: that

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that our own ſucceſs has indeed been ſo rapid as to animate their emulation, and yet that our progreſs is hitherto ſo imperfect, as to facilitate, not to preclude their moſt vigorous exertions. In a word, from this eventful period the ſpirit of ſcience has been haſtening towards perfection. In every country diſtinguiſhed by the Chriſtian name, its influence has been felt, and its emulation has been known. And when we review mankind as inhabitants of the ſame globe, and mark the revolutions by which as men, or as nations, they are diſtinguiſhed, the character of Chriſtian may be determined by the ſuperior degree of intelligence which accompanies and adorns it.'

'But the reſearches of Chriſtian nations have not been confined only to thoſe topics which merely exerciſe curioſity, or excite admiration; on the contrary, utility has been united with truth, as well in the ſtudies of the few, as in the experience of the many. To the affairs of men, as well as to the abſtractions of philoſophy, the ſpirit of ſcience has among ourſelves been applied: the principles of government and the rights of men have been aſcertained; the limits of power and obedience have been defined; and the rights of nations, no longer repoſed upon the inſecure foundation of habit or opinion, have under the influence of philoſophy acquired the clearneſs of demonſtration, and the firmneſs of principle. Since the æra of their improvement, the nations of Chriſtianity have emulated each other in their progreſs towards refinement,'

We wiſh it were in our power to tranſcribe the obſervations which occur in p. 408, and ſome of the following pages. Let the following quotation ſuffice:

'How different is the influence of enlightened religion? Taught by this, man becomes acquainted with the character of his being. Regarding himſelf no longer as the groveling inhabitant of earth, he extends his hopes beyond the reach of animal enjoyment. He finds himſelf deſtined to immortal life; he feels himſelf endued with the capacity of eternal happineſs. To this ſublime end his mind almoſt involuntarily endeavours to adapt itſelf. His imagination, his underſtanding, his heart aſſume new energy and extent, as they are employed on ſo boundleſs a ſcene. And while he looks forward to thoſe bright proſpects which religion unfolds to his view, ſentiments of conſcious dignity inſinuate themſelves into his mind, ſo as to purify his taſte, and exalt his deſires above the groſs and fleeting pleaſures of this terreſtrial ſtate.'

The importance of what is ſaid in page 417, compels us to quote the paſſage at large.

'Though the exiſtence of a Deity has been admitted as well in the darkeſt as the moſt enlightened ages; and though it is equally ſupported by the teſtimony of tradition and the authority of reaſon; yet the ideas entertained of his attributes have been much diverſified by various cauſes in the conſtitution of men's minds, or in the circumſtances of their ſituation. The Northern nations, fierce and unpoliſhed in their manners, aſſailed by the ſeverities of an inclement ſky, and habituated to the contemplation of dreary waſtes or rugged mountains, have arrayed their deities in every terrible quality. Among the inhabitants of the Eaſt, whoſe tempers ſeem to be

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be caſt in a ſofter mould, and whoſe ſenſes are accuſtomed to more delicate and more beautiful proſpects of nature, the characters of their Gods wear a lovelier aſpect. The ſame propenſity in the worſhipper to aſſimilate the object of his worſhip to his own ruling paſſions, or his own favourite tenets, may be traced through individuals and ſects. The God of the benevolent man is, in his contemplation, ſurrounded with the mild luſtre of benevolence; the God of the malignant is ſeen only with frowns of diſpleaſure, and armed with the thunderbolt of vengeance. In the Deity of Zeno we perceive much of the ſullen dignity and harſh inflexibility, in which the philoſopher himſelf placed the ſupreme good; and upon the ſame principles Epicurus aſcribed to his Gods that exemption from the ſolicitude of care, and the buſtle of activity, which he repreſented as eſſential to happineſs, both human and divine. But in the God whom Chriſtians are commanded to adore, none of thoſe imperfections can be diſcerned, which are uſually and juſtly imputed to the peculiar ſentiments of individuals, or the general habits of nations. Without the jargon of ſcience, and without the rant of enthuſiaſm, he is preſented to us with all the perfections which were ever aſſigned to the divinity, by the reaſon of the contemplative philoſopher, or the fancy of the enraptured poet.

'And here it well deſerves our notice, that while the human underſtanding has been chiefly employed in inveſtigating the *abſolute* exiſtence of God's attributes, divine revelation uſually exhibits them in a *relative*, and therefore a more intelligible and more intereſting point of view. He is our Father, by whom we are protected; he is our Counſellor by whom we are inſtructed in the duties of our ſtation; he is our Judge by whom we ſhall be hereafter exalted to the nobleſt enjoyments, or condemned to the moſt dreadful torments. Do not theſe repreſentations of the Deity, paſs more eaſily into the underſtanding, and work more forcibly on the affections, than the profoundeſt reſearches of philoſophers into the nature of infinity, or the moſt ſolid chain of arguments on the connection of cauſe and effect? Indeed the ſacred writers are always more intent on ſanctifying our hearts, than on amuſing our imagination. Hence they abound with ſuch repreſentations of our Creator, as are likely to produce not tranſient and wild admiration, but calm and permanent confidence. Hence too, the attributes of God are ſo frequently and ſo pertinently united with the duties of man. Inſtead of bewildering us in intricate and abſtruſe ſpeculations upon unity, they tell that we are *to worſhip the Lord our God, and him only we are to ſerve.* Inſtead of multiplying curious and diſputable diſtinctions about the abſtract eſſence, and the negative or poſitive properties of ſpiritual and corporeal beings, they emphatically pronounce *God to be a ſpirit*; and to this ſpeculative dogma they inſtantly affix a practical precept; for we are therefore *to worſhip him in ſpirit and in truth.*'

After ſpeaking of the manner in which the ſacred writers deſcribe the glories of another ſtate, Mr. W. in page 430 ſays,

'In theſe repreſentations there are no impure or fantaſtic ideas: all is ſimple, yet majeſtic; all is wonderful, yet credible; all is captivating, and at the ſame time inſtructive.'

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Having in Part the firſt ſhewn the effects of Mahometaniſm and Chriſtianity upon the human underſtanding, he proceeds in Part II. to examine their influence upon the moral powers of man. The ſame uninterrupted dignity of ſentiment, and the ſame unimpaired vigour of language, pervade the whole of this enquiry. In the cloſe of the Sermon he reviews what he had before advanced concerning the characters of Chriſt and Mahomet, and the evidence and genius of their reſpective religions. How eloquent and how juſt is the following contraſt!

'When the character of Mahomet was compared with the character of Chriſt, the contraſt was moſt ſtriking. In the pretended prophet of Arabia we diſcovered, under the maſk of religious zeal, the combined vices of luſt, cruelty, and worldly ambition in his motives; and of worldly craft in his meaſures. But in the bleſſed Redeemer of mankind we contemplated, with reverential love and gratitude, the moſt enlarged philanthropy, united with the moſt ſublime devotion; a dignity tempered by meekneſs, and an humility quite remote from meanneſs; a conſiſtency which no variety of ſituation could ſhake; a diſintereſtedneſs, which no temptations of ſecular glory could ſeduce; a fortitude, calm without inſenſibility; exemplary without oſtentation, and equally ſuperior to the afflictions of life, and to the tortures of death.'

The concluſion is ſo ſenſible, and at the ſame time ſo candid, that we ſhall produce the whole:

'While, however, we cleave to the truth, with ſteadineſs of judgment and in ſincerity of ſpirit, let us be diſpoſed to lament, rather than to rail at, the oppoſition of thoſe who have not been hitherto brought by the providence of God within the pale of the Chriſtian Church. Though juſtified in our own faith by the ſolemn teſtimony of our own conſciences, we are very incompetent judges of the known, as well as of many unknown difficulties, which, ariſing from early prepoſſeſſion, from habitual perſuaſion, from an honeſt dread of change in the awful concerns of religion, or from a reverential and fond attachment to the ſuppoſed virtues and ſanctity of their admired prophet, may have prevented the followers of Mahomet from yielding to arguments, which they are unable to confute. Though bound to accept with thankfulneſs the gracious offers of ſalvation which have been made to ourſelves, we cannot diſcern all the wiſe and excellent purpoſes, which the moral governor of the univerſe may ultimately accompliſh, by the ignorance or errors, in which many of his creatures are yet involved. In reſpect, therefore, to the revelation which is calculated to enlighten that ignorance, and to reform thoſe errors, we act up to the full meaſure of our duty, if we embrace it without hypocriſy, if we defend it without bitterneſs, and if, whilſt we labour to diſſeminate its glorious truths, we ſeriouſly endeavour to make it the rule of our own conduct, no leſs than of our belief. By theſe means we ſhall moſt effectually and moſt honourably adorn the religion we profeſs; we ſhall recommend it to the approbation of the wiſe and good; we ſhall protect it from the aſſaults of the perverſe and profligate; and ſhall gradually become the inſtruments of giving complete effect to the benevolent

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volent designs of that Being, who, in his own good time, will assuredly bring all the various nations of the world into one fold, under one shepherd, Jesus Christ the righteous.'

Sermon X. is added in the second edition; the text is Mark, xvi. 15.

This Discourse is throughout original, both in its matter and its form. Mr. W. states some of the reasons which prevented the earlier propagation of the Gospel.

'The want of a large and liberal intercourse among the inhabitants of the earth, prevented for a time the diffusion of Christian knowledge. When nations became known to each other, the objects to which their attention was generally turned, had but little connection with the concerns of religion. Some were intent upon amassing wealth, and some upon grasping dominion. The traveller was content with gratifying a vacant curiosity; and the philosopher was chiefly employed in exploring the works of nature, without transferring his observations to any subject of utility; or in remarking the dissimilarities of opinion and manners that exist among mankind, without the opportunity, or even the wish to reform them.' To these causes he adds, the wild and romantic object of the crusades, and the outrageous excesses committed during their continuance.

'In succeeding times the labours of Christian countries have been vigorously and successfully employed rather in the improvement of religion, than in the propagation of it. Its evidences have been collected; its doctrines have been elucidated; the attacks of its enemies have been repelled; and the morals of its professors, upon the whole, have been purified. The powers and views of the human understanding are limited: and probably to the compression of that strength which has been exerted upon the proofs and illustrations of Christianity, where it is believed, may be ascribed the just and enlarged notions which now prevail in the nations of Europe. If more had been attempted, less, probably, would have been performed: if our zeal had been chiefly directed to the diffusion of the Gospel, our ideas of its use might have been less correct and less comprehensive.'

He afterwards shews that we have no reason, upon the whole, to be very sorry 'that the propagation of Christianity has been delayed.' This assertion is bold, but defended with a degree of ability that justifies his boldness. Mr. W. afterwards examines some metaphysical arguments upon the moral government of God in permitting a variety of religions. He then analyses, with wonderful acuteness, the positions of certain writers, who think it 'indifferent what religion men profess, while they practise good morality.' In the prosecution of this enquiry, he makes some excellent observations upon the Universal Prayer of Pope. From these general reasonings he descends to a statement of the causes which are likely to favour the propagation of the Gospel among the Gentoos and Mahometans,

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metans, and explains very judiciously the methods which are most likely to effect their conversion.

'The leading, the essential, the most indubitable, and the most important doctrines of Christianity, must be proposed to the eastern nations expressed in the clearest language, and supported by the most luminous arguments. When the errors and prejudices of those whom we instruct, are in some measure subdued; and when their minds have been gradually prepared for a fuller delineation of evangelical truth, we may *then*, and then only, venture to propose those doctrines which are of a more mysterious and recondite nature. We must disclose them gradually, and with a spirit of the most enlarged toleration to those persons, whose scruples cannot be entirely vanquished, and whose errors cannot be *at once* removed.

'In overcoming the rooted and favourite prepossessions of the Gentoos and Mahometans, there doubtless will be room for the most accurate discrimination, and for the nicest delicacy. Their ignorance must be treated with tenderness, and their well-meant, though mistaken piety, will demand some portion even of reverence. Every truth we communicate, must be assisted and recommended by the method in which it is to be communicated. It must carry along with it the brightest and most unequivocal evidence, not only of the firm conviction it has impressed upon the judgment of the teacher, but of the amiable effects which it has wrought upon his temper, his actions, and his words.

'I would have it understood, that no artifice, however plausible, no force, however indirect, should be employed by protestant missionaries; and that my wish is rather to have Christianity taught as a true revelation, than to see it established suddenly upon the ruins of any false religion, which may have formerly prevailed. By these means we shall obtain all the advantages, which the Romans enjoyed, by tolerating the customary worship and ancient theology of the nations whom they governed; and surely, from the superior excellence of the doctrines which we endeavour to disseminate, and by which we profess to be ourselves directed, we shall stand a fairer chance of making converts, than a heathen missionary; and shall derive greater benefits from those who are converted, than paganism could confer on its sincerest and warmest votaries.'

Having confuted the objections of philosophers in the former part of the Sermon, he replies to some cavils of a less liberal, but of a more pernicious kind, which our subjects in the East are not unlikely to alledge:

'At present it may be said, the credulous Mahometan, and superstitious Gentoo, are unaspiring in their views, and tractable in their dispositions. Their opinions do not disturb our tranquillity, and their ceremonies only provoke our contempt. But if they should hereafter see the fallacy of the one, and the absurdity of the other: if they should catch the manly and active spirit, which distinguishes the inhabitants of Christian countries: if the bolder exercise of their intellectual faculties should beget a juster sense of their civil and political rights, what may be the effects of such a revolution upon us? Actuated by nobler feelings than they have hitherto

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hitherto experienced, they will quickly exchange confidence for diſtruſt, and ſubmiſſion for reſiſtance. They will compel us in our turn, to drag the yoke of ſervitude; or they will drive us from their ſhores as a race of mercileſs ruffians, and inſatiable plunderers.'

'Now on the broad and ſolid principles of philanthropy and revelation, I ſee nothing in this popular objection which ought to ſhake our conviction, or to ſlaken our activity. A religion which enlivens the induſtry, and animates the courage of thoſe who profeſs it; which awakens in them a more correct and more exquiſite ſenſe of their duties as men, and their importance as citizens; ſuch a religion, I ſay, carries with it many bright proofs of its utility and its truth. May we not then expect that the Philoſopher will view the ſcheme I am propoſing with fixed approbation, and that the Chriſtian will embrace it with ardent fondneſs?'

On the practicability of this ſcheme he thus expatiates:

'When European cuſtoms have been in ſome degree introduced among the Hindoos, we ſhall find them leſs ſolicitous for the obſervance of Eaſtern ceremonies. When European ſcience has dawned upon their minds, we may ſee them leſs tenacious of their old opinions. The auſpicious effects of our laws will create ſome kind of prejudice in favour of our religion; and when they find it ſo perfectly exempt from the ſanguinary and intolerant ſpirit of Mahometaniſm, they may by degrees be brought to liſten to the evidences by which it is ſupported, and the ſanctions by which it is enforced. For incorporating their laws with our own, we have formed a plan, the completion of which is likely to do honour to our national policy and national magnanimity. Yet if we mean only to exempt the inhabitants of the Eaſt from temporary inconvenience and oppreſſion; if we do not intend to exalt them gradually in the ſcale of ſocial creatures; if we exert no endeavours for enlarging the ſphere of their future ſpeculation, and *moral improvement*, we ſhall leave the work ſhamefully imperfect; and ſubſtitute, I fear, ſelfiſh cunning for genuine and enlarged wiſdom. It would, indeed, be a refined ſpecies of mockery to hold out the bleſſings of a free and equitable government, to thoſe who are too ignorant to underſtand, and too languid to enjoy them.'

The Notes are numerous and learned; they abound with quotations from profane and eccleſiaſtical hiſtorians, and with references to original writers in the oriental languages. In the Note on page 83, Mr. W. encounters, and, we think, refutes ſome paradoxical opinions of Bayle, on the comparative force of the ſanctions employed by Mahometaniſm and Chriſtianity. The whole of this Note deſerves an attentive peruſal from the philoſophical reader. We ſhall, however, point out a little overſight. The Profeſſor, in p. xv. tells us, that the happineſs of man is relative, not merely to his capacity, but to his deſires. Yet in p. xviii. he ſpeaks of the miſconception of thoſe, who, becauſe deſire is neceſſary to the exiſtence of good, would make the ſtrength of deſire the meaſure of the good. Mr. W. to be conſiſtent, ſhould have ſaid the ſole meaſure

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measure. It were to be wished, that this train of metaphysical reasoning had been pursued a little farther; and that Mr. W. had calculated the effects, which the expectation of endless rewards produces *as such* upon the minds of *good men.* Should he ever think it worth while to supply this deficiency, he will perhaps thank us for pointing out a passage in Plutarch which relates to his subject, and which is at once philosophical and eloquent: Το τε πολὺ ὑπερθεν ἢ μικρον ἀδὲν διαφέρειν δοκεῖ πρὸς τὸν ἄπειρον ἀφορῶσιν ἀιῶνα. τὰ γὰρ Χίλια καὶ τὰ μύρια καὶ Σιμωνίδην ἔτη, σιγμή τις ἐστιν ἀόριστος, μᾶλλον δὲ μορίου τι βραχύτατον σιγμῆς. Vol. ii. p. 111. Edit. Xyland.

Aristotle in the 14th chap. of Book I. *De Moribus*, has discussed the great question of the *Summum Bonum* with wonderful subtlety, in opposition to the Platonists; and his opinion has been in part adopted by some later Philosophers. It would have given us great satisfaction to know, what use Mr. W. would have made of it, or what explanations he would have annexed to it.

In the Note on p. 304, are some very sensible observations on miracles. They are not, perhaps, altogether original; but they contain the substance of all that has been hitherto urged upon this momentous subject.

In the Note on p. 358, is a curious quotation from the Gospel of Barnabas. The Note on p. 430 is employed against Mr. Gibbon, and contains one very sensible argument, which has not been used by any preceding writer in this controversy.

'Even from the testimony of Mr. Gibbon, if we attend to his facts, without assenting implicitly to his opinions, it appears, that Christianity had in some degree contributed to the moral improvement of that empire, which under the inauspicious influence of Paganism had been plunged in the foulest immoralities. Frailties, absurdities, and crimes are to be found in those who wielded the sceptre after the establishment of Christianity; but the catalogue is not so numerous, or so black and portentous, as that which presents itself, to the dispassionate enquirer, in the preceding ages. We are not shocked with the cold and deliberate inhumanity of a Tiberius, with the outrageous debaucheries, and frantic cruelties of a Nero, with the gross sensualities of a Vitellius, with the disgusting puerilities and odious barbarities of a Domitian.'

The limits of our Review will not permit us to give the sequel of this very interesting Note.

From the general view we have taken of the subjects discussed in these Discourses, and from the particular passages which we have quoted from them, our Readers will be induced to give us credit for the sincerity and justness of our praise. Mr. W.'s work is indeed accommodated to Christians of every sect, and to scholars of every class. The philosopher will be instructed by the depth of its researches, and the infidel will often be staggered

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staggered by the force of its reasoning. The man of curiosity will be delighted at the stores of rare and recondite information which it lays open, and the man of taste will be captivated with the various and shining beauties which adorn its style.

MONTHLY CATALOGUE,
For JULY, 1785.

POLITICAL.

Art. 12. *An Explanation of the Proposal for the Liquidation of the National Debt.* 8vo. 1s. Law. 1785.

THIS explanation has but an obscure reference to the publication * to which it appertains, and is moreover not very clear in itself; so that as we are not now in possession of the original proposal, it may be sufficient to apprize those who are, of the appearance of this supplement.

Art. 13. *Discursory Thoughts* on the late Acts of Parliament, *viz.* Medicine, Horse, Window, Post, Plate, &c. With an Address to the Farmers, contending that they, and poor Apple, Turf, and Coal-Carriers, are not obliged by the Horse Act to enter their Horses, because Necessity may prompt them to ride. Also pointing out the parliamentary Remedy for the Grievance People sustain by the equivocal wording of the Horse and Medicine Acts. By Francis Spilsbury, Soho-square, London. 8vo. 1s.

The language of our statutes is certainly a disgrace to the country, no less than to the profession which adheres to it. Every clause in an act of parliament includes all the synonymous appellatives that can be brought together, all the varieties of expression, singular and plural combined, with all the particles and expletives that can be crowded among them, in order to confound what ought to be conveyed in the clearest possible manner to the understandings of those who are bound to obey it. But in these tedious jumbles, the industrious compilers not only labour to distract the reader, but very frequently until they lose sight of their own purpose, and intangle the subject into such inexplicable perplexity, that we are driven to the courts to obtain the sanction of their learned exposition: and when the venerable sages of the law are forced to confess their inability, the legislature are reduced to patch up their own work year after year, with explanations and amendments!

In an instance of this complexion that came home to himself, Mr. Spilsbury has had the courage to undertake a commentary on the medicine act; and from his success in extricating himself from the letter of it, has extended his views to the invalidating several other statutes; so that should he meet with no checks in his career, there is some reason to apprehend that he may at length endeavour to undermine and overset the whole body of our statute law! But though we may dislike the form of our parliamentary acts, we cannot suffer a scheme of such an alarming extent to go on without entering a

* See Review, Vol. LXVIII. p. 444.

protest

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protest against it; yet Mr. Spilsbury, whatever may be his inclination, is not the Samson who is to pull down Westminster-hall: for though objections to style, when we read merely to understand a subject, might expose us to the accusation of cavilling, yet we have as just a claim to grammar, and clear expression, from a compounder of drugs, as from a compounder of law; and more especially, when they intrude into each other's province. Had this specific against the medicine, horse, window, post, plate, and other late statutes, been submitted to the revision of some literary friend, the mixture might have been rectified and clarified to a higher degree of strength, by operations that seem to be beyond the Author's present line of practice.

AMERICAN.

Art. 14. *An Address to the Loyal Part of the British Empire*, and the Friends of Monarchy throughout the Globe. By John Cruden, Esq; President of the Assembly of the United Loyalists, and late Commissioner of Sequestered Estates in Carolina, &c. 8vo. 29 pages. No Publisher's Name, nor Price.

The fate of the American loyalists in the southern provinces is peculiarly distressing. It is stated that they took refuge in Florida, under the promise of protection from the British government, but on the event of the peace, found themselves left, unnoticed, in the hands of the Spaniards, to whom that province was ceded, and by whom they were ordered to quit it! In this exigence they have impowered Mr. Cruden, one of their number, whom they chose for their president, to negociate a lottery, on the plan of our state lottery, only for dollars instead of pounds, to procure them present relief. In treaties between states, the fate of individuals is overlooked, and seldom allowed to interrupt the mutual conveniency of their general arrangements. But these arrangements having taken place, that policy which has so little connection with the moral obligations that regulate the transactions between man and man, cannot now want a *prudent* motive for attending, as far as possible, to the distresses of those who have *really* suffered by their adherence to the cause of the British government; a consideration which, we hope, has not escaped our rulers, however highly statesmen may be elevated above the fine feelings of humanity.

MILITARY, *&c.*

Art. 15. *A Treatise on Ancient Armour and Weapons*, illustrated by Plates taken from the original Armour in the Tower of London, and other Arsenals, Museums, and Cabinets. By F. Grose, Esq; F. A. S. 4to. 5s. Hooper. 1785.

This is the first number of a work which the Author proposes to comprize within the compass of eight numbers, each of which will contain six plates, with two sheets of letter-press: to be continued monthly, till completed. The following extract from the preface will explain more particularly the nature of the undertaking:

'Having, in the course of my researches into the military antiquities of this country *, in vain sought for some treatise exhibiting

* The Author has been long employed on a History of the British Army from the time of the conquest, to the reign of King George I. which history, we are informed, is now far advanced.

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a ſeries of authentic delineations, and deſcriptions of the different kinds of armour and weapons uſed by our anceſtors! I conceived that a work of that kind would not be an unacceptable addition to the antiquarian and military libraries, and might alſo be uſeful to ſculptors, painters, and deſigners, and enable them to avoid thoſe anachroniſms and violations of the *couſtume*, which we too often meet with in works otherwiſe excellently performed.

'The chief ſources from which I have drawn my examples, are the armour and weapons themſelves, preſerved either in the public arſenals or private cabinets; but as ſeveral ſpecimens are wanting in thoſe repoſitories, I have, to ſupply the deficiency, occaſionally availed myſelf of the aſſiſtance of ſepulchral monuments, the great ſeals of our kings and ancient barons, and figures on painted glaſs: but theſe as ſparingly and cautiouſly as poſſible, and only in the caſe above-mentioned. For the hiſtorical part I have conſulted a variety of gloſſaries, military writers, and ancient manuſcript inventories of armour, both in the public libraries and thoſe of my friends.

'Although I mean to confine this work chiefly to the conſideration of Engliſh armour, worn from the conqueſt to the time of its diſuſe; I ſhall, occaſionally, ſo far digreſs, as to give a few plates of ſuch pieces of ancient or foreign armour as are judged authentic, curious, and have not been before publiſhed.

'In order the more clearly to inveſtigate my ſubject, I ſhall, in imitation of mathematical writers, define and deſcribe every article or piece of armour, piece by piece, its conſtruction and uſe, and afterwards give a general hiſtory of armour and arms, ſhewing their original forms and materials, with their ſucceſſive improvements, and the different laws and regulations made reſpecting them, with their prices,

'The alterations in defenſive armour cauſed by the uſe of gunpowder, the armour directed by our ſtatutes to be worn and kept by the different ranks of people, its gradual and final diſuſe.

'Such is the plan of this work, in the execution of which no pains have or will be ſpared, the plates being etched in a free painter-like manner, will, it is conceived, give them a more picturesque appearance, than they would have derived from the ſtiffneſs of the graver. They are the work of the ingenious Mr. JOHN HAMILTON, Vice Preſident of the Society of Artiſts of Great Britain.'

Art. 16. *Some Obſervations on the Militia*, with a Sketch of a Plan for the Reform of it. 8vo. 1s. Egerton. 1785.

This tract contains a plan for leſſening the expence of the militia, chiefly by a reduction of the numbers called out to the annual exerciſe, which the Author ſays, 'excluſive of the loſs of thirty thouſand men's labour, for twenty-eight days, coſts government a very conſiderable ſum of money, without any proportionate good reſulting from it.'

The general outlines of this plan are, That the numbers of militia-men now allotted for each county, although (as he ſays) by no means in proportion to their population, ſhall continue unaltered. To prevent the time of ſervice of a whole battalion terminating at or near the ſame time, each battalion to be divided into five equal parts

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parts or diſtricts, to be numbered 1, 2, 3, 4, 5. That a ballot ſhall be made on the firſt of December next for the whole, the men belonging to the diſtrict No. 1, to be enrolled for one year, thoſe of No. 2, for two years, and thoſe of the numbers 3, 4, and 5, for three, four, and five years; after the expiration of thoſe periods, every diſtrict conſtantly to enroll their men for five years; by this arrangement only one fifth of a battalion will be entitled to their diſcharge in any one year.

All ſubſtitutes to be inhabitants of the places for which they ſerve, and to have reſided there at leaſt three years. The clothing to be iſſued every five years, inſtead of three, as at preſent, and the thirty ſhillings now allowed for the purchaſe, to be lowered to twenty-five.

The ſerjeants, who, according to the preſent act, may be appointed in the proportion of one to twenty private men, to be reduced to that of one to fifty; theſe to be paid and annually clothed, as uſual. Corporals to be appointed in the ſame proportion, who are to be allowed two guineas yearly, over and above their daily pay of one ſhilling; and from among them, the vacancies of ſerjeants are to be filled up. Drummers to be reduced to the proportion of one to an hundred private men, and alſo annually clothed. Neither ſerjeant-major nor drum-major allowed.

Previous to the annual exerciſe, the adjutant to aſſemble and exerciſe the ſerjeants and corporals for fourteen days, during which time the latter are to receive pay.

One diſtrict, or fifth of a battalion, to be exerciſed annually for twenty-nine days, and to be allowed two days for coming, the like for returning, and one day for the delivery of their arms and clothes into the ſtores, making in the whole thirty-four days; for which time they are to be paid ſixpence a day, with an allowance of half a guinea each at their breaking up, ſubject to deductions for any damage done to their arms, accoutrements, or clothing.

One field-officer, one captain, two lieutenants, and two enſigns to attend the exerciſe: theſe to be nominated by the colonel. If the field-officer does not attend, a captain to be added. To theſe officers the following pay to be allowed: commanding-officer twelve ſhillings *per diem*, captain ten ſhillings, lieutenant four ſhillings and eight-pence, and enſign three ſhillings and eight-pence. The men to be exerciſed twice a day the firſt fortnight, the laſt fortnight once a day.

The Author of this plan ſeems to have very little practical knowledge of the ſubject on which he writes. To ſuppoſe that drilling a raw country fellow for twenty-nine days in five years, will teach him the uſe of arms, is a notion ſcarcely inferior in abſurdity to the propoſal of reducing the number of the ſerjeants, who in all regiments, but more particularly in the militia, are the nerves and ſinews of the corps. By this regulation, the diſtrict No. 5, will not be exerciſed till the year before they muſt be diſcharged.

The allowance of ſix-pence *per diem* for the pay of the private militia-man, may do for his ſubſiſtence during the month, and will, perhaps, be better for him than a greater allowance; but every militia captain can teſtify that the additional half guinea will be ſufficient for putting him in any tolerable repair, the majority of

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militia men, on joining their regiment, commonly wanting at leaſt a ſhirt, ſhoes, and ſtockings, which the fifteen ſhillings now allowed will ſcarcely purchaſe.

The method propoſed for preventing a great number of militia men from being diſcharged at the ſame time, is, in general, unneceſſary; deaths, diſcharges, deſertions, and the procraſtination of the courts of lieutenancy, have already, in a great meaſure, prevented that inconveniency. The propoſed regulation reſpecting ſubſtitutes, is already a law.

One propoſition, however, merits attention, viz. the aſſociating two or three of the ſmaller counties into one battalion of not leſs than 400 men; ſmall battalions, acting as ſeparate corps, being on ſervice, ſwallowed up by their own internal guards; and their ſtaff are as full and expenſive to government as thoſe of the ſtrongeſt regiments.

The Author then propoſes ſome regulations for an embodied regiment of militia, which do not ſeem leſs exceptionable than thoſe before mentioned: he alſo compares the yearly expences of a battalion on the preſent eſtabliſhment, with thoſe of one formed on his plan, and from the difference computes the annual ſavings that would accrue to the Public, on the whole body of militia; this he ſtates at near eighty thouſand pounds, not conſidering, that if by ſuch ſaving the militia is rendered unfit for immediate ſervice, which we dare affirm would, in this inſtance, be the caſe, the whole remaining coſt will be entirely thrown away.

Art. 17. *Authentic Copy of the Proceedings of a General Court Martial*, held at the Horſe-Guards, Nov. 9, 1784, &c. on Hugh Debbieg, Eſq; one of the Colonels of the Corps of Engineers. 4to. 3s. Almon.

Col. Debbieg was brought to this trial, on two charges exhibited againſt him by the Duke of Richmond. The ſum of the whole matter, as it appeared to the court, will be ſufficiently underſtood, from the following copy of their opinion and judgment, viz.

'The court martial, after due deliberation upon the whole matter, are of opinion, that Colonel Hugh Debbieg is guilty of each article of the charge exhibited againſt him, viz.

Of 'writing to his Grace Charles Duke of Richmond, Lenox, 'and Aubigny, Maſter-General of his Majeſty's Ordnance, his com-'manding officer, ſeveral unbecoming letters ſince the month of 'June laſt, containing indecent and diſreſpectful expreſſions towards 'him, and groundleſs and injurious imputations of partiality and 'oppreſſion in the diſcharge of his duty as Maſter-General of the 'Ordnance, to the prejudice of good order and military diſcipline.'

And of 'writing diſreſpectfully in the month of Auguſt laſt, of 'the ſaid Duke of Richmond, &c. Maſter-General of his Majeſty's 'Ordnance, his commanding officer, to Major-General James 'Bramham, the Chief Engineer, and in terms obviouſly tending 'to depreciate the conduct of him the ſaid Maſter-General, in the 'opinion of the ſaid Chief Engineer, and of the Corps of 'Engineers, to the prejudice of good order and military diſcipline.'

'And having, in conſideration of the high character of the ſaid Colonel Debbieg, as an officer, and his meritorious ſervices, which conſideration

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consideration alone could have induced them to give so lenient a sentence for crimes which they must conceive to be highly detrimental, and tending to produce the worst consequences to the service, do adjudge, that he the said Colonel Hugh Debbieg be reprimanded in open court; and that he do also make a submission to the Duke of Richmond, &c. Master-General of his Majesty's Ordnance, in the following terms:

'My Lord Duke,

'In compliance with the judgment of this court martial, I do de-'clare my great concern, that I should have made use of e..pressions 'in my correspondence with your Grace, my superior officer, which, 'in the opinion of the court, tended to the prejudice of good order 'and military discipline.'

Copies of all the letters that passed between the duke and the colonel, on which these proceedings were founded, are given in this publication, with the evidence at large; and the whole will, no doubt, be particularly acceptable and instructive to military readers.

IRELAND.

Art. 18. *An Address to the King and People of Ireland*, upon the System of Final Adjustment contained in the Twenty Propositions which have passed the British House of Commons, and are *now* before the British House of Lords. 8vo. 1s. Debrow, St. Martin's Court. 1785.

The Author of this Address considers not only the present propositions as inadmissible by Ireland, but goes farther to a declaration that no such system of commercial equalization can be formed consistently with the independence claimed by each of the contracting parties. The sanguine patriot, says he, will ask, 'Can no expedient be struck out, no middle line be drawn conciliatory of both? My answer is, independence knows no expedient; she admits no middle line; she suffers not joint tenancy, nor even coparcenary, precluding every internal participation, whether legislative, commercial, or ministerial; her very essence is distinct, that essential quality pervades her every faculty and function, claiming a distinct respective exercise of each, even in her imperial joint executive over all.'—— 'As neither kingdom can, without violation as to the other, assume to take the lead, neither can, without violation to herself, submit to follow. If then Great Britain accedes, and bids Ireland take the lead, Great Britain makes her constitution the price of Ireland's acceptance of this participation in her trade and commerce. Does Ireland accede and consent to follow, her constitution becomes the purchase of it.'

According to this doctrine, we have been labouring very earnestly to twist a rope of sand!

LAW.

Art. 19. *The Case of Christopher Atkinson, Esq.* stated at large; together with a complete Account of all his Commission Transactions with the honourable Commissioners for victualling his Majesty's Navy *. 4to. 3s. Almon. 1785.

Art. 20. A *Supplement* to the Case of Christopher Atkinson, Esq. stated at large, 4to. 3d. Almon, &c.

* Written by himself.

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The complicated detail of Mr. Atkinson's transactions with the Navy board will scarcely be attended to by any readers, so much as by those who interest themselves either for or against the prosecution. It is no part of our province to enter into the the merits of the case, with a view to decide between this unfortunate gentleman and his judges; we have only to regret that a person of his commercial eminence should, by *any* means whatever, be reduced to the necessity of appealing to the Public in the circumstances under which he now writes: and should his character, as many believe, have suffered from constructive, rather than direct criminality, his fate will intitle him, under that persuasion, to the sympathy of every feeling mind.

Art. 21. *A Refutation of the Case of Christopher Atkinson*, Esq. 4to. 1s. 6d. Almon, &c. 1785.

Art. 22. *Observations on the Case of Christopher Atkinson*, the celebrated Corn Agent, as pretended to be stated by himself: in which his Pretensions to immaculate Innocence, and unsullied Honour, are candidly investigated, &c. 8vo. 2s. 6d. Egerton. 1785.

These two publications, as may be inferred from the style of their title-pages, support the verdict against Mr. Atkinson, and endeavour to invalidate all that he urges in his own justification.

Art. 23. *Mercator's Letter* on the Case at large of Christopher Atkinson, Esq. 8vo. 3d. Kearsley.

Reprinted from the Morning Chronicle, wherein it appeared in favour of the *Case* to which it refers.

EDUCATION.

Art. 24. *The Female Monitor*, or the Young Maiden's best Guide in the Art of Love, Courtship and Marriage; being a select Collection of Letters, Essays, and Dialogues, in Prose and Verse; principally addressed to the Fair Sex, for their Choice, Conduct, and Behaviour, in the Single and Married State. 12mo. 2s. Bladon.

A good pennyworth of plain advice, adapted to the *meanest capacity*, and very necessary to be read by all virtuous young sempstresses, and milliners apprentices, to teach them what to say, and how to behave in courtship and marriage.

Art. 25. *An Essay towards an English Grammar*, with a Dissertation on the Nature and peculiar Use of certain hypothetical Verbs in the English Language. 12mo. 2s. 6d. bound. Dilly.

This Essay appears to be the result of a long enquiry into the subject of English Grammar, conducted with industry and taste.—It contains observations on the different parts of grammar; those on auxiliary verbs, are somewhat new; as seems to be the case in other instances.—Some Readers may perhaps think that many of the remarks are too nice and subtle; but in this class of Readers we should not wish to rank ourselves; being convinced that our language deserves the minutest and most attentive examination.—The Editor, in his Preface, has given an account of the Author's design in this publication, which we shall transcribe, as a clear and just view of the drift of the book.

'The design of the following Work is to teach the grammar of the English tongue; not by arbitrary and capricious rules, and much less

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lish by such as are taken from other languages; but by a methodical collection of observations, comprising all those current phrases and forms of speech, which are to be found in our best and most approved writers and speakers.—It is certainly the business of a grammarian to find out, and not to make the laws of a language.—In this Work the Author does not assume the character of a legislator; but appears as a faithful compiler of the scattered laws.—He does not presume to regulate the customs and fashions of our speech, but only notes and collects them.—It matters not what causes these customs and fashions owe their birth to; the moment they become general, they are laws of the language; and a grammarian can only remonstrate, how much soever he disapprove.—From his opinions and precepts an appeal may always be made to the tribunal of *use*; as to the supreme authority, and last resort: for all language is merely arbitrary.—By the silent but general consent of a nation, certain sounds and certain written signs, together with their inflexions and combinations, come to be used as denoting certain ideas and their relations; and the man that chuses to deviate from the custom of his country in expressing his thoughts, is as ridiculous as though he were to walk the streets in a Spanish cloak, or a Roman toga.—These garments, he might say, are more elegant and more commodious than a suit of English broadcloth; but I believe this excuse would hardly protect him from derision and disgrace.

'Besides the principal purpose for which this little book was written (that of instructing youth), I hope the perusal of it may not be useless to those that are already acquainted with polite literature.—Much reading and good company are supposed to be the best methods of getting at the niceties and elegancies of a language.—But this road is long and irksome. It is certainly a safer and a readier way to sail by compass than to rove at random, and any person who wished to become acquainted with the various productions of nature, would do better to study the systems of our best Naturalists, than to go wandering about from land to land, and light here upon one, and there upon another, merely out of a desire to see them all. I hope also this Book may be useful to those foreigners that wish to become acquainted with the English tongue, it being intended to contain all our most usual Anglicisms, all those phrases and peculiarities which form the characteristics of our language.—I will not take upon me to say, that we have no grammar capable of teaching a foreigner to read our authors, but this I am sure of, that we have none by which he can be enabled to understand our conversation.'

Language and grammar form a subject which admits, we were almost going to say, of infinite variations, according to the different views and taste of those who apply themselves to the study. It seems desirable to class our ideas about it, if possible, under a few general rules, rather than to multiply particulars. This, however, is preferable for the instruction of youth, though the latter may assist, or usefully amuse those who have made a farther progress in the science. This Author considers our language, at present, as a kind of *anglicized Latin*. He wishes to restore it to some greater conformity to its Saxon original. But we can only add, that he offers many sensible

remarks; and that those who read with attention may derive from this performance both instruction and advantage.

POETRY.

Art. 26. *Antient Erse Poems*, collected among the Scottish Highlands, in order to illustrate the Ossian of Mr. Macpherson. 8vo. Pamphlet of 34 very full Pages. No Bookseller's Name, or Price mentioned.

The ingenious Author has done us the honour of presenting us with a copy of this pamphlet, but as he acknowledges that 'it was only printed for distribution among his friends, and not for publication,' it scarcely can be said to fall within the design of our Review. The far greater part of it hath already appeared in the Gentleman's Magazine for the years 1782 and 1783, under the signature of *Tho. F. Hill.* Some small additions to the original letters have been made, in order to render the present collection more perfect; and if the controversy respecting Ossian had not totally lost all hold on the curiosity of the Public, we would advise the Author to give his letters a more general circulation.

Mr. Hill writes with great candour; and in his travels through the Highlands, seems to have divested himself of every undue prejudice respecting the poems of Ossian, and to have conducted his enquiries and researches with equal diligence, judgment, and impartiality.

His opinion of the poems attributed to Ossian may be collected from the following extracts: 'The Ossian of Macpherson and Smith appears to be a mutilated work, even though we should suppose that the songs they originally compiled from were the undoubted works of that celebrated bard. But this is far from being the case; for even allowing that an Ossian ever existed and wrote; yet time must have introduced such material changes in his works, if preserved merely by tradition during so long a period, that their Author could hardly know them again. I think it, however, doubtful, whether such a being as Ossian ever appeared in the world.' 'We seem authorised finally to conclude that the Ossian of Macpherson and Smith is a mutilated composition from Highland songs, ascribed indeed to that bard, but very little likely to be his composition. Out of these they selected the best parts, and rejected such as they thought might discredit the character of Highland antiquity; attributing them to later times, and the ignorant bards of the fifteenth century.' 'After having thus freely, though I hope not uncandidly, delivered my sentiments on the Ossian of Mr. Macpherson, it becomes me to acknowledge myself deeply indebted to it, for the pleasure its perusal hath frequently afforded me. I am willing, and indeed happy, thus publicly to acknowledge myself a warm admirer of it as a literary composition. The novelty of its manner, of its ideas, and of the objects it describes, added to the strength and brilliancy of genius which frequently appears in it, have enabled me to read it with more delight, and to return to it more frequently than almost any other work of modern times; and let it be regarded in what light it may, the praise of elegant selection and composition certainly belongs to the editor. If I had not entertained these opinions of its merit, I should never have taken so much pains to investigate its

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authenticity;

authenticity; nor indeed can I believe, if the general opinion had not concurred with mine, that the world would ever have wasted so much time in disputing about it.'

We read the following passage with some degree of surprize: 'The songs relating to the Feinne (or Fingalians) and their Chieftain, Fion-mac-Coul, or Fion-na-Gael, whom we call, in English, Fingal, are wholly confined to Argyleshire and the western Highlands, where the scene of their actions is supposed to have lain. In that district almost every one is acquainted with them; and all whose situation in life enables them to become acquainted with the subject, are zealous assertors of the authenticity of the Ossian of Mr. Macpherson. Yet it is remarkable that I never could meet with Mr. Macpherson's work in any part of the Highlands: and many of his defenders confessed that they had never seen it. The only book I met with, which had any immediate connection with it, was Mr. Hole's poetic version of Fingal, which I saw at Mr. Macleane's, of Drumnan in Morven. I do not mean, however, to tax any of Ossian's Highland partizans with direct falsehood: they have all heard that the stories of Mr. Macpherson relate to Fingal and his heroes: they themselves have also often heard songs relating to the same people, and ascribed to Ossian. On this loose basis, I fear, their testimonies often rest.'

Putting the dispute respecting the authenticity of the poems of Ossian out of the question, they possess beauties that are seldom to be found in any modern compositions. We agree with Mr. Hill in the opinion he entertains of their literary merit. They seize on the heart by a secret charm; and we yield to its influence with a soft and soothing complacency, which carries us beyond the intricate and entangled paths of criticism and controversy. And let their authorities be questioned,—let it even be given up, yet (as the poet* beautifully expresses it in his sublime ode to Ossian)

Yet many a fair shall meet with woe
At thy soft strains in future days;
And many a manly bosom glow
Congenial to thy lofty lays.

Art. 27. *The Swindler; a Poem.* In which is contained an alphabetical List of the Names of the most noted Swindlers that infest the Streets of London; with the leading Traits in these distinguished Characters; and explanatory Notes. 4to. 1s. Printed for the Author, No. 59, Old Baily.

If a swindler be defined, one who attempts to obtain money by false pretences, our Author, we fear, may be classed with the fraternity he celebrates; his twelve-penny pamphlet containing not one pennyworth of the information it promises, nor one-twelfth part of a pennyworth of poetry or wit.

Art. 28. *Knight's-Hill Farm*, the Statesman's Retreat; a Poem, descriptive and political. 4to. 2s. 6d. Bew. 1784.

Let it suffice, gentle reader, that we have actually toiled through every syllable of this dull poem. In mercy, then, ask not a criticism upon it—indeed, to criticise such a farrago of absurdity

* *Hole.*

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and bathos, is not to be expected even from the patience of a reviewer.

Art 29. *As you like it.* A Poem addreſſed to a Friend. 4to. 2s. Stockdale. 1785.

This indignant ſatiriſt is full of Churchill's rage: and when a man muſt burſt, or write verſes, we commend him for chuſing the leaſt of the two evils.

We do not ſee the connection which the title hath with the poem. But *obſcurity* doth not only reſt on the outſet of the poet's courſe; clouds and darkneſs attend him all the way; and though he ſometimes blazes and flaſhes, yet all the light he ſends forth is but like thoſe equivocal corruſcations which play on the ſkirts of night, and ſeem only to make '*darkneſs more viſible.*'

The threats of the Author's muſe are very terrible:

'Tis juſtice prompts, her anger iſſues forth,
And bares the breaſts of Sh—— d—n and N——h.

And let the miniſter look to himſelf: for if C——s F—x and the *Chamber of Manufacturers* cannot keep him in awe, yet the muſe hangs out a ſcourge that will gall him more ſeverely than the taxes which he hath laid on will gall his country:

As juſtice prompts, round P—tt ſhe fondly plays,
And ſees him baſking in his father's blaze.
Yet P—tt ſhould feel—how bright ſoe'er he ſhine—
If P—tt were baſe—the vengeance of her line.

What a pity it is that this poem had not been publiſhed before the ſettling of *ways and means!*

Art. 30. *Meſſina*; a Poem. May 1785. Being a ſhort Eſſay on the Earthquake that deſtroyed that City, and Calabria, on the 5th of Feb. 1783. 4to. 1s. Almon. 1785.

Sudden, at once, unknown, and unprepar'd,
The inhoſpitable regions of th' grave they ſhar'd.
Ah! how many in that change from being gaily glad,
Who ſoon were in night's tremendous region laid!

Nature hath kindly ſupplied her poetical children with two meaſures for their verſes—the *ear* and the *fingers**, ſo that if the more intellectual faculty ſhould be too dull to perform its office perfectly, the mechanical may ſtep into its aſſiſtance, and retail the ſyllables *one by one*, till the given number is fairly made out. Nature, however, hath been very ſparing in her bounty to the poor poet of Meſſina. She hath inſpired him indeed with a ſtrong wiſh to write verſes; but ſhe hath denied him every rule to meaſure them by.

DRAMATIC.

Art. 31. *The Lawyers Panic*; or Weſtminſter-Hall in an Uproar. A Prelude, acted at the Theatre-Royal, Covent-Garden. By John Dent, Author of *Too Civil by Half*, &c. 8vo. 1s. Bladon. 1785.

The temporary circumſtance, on which this prelude is founded, was in itſelf ſo riſible, that we wonder to ſee ſo little humour, or pleaſantry (the only qualities to which it aſpires), in the trifle now before us.

* Legitimumque ſonum *digitis* callemus et *aure*. HOR.

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NOVEL.

Art. 32. *Letters between an illuſtrious Perſonage* and a Lady of Honour, at B*******, Crown 8vo. 2s. ſewed. Walter.

The P. of W. having lately amuſed himſelf by repeated excurſions to Brighthelmſtone, and frequently appearing there in the public walks, accompanied by ladies, ſeems to have furniſhed a hint to one of the ſons or daughters of literary induſtry: of which this Shandyan volume is the fruit.—It is a frivolous, but innocent production.

MISCELLANEOUS.

Art. 33. *Chineſe Maxims.* Tranſlated from the Œconomy of Human Life, into Heroic Verſe. By Suſanna Watts. 12mo. 1s. 6d. Leiceſter, printed. London, ſold by Lowndes. 1784.

No maxims can excel the Proverbs of Solomon; but variety is agreeable and ſometimes uſeful. The little tract above referred to has been well known and well received. To ſome readers, verſe and rhyme will be more pleaſing than proſe, and ſentiments ſo conveyed, may be more eaſily retained and recollected. Mrs. Watts, therefore, preſents them to the Public in this form, and though not faultleſs, yet in a dreſs not wholly deſpicable. A periodical work, intitled the *Stocker*, is, we are informed, publiſhing at Leiceſter, by the ſame hand.

Art. 34. *The Art of Happineſs*; or, an Attempt to prove, that a Degree of it is not difficult to attain. By a Lady. 12mo. 1s. Bew. 1784.

This good lady ſeems deſirous of leading us to happineſs. What aim can be more benevolent? Some time ſince ſhe decided on the manners* of the preſent time as unfavourable to real enjoyment or felicity. Her pen is now employed to guide us to its attainment. Her advice is good; many juſt reflections are preſented; and yet we cannot ſpeak very highly of her performance. We wiſh, however, that ſucceſs may attend it: a great ſtep towards which will be made, if people can but be convinced, that it is in their own power to be more happy than they are, provided they will but exert themſelves in the uſe of thoſe means which all poſſeſs, in ſome degree, for the purpoſe.

Art. 35. *Memoirs of the Life and Writings of the late Thomas Baker*, B. D. of St. John's College, Cambridge, from the Papers of Dr. Zachary Grey. With a Catalogue of his MS. Collections. By Robert Maſters, B. D. and F. A. S. 8vo. 4s. boards. Cambridge printed, and ſold by White, &c. London. 1784.

The perſon here celebrated is well known by his "Reflections upon Learning." He was a reſpectable antiquary; and his collection of manuſcripts, in that line, was conſiderable. He was a nonjuror, but not a bigot to jacobitiſm; and he was not leſs eſteemed by the whigs, on account of his integrity, than by thoſe of his own political perſuaſion: for honeſty and goodneſs are of no party. He

* Vide Review for October 1778, p. 313. We were not then informed as to the ſex of the writer of *Letters and Eſſays on important and intereſting Subjects*; and of *An Inquiry into the Manners of the preſent Age*.

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died in the year 1740, at a very advanced age. As to the literary merit of these *memoirs*, we cannot speak of it in terms of warm commendation. The subject, indeed, furnishes very little to engage or interest the reader; and Mr. M. does not appear to be one of those fascinating writers who can recommend any subject, by the powers of genius, and the embellishments of language. In fine, the detail is unanimated and heavy, and the book, on the whole, will never, in our opinion, be generally considered as a publication of much importance.

Art. 36. *A Discourse delivered* to the Students of the Royal Academy, on the Distribution of the Prizes, Dec. 10, 1784. By the President. 4to. 3s. Cadell. 1785.

Sir Joshua introduces this elegant discourse with saying, that, in consequence of the situation with which he is honoured in the Royal Academy, he has been often consulted by the young students who intend to spend some years in Italy, concerning the method of regulating their studies.

Whatever advantages *method* may have in dispatch of business (and it certainly has many), he has but little confidence of its efficacy in acquiring excellence in any art whatever. Indeed, he has always strongly suspected, he says, that this love of method, on which some people appear to place so much dependance, is, in reality, at the bottom, a love of idleness, a want of sufficient energy to put themselves into immediate action; a sort of an apology to themselves for doing nothing. Accordingly, he declines pointing out any particular method and course of study to young artists on their arrival in Italy; leaving it to their own prudence, a prudence, he says, which will grow and improve upon them in the course of unremitted industry, directed by a real love of their profession, and an unfeigned admiration of those who have been universally admitted as patterns of excellence in the art.

In the exercise of this general prudence, he submits to their consideration such miscellaneous observations as have occurred to him on considering the mistaken actions, or evil habits, which have prevented their progress towards that excellence, which the natural abilities of several artists might otherwise have enabled them to make.

As very few of our readers can be supposed to be interested in a discourse of this kind, there is no occasion for us to enlarge, and it is almost unnecessary to observe, that whatever comes from the pen of so eminent and justly celebrated an artist, on whatever relates to his art, well deserves the attention of all those who apply to the study of it.

We shall only say, that Sir Joshua does not amuse, or rather abuse the understanding of the students of the Royal Academy with a rhapsody about genius and inspiration,—about the enthusiasm and divine fury necessary to possess the soul of the artist, but contents himself with endeavouring to point out the more humble means by which art is acquired.

Art. 37. *The History of Ayder Ali Khan, Nabob-Bahader:* or, New Memoirs concerning the East Indies, with historical Notes. By M. M. D. L. T. General of 10,000 Men in the Army of the Mogul Empire, and formerly Commander in chief of the Artil-

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lary of Ayder Ali, and of a Body of European Troops in the Service of that Nabob. Crown 8vo. 2 Vols. 6s. boards. Johnson. 1784.

The hero of this narrative was one of the most famous conquerors that India had beheld since the time of Thamas Kouli Khan. From a subaltern officer, at the head of 250 men, under the king of Mayssour, he rose to the sovereign command of a vast extent of country in Indostan, becoming a formidable enemy to the English, and a powerful ally to the French. The exploits and conduct of this prince are here related in an intelligent and interesting manner. The writer appears to have drawn his information from authentic sources *. A great part of the narrative is given from his own knowledge and observation, during several years service in the capacities expressed in the title-page of the work. He censures the conduct of the English in the East, with a degree of freedom which many will impute to national prejudice; but in his own justification he asserts, 'that no one can reproach him with having invented any untruth, and that there are many individuals who know that he could speak much more effectually to the disadvantage of the English administration in India, if he thought it necessary to reveal such particulars as he himself has seen.' An intimation, to which it must be confessed, that even our own reports from the East give but too much colour of probability.

The work opens with an historical introduction, briefly describing former revolutions in India. The writer then relates a great variety of particulars concerning the person, habits, and manners of Ayder †; who, from this account, appears to have been a prince of great abilities in the cabinet as well as in the field. In a word, the reader will find his labour well repaid on the perusal of the whole work. A map is prefixed, in which the names now most in use are given from local knowledge, or the best information.

RELIGIOUS.

Art. 38. *Further Observations* to establish an Explanation of the Prophecy of the Seven Vials, or Seven Last Plagues; with Conjectures and Explanations of some other of the last Prophecies. 8vo. 1s. Rivington. 1783.

Art. 39. *An Exposition of Isaiah's Vision:* Chap. VI. Wherein is pointed out a strong Similitude betwixt what is said in it, and of the Infliction of Punishments on the Papists, by the Witnesses. Rev. xi. 6. By Robert Ingram, Vicar of Wormingford and Boxted in Essex. 8vo. 6d. Rivington. 1784.

These pamphlets have an immediate connection with each other, and both relate to another publication by the same Author; for an account of which we refer the Reader to Volume LXIII. of our Work, p. 554. We there expressed some surprise that a writer should venture on a publication of this nature, without consulting

* See this book mentioned as a foreign article, Rev. Vol. LXX. p. 246.

† *Ayder*, we are informed, is agreeable to the Indian pronunciation of this name, and not *Hyder*, as it has been commonly spelt in the English prints.

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the moſt conſiderable Authors who have preceded him in the enquiry. His great authority is Dr. Dodd's *Commentary*, as he terms it, though we ſhould rather ſay *Compilation*. This, though a very uſeful book for the aſſiſtance and ſatisfaction of common Readers, is hardly ſufficient for the Expoſitor who is to inſtruct the world. The intention of the pamphlets before us is, partly, to ſupport the explications which had been offered in the former tract, and partly, to add ſome obſervations on other ſubjects of the ſame kind. Of the latter number is the depreſſion and exaltation of the *witneſſes* mentioned in the book of the *Revelation*, and ſignifying, it is ſuppoſed, the ſtate of the *Proteſtants*; to this are added ſome remarks on *Matthew*, xxiv. 29—31, which, this writer apprehends, alludes to a ſeries of events that ſhould commence on the deſtruction of Jeruſalem, and continue to the Millennium. The expoſition of Iſaiah's viſion is intended to confirm this Author's opinion (in his own words,) 'That the plagues to be inflicted on the Papiſts by the *witneſſes*, mean nothing more than their denouncing or proclaiming the heavy judgments they ſuffer from their continuance in the corrupt church of Rome.' But however right the ſentiment concerning the witneſſes may be, this illuſtration *is*, to ſay the leaſt, ſo uncertain and conjectural, as to afford it no ſatisfactory ſupport.

Art. 40. *Fourteen Diſcourſes on Practical Subjects*: By the late Reverend George Innes, of Aberdeen. 12mo. 3s. Boards. Murray. 1783.

The ſubjects of theſe diſcourſes are, 1. The life of faith and that of ſenſe; 2. Cor. v. 7. *We walk*, &c. II. III. IV. The Story of Naaman the Syrian, 2 Kings, v. 1. *Now Naaman, captain of the hoſt*, &c. V. VI. Early piety; Eccles. xi. 9. *Rejoice, O young man*, &c. VII. VIII. Entire devotedneſs to God; Prov. xxiii. 16. *My ſon, give me thine heart*. IX. X. Religious obedience the trueſt wiſdom; Pſalm cxix. 34. *Give me underſtanding*, &c. XI. XII. The vanity of hypocriſy, and importance of ſincerity; Job xxvii. 8. *For what is the hope of*, &c. XIII. XIV. The advantage of good companions; Prov. xiii. 20. *He that walketh with wiſe men*, &c. It is only with the deſign of giving our Readers a more exact view of the topics treated on in this little volume, that we have ſomewhat altered the titles of the ſermons it contains: they are ſuch as are worthy of attention; really *practical* diſcourſes; ſerious and ſenſible, plain and uſeful. We apprehend that the Author, though he reſided in North Britain, was a miniſter of the church of England. It is, perhaps, in this character that he offers the following obſervation:—'The prerogative and honour of the regal office is to maintain and defend the church; to point out, by their laws, which is the true, together with the way and guides which lead thereto.'—In this paſſage there is ſomewhat exceptionable, ſomewhat to which Truth and Reaſon know not how to aſſent; and that indicates a mind not wholly free from miſtaken, ſuperſtitious prejudice: for which, however, while we remark it, we are ready to make every candid allowance.

SERMONS.

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SERMONS.

1. Preached in the Chapel of the Magdalen Hospital, before the Earl of Hertford, President, the Vice-Presidents, Treasurer, Governors, &c. May 25, 1785. By Servington Savery, Rector of Hickham, Lincolnshire, and Chaplain to the Earl of Moray. 4to. 1s. Printed for the Charity, and sold by T. Cadell, London.

Anniversary sermons on charitable institutions generally consist of diffuse declamation on trite and hacknied subjects. It requires industry and ingenuity to give new force or embellishment to topics which have been rendered familiar by repeated discussion. The langour of the mind can only be relieved by new arguments, or by old arguments placed in a new and striking light; so that what is wanting in information must be recompensed by entertainment.

The sermon before us is an exception to the general mass of harangues on similar occasions. It immediately addresses itself to the object and design of the institution it was intended to serve; and the Preacher hath acquitted himself in a manner that doth equal credit to his eloquence and his humanity.

The text is happily adapted to the occasion—Ezek. xxxvii. 23. *I will save them out of all their dwelling places in which they have sinned*, &c.

After a few general remarks on the benevolent nature and tendency of revealed religion, the Preacher makes a particular application of the text to those who have been admitted into the Magdalen Society; and observes, that 'it may be well regarded as an assurance issuing from the lips of sovereign mercy, that there is no degree of depravity in the present state beyond the limits of divine forgiveness; but that a contrite heart, trembling at the sad review of its offences, and struggling to be relieved from the load of guilt which oppresses it, may find comfort in the hope of that liberty which it pants to enjoy, and of being cleansed from the pollutions which it beholds with shame and remorse.'

The following is a very striking picture of the miseries of prostitution:

'If ever the human condition felt a punishment proportioned to the vices which produced its disgrace and misery, it is *that* condition which it is the object of this benevolent institution to relieve. Is there a distress—is there an indignity—nay, is there a shameless brutality to which its unhappy victims are not subject? Reputation, connections, health, ease, and comfort—all that makes life honourable, and all that renders it pleasant, forfeited and lost! And instead of these desirable blessings, what do they possess—but an abhorred and polluted name; every species of disease, adversity, and infamy? —The *dwelling-places where* they *have sinned* are the receptacles of wretches, who live in slothful luxury upon the crimes of others: their retreats by day, such as best seclude them from the eye of an indignant world; and their haunts by night adapted to the darkness and pollution of their characters.'

We will present our Readers with another extract from this very elegant discourse.

'There are many indeed who never "fell into those temptations which drown the soul in perdition"—whose bosoms are as pure as their conduct is unsullied, and who truly deserve the spotless fame they

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they enjoy:—who are bleſſed with the clear ſunſhine of an applauding conſcience, and to whom the great Pattern of righteouſneſs and virtue would ſay—"*the ſame is my brother, and ſiſter, and mother.*"—Thrice happy are thoſe to whoſe boſoms, guilt, with its dreadful attendants, remorſe and ſhame, is a ſtranger. Ever may it remain at a diſtance from the habitations of purity and peace.'

'But, "let him that thinketh he ſtandeth, take heed leſt he fall."

'Humility, aided by prayer, is the beſt ſecurity for our future perſeverance in virtue; and charity is the beſt tribute of gratitude for the paſt. If our ſtrength hath been greater; if our temptations have been fewer, or our power of reſiſtance hath been triumphant over yet *more* ſnares, inſtead of boaſting of our fortitude, or confiding in our reſolutions, let us rather bow humbly to the Author of all grace; and while we afford a tear of compaſſion for thoſe who have been leſs firm or leſs fortunate, let us recollect the words of the Apoſtle, "who maketh thee to differ? and what haſt thou that thou haſt not received?"

'You, therefore, who know the exalted ſatisfactions of virtue by your own happy experience; who feel her holy influence, like a light from heaven kindling in your hearts; ſoothing every affliction, and alleviating every load of life, will not fail, I truſt, particularly to deplore the miſery of thoſe who have unhappily forfeited the conſolations you enjoy: and the ſweetneſs and benignity of the diſpoſition which excites you to this ſympathy of the guilty will incline you alſo to do every thing you can to relieve them.' . . . 'The end of puniſhment is reformation. The bitter draught of affliction may prove a ſalutary medicine; but, unleſs it is tempered with the "*milk of human kindneſs,*" it may corrode the heart, and aggravate its anguiſh; but will neither heal its wounds, nor cleanſe its pollutions.—You, then, "who have eſcaped the corruptions of the world," permit me earneſtly to ſolicit your compaſſion for thoſe of your own ſex, who, though they have grievouſly offended, are yet of the ſame nature with yourſelves;—yet within the reach of Divine mercy; and yet capable of being raiſed by your aſſiſtance to their original rank in the creation of God.' . . . "Reſtore them to ſociety—to themſelves.—Save them ere they periſh."—

'Such benevolence will brighten the gloomieſt ſhades with which affliction may ſurround your dwellings. It will viſit you like an angel of mercy on the bed of death, and caſt an enlivening beam even on the darkneſs of the grave.'

II. *The Character of true Wiſdom and Means of attaining it.* Preached at the Cathedral Church of Chriſt, Canterbury, before the Society of Gentlemen educated in the King's School, on Aug. 26, 1784. Being the Day of their Anniverſary Meeting. By George Horne, D. D. Dean of Canterbury, &c. 4to. 1s. Rivington.

Prov. iv. 7. *Wiſdom is the principal thing*, &c.

Methodical, but not formal; and elegant, but not florid. The ſubject is arranged in three diviſions, viz. the nature and qualities of wiſdom—the means of acquiring it, and the advantages accruing from the acquiſition. The obſervations under theſe heads are in general very ſenſible and judicious. Some of them are peculiarly lively and ſpirited. The following remark is animated and pertinent; but, perhaps,

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perhaps, it is expreſſed in language a little too *ſmart* for the pulpit. 'If he go out an ignoramus, he will come home a profligate, with the atheiſt ingrafted on the blockhead.'—But when we have received ſo much pleaſure, we are unwilling to point out trifling defects.

III. Preached at York, April 14, 1784, for the Benefit of the Lunatic Aſylum. By the Rev. N. T. Orgill, A. B. of Gonville and C. Col. Camb. 4to, 1s. Cadell.

2 Cor. ix. 7. *For God loveth*, &c.

The preacher begins his diſcourſe with an humble acknowledgment of his '*feeble powers*.' After ſo commendable an expreſſion of humility, it were invidious to criticiſe this gentleman's performance.

IV. *The chief End of Man's Exiſtence.* Being the Subſtance of a Sermon preached at Ramſgate, in the Iſle of Thanet, on the 26th of Sept. 1784. By the Rev. J. G. Burkhard, A. M. Miniſter of the German Chapel, at St. Mary's in the Savoy. 8vo. 1s. Baldwin.

John i. 22. *Who art thou?* If this be only the *ſubſtance* of Mr. Burkhard's harangue, what muſt it have been, *ſhadow* and all!—At preſent it extends over a vaſt ſpace. But alas! the ground it occupies is principally covered with words; to which the ſenſe bears ſo ſmall a proportion, that we are ready to ſay of it, what the Latin poet ſaid of the girl, whoſe dreſs was more than her whole bulk,

Pars minima eſt ipſa puella *.

V. Preached at the Opening of the General Infirmary at Hull, Sept. 1, 1784. By James Stillingfleet, M. A. Rector of Hotham, Yorkſhire. Publiſhed by Requeſt of the Governors, for the Benefit of the Charity. 4to. 1s. Dilly.

Matt. xxv. 40. *In as much as ye have done it*, &c. This is a pious, well-intended, benevolent diſcourſe, formed on what hath been particularly denominated, by a certain claſs of people, the *evangelical* plan; but which ſome will attempt, perhaps, to degrade under the title of the *methodiſtical*.

VI. *The Nature and Extent of the Apoſtolical Commiſſion.* At the Conſecration of the Right Rev. Dr. Samuel Seabury, Biſhop of the Epiſcopal Church in Connecticut. By a Biſhop of the Epiſcopal Church in Scotland. 4to. 1s. Rivington. 1785.

Matt. xxviii. 18, 19, 20. 'And Jeſus ſpake unto them ſaying, *All power is given unto me*, &c.' This *power*, delegated by our Saviour to his apoſtles, having paſſed through ſeveral hands that made bad uſe of it, is now, it ſeems, in the *ſole* poſſeſſion of two or three *non jurors* in an obſcure corner of Scotland!

To laugh were want of decency and grace;
But to be grave exceeds all power of face.

We will only remark, in one word, that the *Right Reverend* preacher, in order to be conſiſtent with himſelf and his argument, ought either to be an *Independent* or a *Papiſt*.

VII. *A New-Year's Counſel*:—The Subſtance of a Sermon preached January 2d, 1785, in the Chapel of Mile-end New Town. By the Rev. John Cottingham, Miniſter of the ſame. 8vo. 6d. Printed for the Author. 1785.

We are told that the profits ariſing from the ſale of this New-Year's Gift are to be appropriated to the benefit of a clergyman's

* i. e. *The girl herſelf is the leaſt part of it.*

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widow.

widow. This, were there no other motive, would be sufficient to prevent our saying any thing to the disadvantage of the discourse; for which there is indeed no reason, as it is merely a very plain, serious admonition to religious moderation in sentiment, and diligence in practice, from the consideration of the brevity and frailty of life, and of all human enjoyments. The text is, 1. Cor. 7. 31. *The fashion*, &c.

VIII. *Repentance and Remission of Sins, in the Name of Jesus, illustrated:* Before the Sheriffs of the City of London, to about 300 Prisoners, 23 of whom are under sentence of death. By C. de Coetlogon, A. M. 8vo. 6d. Trapp. 1784.

A preacher can hardly be supposed to stand in a more affecting situation than that which is above described. The subject of the discourse (Luke xxiv. 47.) is very suitable to the occasion; and on the whole, the observations from it are pertinent and proper, though somewhat methodistical. We cannot avoid taking notice of a note, in which he asks, 'Whether persons of superior education and rank in life, who allow themselves in the neglect and contempt of every thing serious and sacred—who despise the sabbath—who live in perpetual scenes of *luxury, dissipation, licentiousness, and political plunder and oppression*, are not even worse than those uneducated and ignominious objects whom they are pleased to call *poor devils*?' This is much in the spirit of the late Mr. Whitfield.

IX. *Rest for the Weary:* preached in the Parish-church of St. Bennett Gracechurch-street, January 2, 1785; on occasion of the Death of William Binns, Esq; who departed this World on Dec. 22, 1784. Ætat. 62. By the Rev. Erasmus Middleton, Lecturer of St. Bennett's Gracechurch-street, and of St. Helen's Bishopsgate-street, and Chaplain to the Right Hon. Countess of Crauford and Lindsay. 8vo. 6d. Hogg. 1785.

A discourse in the old puritanical and present methodistical strain. It presents some conceits and confident assertions, yet to the taste of many it will be very acceptable; its tendency, on the whole, is to *call* or *drive* men from their vices; and those who do not intirely correspond with the Author in sentiment, or approve his manner, may yet derive benefit from his exhortations. The text is, Job, iii. 17. *There the wicked cease from troubling*, &c.

X. *The Commands of God always to be obeyed, however inconsistent with the Commands of Men; a Doctrine inculcated by the Apostles, and recommended by their Practice.* A Discourse on Acts, iv. 19, 20. By Thomas Toller. 8vo. 1s. Buckland. 1785.

Plain and practical; recommending religious liberty, in its fullest extent, so far as is consistent with the public peace, and urging a stedfast regard to the Divine commands.

*** *For the Answers due to several of our* CORRESPONDENTS, *we refer to the last Sheet of our* APPENDIX *to the seventy-second Vol. of the Review*, published at the same time with the Number for this Month.

††† *The conclusion of our Review of Mr.* Huntingford's *Apology for his Greek Monostrophics*, has been delayed by an accident; but it will appear in our next.

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THE
MONTHLY REVIEW,
For AUGUST, 1785.

ART. I. *The History of Greece.* By William Mitford, Esq. The First Volume. 4to. 16s. boards. Murray. 1784.

THAT a good history of Greece should have been, to this day, a *desideratum* in modern literature, affords, in itself, a strong presumption, that the undertaking is attended with many difficulties. On a cursory view, it may indeed be thought, that from the plentiful materials preserved in the writings of Herodotus, Xenophon, Thucydides, Pausanias, Strabo, and other antients, who treat of the affairs of Greece, it must be an easy task to frame an accurate and interesting narrative. And if nothing farther were wanted, than a mere general sketch, which might serve to instruct children in a few leading facts, or to furnish superficial readers with a small stock of necessary knowledge, it would certainly be easy enough to write a history of Greece. Several such have been written, and have met with at least as much success as they merited. But to write this portion of antient history in full detail, with that perspicuity which arises from a clear discernment of the concatenation of events, with the precision of philosophical investigation, and, at the same time, with the graces of elegant composition, is a task which requires the hand of a master. In the early period of the Grecian history, it is extremely difficult to distinguish truth from fable, and it is perhaps impossible to arrive at full satisfaction with respect to chronology. The independent interests of the states of Greece were so numerous, as almost unavoidably to cast an air of confusion and obscurity over their history: and the spirit and manners of the Greeks were so different, in many particulars, from those of the present times, that it is by no means easy for the historian to conceive and represent them in their true form and colouring.

These and other circumstances have hitherto prevented any successful attempt to write a full and complete history of Greece. It is the design of the work, the first volume of which is now before us, to supply this deficiency. And we observe, with plea-

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sure, that Mr. Mitford has spared no pains to qualify himself for the undertaking, by a familiar and accurate acquaintance with the sources whence his materials must be drawn. That he is well read in antient literature, and has industriously examined the chief points of controversy respecting the early period of the Grecian history, appears from every page of this work. In his narrative he takes an extensive range; marking the progress of other states and empires, as far as their history was connected with that of Greece. He has not confined himself to the mere relation of political events, but has entered into various discussions, interesting to the critic and the philosopher.

After tracing minutely the progress of the principal kingdoms and states in the southern and northern regions of Greece, and in Asia Minor, from the first records of history, down to the time of the Trojan war, our Author treats of the religion, government, jurisprudence, science, arts, commerce, and manners of the early Greeks. On the subject of the origin of Grecian letters he makes some judicious and curious observations, which we shall lay before our Readers:

'It has been observed, that manners and customs have remained in the east remarkably unvaried through all ages. The permanence of language in the same countries is not less remarkable. The Syriac and Arabic to this day bear a close affinity to the Hebrew even of the Pentateuch. Through the Arabic, therefore, the Syriac, Samaritan, Chaldee, and Hebrew, we have means of tracing one language almost to the beginning of things. In all these dialects we find that orthography has always been extremely imperfect. It has been much contested whether the ancient orientals used any characters to express vowels*. It is certain that the modern Arabs, with twenty-eight letters in their alphabet, acknowledge none for vowels; and the Persians, with a very different language, adopting the Arabic alphabet, have added some consonants wanting for their pronunciation, but no vowels. It should seem, from these circumstances, that oriental pronunciation and oriental orthography have been settled by organs and perceptions not very elegant and discerning. Consonants indeed have been distinguished with some accuracy each by its proper letter: for consonant sounds are mostly so separated by their nature, and so incapable of being blended, that the dullest ear easily discriminates them. But it is not so with the liquid sound of vowels. Inaccurate organs of pronunciation will confound, and inaccurate organs of hearing will mistake, especially in hasty utterance, those which, deliberately spoken by a good voice, appear strongly distinguished. The orientals, therefore, in committing language to writing, expressed vowels in those syllables only

* Masclef's account of the Hebrew alphabet I prefer to any that I have seen. Apparently more acquainted with the modern oriental languages than our learned Gregory Sharpe, who has followed him, Masclef had in view to investigate fact, not to devise a system. For authority for the Arabic alphabet, I follow Richardson's grammar.'

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where the vowel-ſound, whether through length or accent, was more particularly marked by the voice; leaving it in others to be ſupplied by the reader's knowledge of the word. Thus in all the eaſtern dialects, ancient and modern, we find numberleſs words, and ſome of many ſyllables, without a ſingle vowel written. For it ſeems to be admitted that three of the Arabic letters were originally vowels *; and there appears no reaſon to doubt but the three correſponding Hebrew letters were alſo vowels †. But neither in the Arabic nor Perſian (which would appear to us more extraordinary if the ſame abuſe was not familiar, though ſomething leſs groſs and leſs frequent, in our own language) is the letter written a guide to be relied upon for the vowel to be pronounced. Hence it ſeems to have been that, in all the oriental languages, thoſe letters have ceaſed to ſupport their reputation of vowels; and hence the comparatively modern reſource of points, which, without removing the vowel-letters from their orthographical ſtation, entirely ſuperſede them in the office of directing the voice ‡.

'I have

'* Among many proofs of this, the older Perſic writings appear ſtrong; for in them we are told every ſyllable had its vowel §. The pronunciation of the Perſic is more delicate, and its form more perfect than thoſe of the weſtern Aſiatic tongues, and in both it approaches nearer to the Greek.'

'† The Arabic letters ALIF, WAW, YA, correſponding to the Hebrew which we call ALEPH, VAU, IOD, if they are not vowels, are generally nothing; for it is comparatively ſeldom that WAU and YAU are ſounded like our v and y conſonants. Beſides theſe, the letters AIN and HE, correſponding to the Hebrew letters of the ſame names, are one always, the other ſometimes, vowels. But theſe five vowel-letters are very irregularly applied to the expreſſion of vowel-ſounds; or, to ſpeak familiarly to Engliſh ears, words in the Arabic continually, and in the Perſian often, are not to be pronounced as they are ſpelt, but in a manner widely different. Moreover, though there are five letters in the Arabic alphabet really vowels, yet only three vowel-ſounds can be diſcriminated by them; for the letters AIN and HE ſeem to have no vowel-powers that are not alſo poſſeſſed by other letters.'

'‡ It ſeems to be now decided among the learned, that the vowel-points of the Arabs and Perſians were unknown till after the age of Mahomet, and that the Hebrew points were imitated from them. The idea of uſing points to repreſent vowels appears to have been ſuggeſted by the Greek marks of accent. For when the Greek, through the Macedonian conqueſts, and ſtill more through the Roman, became a univerſal language, marks invented, and firſt uſed in the Alexandrine ſchool, came into general uſe to direct all nations to the proper accentuation. In our own language, and in the Italian and Spaniſh, the uſeful practice has been followed, and indeed is now deemed indiſpenſible, in grammars and dictionaries. But when the Arabic, by the conqueſts of the Califs, became ſcarcely leſs extended than the Greek had been; and its men of learning, in the leiſure of peace, and under the patronage of munificent

§ See Richardſon's Diſſertation on the Eaſtern Languages, p. 236. 2d Edit.

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princes,

'I have been induced to enter the more minutely, I fear tediously for some readers, into this detail, because we seem hence to acquire considerable light on some circumstances, otherwise unaccountable, in so curious and interesting a part of the history of mankind as the history of Grecian literature. The lowest date assigned to the arrival of Cadmus in Greece, is one thousand and forty-five years before Christ. Homer flourished not less than two hundred years after him. It has been doubted whether Homer could write or read; and the arguments adduced for the negative in Mr. Wood's Essay on the Original Genius of Homer seem scarcely controvertible. The earliest Greek prose-writers known to the ancients themselves, were Pherecydes of Syros, and Cadmus of Miletus; mentioned by Pliny to have lived during the reign of Cyrus King of Persia, and at least two hundred and fifty years after Homer. No Grecian state had its laws put in writing till about the same period, when Draco was Archon at Athens, and Zaleucus Lawgiver of the Epizephyrian Locrians. The earliest Grecian prose-writers whose works had any considerable reputation with posterity, were Hecatæus of Miletus and Pherecydes of Athens, who were about a generation later. The interval therefore between the first introduction of letters, and any familiar use of them in Greece, was, by the most moderate accounts, between four and five hundred years. Yet the information remaining to us concerning the origin and progress of Grecian letters, considered together with the known imperfections of oriental orthography (which in its general principles appears to have remained the same from the age of Moses to this day) will rationally account for whatever might otherwise appear in this circumstance unaccountable. The letters brought by Cadmus from Phenicia would be very inadequate to express the nice discriminations of sound in the Grecian dialects, or to satisfy the elegant accuracy of Grecian organs of pronunciation and hearing. The invention of new letters, or at least the invention of a new application of the old, would be indispensible: works which, if quickly completed, would still be long in gaining the necessary authority of popular use through a half-polished nation, divided into independent states almost innumerable. Nor do these circumstances rest upon surmise. We have a plain account of them in Herodotus, which bears in itself every appearance

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princes, applied themselves diligently to the study of Grecian literature, the inconveniences of their own orthography would, particularly upon comparison, appear glaring. To remedy, therefore, the utter discord between their vowel-letters written, and vowel-sounds pronounced, and to remove the uncertainty of those syllables where custom had established that no vowel should be written, they took the Grecian marks of accent and aspiration, and, with some alterations and additions, applied them to represent the sound of vowels, and to supply other defects of their established orthography. Thus the French use the Greek marks of accent to discriminate the different sounds of their letter *e*, and to point out the omission of an orthographical *s*. Still, however, the new marks for vowels, being only three, are very unequal to their purpose; and they have moreover never obtained general use either in Arabic or Persian writing.'

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of being well-founded; and, assisted by what we know of oriental orthography, and what we learn from ancient Greek inscriptions on marbles still existing, becomes in every part intelligible, and almost circumstantial. The Cadmeians, that author says, at first used letters exactly after the Phenician manner. But in process of time, their language receiving alterations, they changed also the power of some of their letters. Examples of Cadmeian letters, thus accommodated to Grecian speech, were yet remaining in the historian's time; who saw them himself on some tripods in the temple of Apollo Ismenius at Thebes, and has reported the inscriptions. In this state letters passed, he continues, to the Ionian Greeks of Attica, and other neighbouring provinces. By these some farther alterations were made; but the letters, he says, were still called Phenician. The principal additions, which the accurate harmony of the Greek language required, were to the vowels. No syllable was suffered to be without its vowel written. Yet all the nice discriminations of vowel-sounds in the voice, even of those essential to the harmony of the language, were not at last expressed by written characters; though in the end, instead of three discriminating vowel-letters, probably received from the east, the Greeks used seven vowel-letters of different powers, beside many combinations of vowels, called diphthongs; which, whatsoever composition of sound may be supposed in them, were so far simple sounds that each could go to the forming of but a single syllable. From the Greek was derived the Latin orthography, and thence that of all western Europe; among which the English, being the most irregular and imperfect, approaches nearest in character to the oriental *.

* * The vowels of the Greek alphabet, in the earliest state in which it becomes known to us, were only four, Α, Ε, Ι, Ο. The gradual additions have been traced in old inscriptions, and their history confirmed from passages of Greek and Roman authors †. The invention or introduction of particular letters by Palamedes, Simonides, and others, to whom it has been attributed, is not ascertained on any authority ‡. The letter Ο, we find, like the Arabic and Persian ؕ at this day, was originally used both for the simple sound of ο, and for that which was afterward distinguished by the diphthong ΟΥ; which had probably also a simple sound only, as it has now in the modern Greek, like the French *ou*, the English *oo*, and the Italian *u*. Υ we know for certain to have had a very different sound from the Latin *u*, the long sound of which was in Greek represented by the diphthong ΟΥ, and the short by the vowel υ. The modern Greeks also represent by their diphthong ου, the Italian vowel *u*, or our *oo*. The modern Greek υ, the Italian *u*, the French *u*, and the English *u*, have all different powers; and nothing but the most determined national and habitual prejudice could lead to the imagination cherished by some French critics, to whom otherwise Grecian literature has high obligation, that the ancient Greek υ was of a sound so unpleasant, and formed by a position of the lips so ungraceful, as the French *u*.'

† See Shuckford's Connections, b. iv.

‡ Montfaucon. Palæograph. Græc. lib. ii. c. 1.

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form, some very remarkable changes took place also in the method of writing; partly, perhaps, in consequence of the delay in establishing the alphabet, and itself no doubt a hindrance to the progress of letters among the Grecian people. It seems not questionable that on the first introduction of letters into Greece the oriental manner of arranging them obtained, from the right toward the left. Afterward the practice arose of forming the lines alternately from right to left, and from left to right; and the oldest Greek inscriptions known are in that manner. Then it became customary to begin from the left, and return in the second line to the left again. At length, about the time of the Persian invasion, several centuries after Cadmus, this alternate arrangement was finally disused, and the Greeks wrote only from the left toward the right. In this practice they have been followed by all the European nations, while the orientals still hold the original method of arranging their characters from the right toward the left*.'

With respect to the doubtful periods of ancient chronology, Mr. Mitford follows the system of Sir J. Newton; a system which, though not hitherto generally adopted, was ably supported by its illustrious Author, and which has since obtained the sanction of many respectable names. Our Author's remarks on this subject merit the attention of the learned.

'The chronology most received in modern times has been formed chiefly from those famous marbles brought from the Levant for the Earl of Arundel, and now in the possession of the university of Oxford, together with some fragments of the chronologers Eratosthenes, Apollodorus, and Thrasyllus, preserved chiefly in the chronicon of Eusebius, and the stromata of Clemens Alexandrinus. Those marbles, whose fame has so much exceeded their worth, have been proved in some instances false; and what can we think of the authority of the chronologers, when such authors as Strabo, Plutarch, and Pausanias, coming after them, never deign even to quote them, but endeavouring to investigate the same subjects, declare that they were unable to satisfy themselves, and report the uncertainties that occurred? The chronology built on such frail foundations is also in itself improbable, and even inconsistent with the most authentic historical accounts. All these considerations together urged the great Newton to attempt the framing of a system of chronology for the early ages of Greece, from the best historical traditions of political events, compared with the most authentic genealogies; and he endeavoured to verify it from accounts of astronomical observations.

'* This sheet was already in the press when Mr. Astle's work on the Origin and Progress of Writing was announced to the Public. It has been great satisfaction to me to find what I have ventured on this subject so thoroughly supported by a work of such extensive inquiry. It may however be proper to observe, that Mr. Astle thinks he has found alphabets, among the nations east of Persia, not derived from that ONE, which he yet allows has given origin to "the far greater part of those now used in different parts of the globe." Origin and Progr. of Writing, ch. iv. p. 48, 49, and ch. v. p. 64.'

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He never finished this work for publication, or it would probably have come to us less open to objection. Being printed after his death, it had for some time, however, great credit. But of late the favour of learned men has inclined much to the former system, which in our own country Dr. Blair, in his expensive and valuable Tables, has implicitly followed; and in France the wonderful diligence of the very learned Freret has been employed in the endeavour to prove that the real chronology of early Greece was still more at variance with all remaining history than even that which Dr. Blair has adopted.'

After giving a synopsis of the more commonly received chronology, Mr. M. attempts to settle the age of Hesiod and Homer. He maintains that Hesiod lived with the grandsons of those who fought at Troy, and that Homer lived *before* the return of the *Heraclidæ*, and not long after the period of which his poems principally treat. He then proceeds:

'After Homer is a long interval to our next authorities for Grecian history. Pindar and Æschylus afford assistance; but they lived too late to unite in any great degree the character of historian with that of poet *. The later poets are of course still inferior historical authority. Herodotus, therefore, the oldest Grecian prose author whose works remain to us, and who, according to his own probable assertion, as we have already observed, was four hundred years later than the great poet, may be called the next historian. Thucydides, Plato, Aristotle, Strabo, Plutarch, and Pausanias, who in different ages investigated the antiquities of their country, all sufficiently inform us what uncertain authorities intervened. Early in this dark period, however, we gain, by a strong concurrence of testimony, one remarkable point, the Olympiad in which Coræbus won in the stadion, from which the Olympiads were reckoned numerically, and which was therefore always called the first Olympiad. But unfortunately we are not with any certainty informed what principal characters were cotemporary, or even nearly cotemporary, with Coræbus. Not only therefore the preceding times till we meet Homer's chronology, or, which is nearly the same thing, to the return of the Heracleids, remain to be gathered from genealogies, but, for the most part, the subsequent also till near the time of the Persian invasion. In the computation by genealogies, exclusively of its inherent inaccuracy, great difficulties occur. Even the succession of Lacedæmonian Kings, which should be our best guide, is not transmitted to us with certain correctness; and when we recollect the variety of opinions of ancient writers, or those reported by Plutarch alone,

* Though not more than three or four publications in Grecian prose of earlier date than the works of Pindar and Æschylus acquired any reputation, yet already in their time the Λογιοι, prose-writer, appears to have been familiarly known as a person capable of transmitting facts to posterity as well as the Αοιδος, poet:

——— Ὀπισθόμβροτον αὐχημα δόξας.
Ὅσσον ἀποιχομένων ἀνδρῶν διαπρὸ μανύει
Καὶ Λογίοις καὶ Ἀοιδοῖς. Pindar. Pyth. i.'

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concerning the age of so very remarkable a personage as the lawgiver Lycurgus, the pretensions of chronologers to assign to each reign its exact number of years appear utterly absurd. The terms attributed to the perpetual Archons of Athens are not better founded; and the reasons given by Sir Isaac Newton for supposing that the seven decennial Archons did not complete seventy years, are cogent. Of the annual Archons who followed, accounts are very deficient. Probably at their first establishment written registers were not kept: for as we are well assured that the laws of Athens were never committed to writing till the archonship of Draco, it is not likely that letters were applied much sooner to public purposes of inferior importance. Letters became common, and chronology acquired accuracy, about the same time, and little before the Persian invasion.

'The first Olympiad, however, that in which Corœbus won, is of universally acknowledged date 776 years before the Christian era. To this point Sir Isaac Newton and all former and all subsequent chronologers agree *. The return of the Heracleids happened 80 years after the Trojan war. This assertion of the inquisitive and judicious Thucydides has also found universal acquiescence. The two great desiderata then of Grecian chronology are to know what principal persons were cotemporary with Corœbus, and to trace the generations from his age upward to the return of the Heracleids. If these could be obtained, we should have a tolerably accurate chronology as far as Homer's genealogies will carry us; and beyond them, however curiosity may be incited, the fruit of inquiry will scarcely pay the labour.

'Our principal information concerning the Olympiads is from Pausanias; who lived late, but was a diligent and a candid antiquarian. He travelled through Greece after the middle of the second century of the Christian era, and it appears that he examined the Olympic register on the spot. He says that the Olympiads might be traced back regularly to that in which Corœbus won in the foot-race; but that even tradition concerning any regular and periodical celebration of the games went no farther. It is strongly implied by his expressions, that the written register of the Olympian victors was not so old as Corœbus, but that the account of the first Olympiads was kept by memory only †. Indeed it appears certain, from all

* I do not understand the accusation of an ingenious, but vehement opposer of Sir Isaac Newton's chronology, that Newton asserts a wilful forgery to have been made in the Olympic catalogue of forty Olympiads which had no real existence ‡. On the contrary, Newton admits all the Olympiads of the catalogue, from Corœbus downward; and before Corœbus, if any Olympiads were celebrated, we are well assured that no catalogue was kept.

† Ἐξ οὗ γὰρ τὸ συνεχὲς τοῖς μνήμαις ἐπὶ ταῖς Ὀλυμπιάσιν ἐστί §, is Pausanias's expression concerning the authority of the first Olympiads of the catalogue, beginning with the victory of Corœbus. With regard to later times, he speaks in plain terms of a written register.

‡ Dissertation on the Chronology of the Olympiads, by Dr. S. Musgrave.

§ Lib. v. c. 8.

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memorials of beſt authority, that writing was not common in Greece ſo early. We are not aſſured that Coræbus was cotemporary with Iphitus, yet it appears probable. That ſhort hiſtory of the Olympian games which Pauſanias gives from Coræbus downward, ſtrongly contradicts the ſuppoſition of chronologers, derived from a paſſage of Phlegon preſerved by Euſebius but wholly unſupported by older authors, that twenty-eight Olympiads intervened between the eſtabliſhment of the feſtival by Iphitus, and the victory of Coræbus under another Iphitus. Strabo's account ſtill more remarkably contradicts ſuch a ſuppoſition. He affirms that the Ætolians, who under Oxylus came into Peloponneſus with the Heracleids, were the inventors of the Olympian games, and celebrated the firſt Olympiads. After then mentioning traditions concerning the prior eſtabliſhment of the feſtival as fabulous and unworthy of credit, he ſpeaks of that as the firſt Olympiad in which Coræbus won. So far from giving the leaſt countenance to the ſuppoſition that two or three centuries intervened between the return of the Heracleids and the victory of Coræbus, it is rather implied by his expreſſions in that paſſage that Coræbus was cotemporary with Oxylus. This however is not affirmed, and in another place Iphitus is mentioned as founder of the feſtival; but other authors muſt be reſorted to for authority even for that ſhort interval which Newton has ſuppoſed between Oxylus and Coræbus. With Newton, therefore, I have no ſcruple to ſtrike from my chronology that period of above a century which has been imagined between Iphitus and Coræbus. Iphitus, according to Pauſanias, was deſcended from Oxylus, but in what degree that antiquarian could not learn; there were even contradictory teſtimonies among the ancient inſcriptions and memorials of the Eleians themſelves concerning his father's name. Newton, deducing collateral proof from another paſſage of Pauſanias, ſuppoſes him grandſon of Oxylos, and places the Olympiad in which Coræbus won under his preſidency, only 52 years after the return of the Heracleids. Dr. Blair places Iphitus 220, and Freret ſuppoſes him 283 years later than that event; and both maintain the farther interval of 108 years between his inſtitution of the Olympian games and that called the firſt Olympiad. If we ſearch hiſtory to know what occurrences filled this long interval, we find none: nothing in the leaſt to contradict Newton's ſuppoſition that only 52 years, inſtead of 328 according to Blair, or 395 according to Freret, paſſed between the return of the Heracleids and the Olympiad in which Coræbus won, except an account from Pauſanias of what was not done. That antiquarian relates that games, after the manner of the Homeric age, were ſo long neglected, that even memory of them failed; and that they were recovered but by ſlow degrees after the time of Coræbus. I know nothing elſe of equal, or almoſt of any authority to direct opinion between Sir Iſaac Newton's conjecture, and computations ſo utterly unſupported by hiſtory as thoſe adopted by Blair, or made by Freret; computations, as appears to me, virtually contradicted by Herodotus, Thucydides, Plato, and Ariſtotle, and evidently diſbelieved by Strabo, Plutarch, and Pauſanias. Not only they are utterly irreconcileable to the hiſtory, imperfect enough indeed itſelf, which remains of thoſe times; but, to ſtrain even genealogy to any kind of accommo-

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accommodation with them, it has been neceſſary to add a ſuppoſition, utterly unſupported by the authors above mentioned, that there were two extraordinary perſonages Kings of Elis of the name of Iphitus, two extraordinary perſonages of the name of Lycurgus legiſlators of Sparta, and ſo of many others who, at the diſtance of from one to two centuries one from the other, bore the ſame name, did the ſame things, and acquired the ſame reputation.

'The reſult then of ſuch inquiry as I have been able to make on this dark and intricate ſubject, leads me to the following concluſions. I have not the leaſt difficulty with Newton to reject, as fictitious, that perſonage whom chronologers have inſerted in their catalogue of Kings of Crete by the name of the firſt Minos; becauſe his exiſtence is not only unwarranted, but in fact contradicted by what remains to us from Heſiod, Homer, Herodotus, Thucydides, Plato, Ariſtotle, and Strabo, concerning the only Minos whom thoſe authors appear to have known *. With ſcarcely more doubt and upon ſimilar grounds I join in the rejection of Erichthonius, together with the ſecond Cecrops and the ſecond Pandion, from the liſt of the Kings of Athens. I cannot, however, hold with the great philoſopher, that Gelanor King of Argos, and Danaus the leader of the Egyptian colony, were cotemporary with Euryſtheus, King of Mycenæ; becauſe the ſuppoſition is not only unſupported, but contradicted by teſtimony equal to any concerning thoſe times; indeed by the whole tenor of early hiſtorical tradition. We come next to that period which Homer has illuſtrated; and concerning this, conſidered by itſelf, the difference among authors has been comparatively none. In proceeding then to the dark ages which follow, I have no doubt in ſhortening the period from the return of the Heracleids to the inſtitution of the Olympian feſtival by Iphitus. The number of years that paſſed can be calculated only upon conjectural grounds; but Newton's conjecture, if not perfectly unexceptionable, appears ſo far the moſt probable as it is moſt conſiſtent with hiſtorical tradition, and even with what I hold to be the beſt chronological authorities, thoſe of Strabo and Pauſanias. For the period then of 108 years, between the inſtitution of the feſtival by Iphitus and the firſt Olympiad, or that in which Coræbus won, I look upon it as merely imaginary; its exiſtence being ſtrongly contradicted by Strabo and Pauſanias, and ſupported by no comparable authority. I am leſs able to determine my belief concerning the dates of the Meſſenian wars; nor can I ſatisfy myſelf concerning thoſe of Attic or Corinthian hiſtory. In the former caſes the buſineſs was only to detect falſehood: here we have the nicer taſk to aſcertain truth. Upon the whole, however, Newton appears to have ſtrong reaſon on his ſide throughout. He ſeems indeed to have allowed too little interval between the legiſlation of Draco and that of Solon; and perhaps this is not the only inſtance in which his ſhortening ſyſtem has been carried rather to an

* Diodorus Siculus, in his fourth book, mentions two kings of Crete of the name of Minos. But the traditions of the Cretans themſelves, reported in his fifth book, effectually contradict the exiſtence of more than the one celebrated perſonage of that name, acknowledged by the writers mentioned in the text.

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extreme: but where centuries are in dispute, we must not make difficulties about a few years. It would be of some importance, if it were possible, to determine the age of that remarkable tyrant of Argos, Pheidon, the most powerful Grecian prince of his time, the first who coined silver in Peloponnesus, the first who established a standard for the weights and measures used over the whole peninsula, and who, as head of the Heracleid families, and legal heir of Hercules, claimed, and by the prevalence of his power assumed, the presidency of the Olympian festival. This last circumstance, if the Olympic register was perfect, should have put his age beyond question: yet authors who possessed the best means of information, are not to be reconciled concerning it. Pausanias says that Pheidon presided in the eighth Olympiad. But according to Strabo, the Eleians presided without interruption to the twenty-sixth; and if the copies of Herodotus are faithful, Pheidon must have lived toward the fiftieth Olympiad, where Newton would fix him. But the copies of Herodotus are not without appearance of defect where Pheidon is mentioned. The chronologers have been desirous of imputing error to those of Strabo, which assert that Pheidon was tenth in descent from Temenus: they would have him but tenth from Hercules; and thus they would make Strabo agree with Pausanias and with the marbles. But this does not complete their business. Strabo will still contradict the presidency of Pheidon in the eighth Olympiad. Moreover that writer, as his copies now stand, is consistent with himself; and, upon Newton's system, consistent with Herodotus. It can scarcely be said that Pausanias, as his copies stand, is consistent with himself: at least he is very deficient where it was clearly his desire to give full information. I am therefore inclined, with Newton, to suppose an error in the date which stands assigned, as on his authority, for the presidency of Pheidon. But when precisely Pheidon did preside, it should seem Strabo could not learn to his satisfaction; otherwise he would probably have named the Olympiad, and not have dated merely by the pedigree.'

From the preceding extracts, the Reader will perceive that this History is not distinguished by harmony and elegance of composition: and, in the course of the work, he will sometimes be offended by awkward singularities of expression, and by harshness of construction and obscure arrangement. But, notwithstanding these defects, the performance bears such evident marks of solid erudition, and contains such a plentiful store of facts collected from original sources, as will not fail to recommend it to the favourable attention of those who read for information rather than for amusement.

This volume brings the history to the close of the Persian invasion of Greece under Mardonius. The Author will, we doubt not, meet with sufficient testimonies of approbation from the Public, to encourage him to complete his design.

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ART. II. *Tales of the Caſtle:* or Stories of Inſtruction and Delight. Being *Les Veillées du Chateau*, written in French by Madame la Compteſſe de Genlis, Author of the Theatre of Education, Adela and Theodore, &c. Tranſlated into Engliſh by Thomas Holcroft. 12mo. 5 Vols. 15s. ſewed. Robinſon. 1785.

THOSE writers are undoubtedly entitled to an eminent degree of reputation, who have, at the ſame time, ability to excel in the more difficult labours of compoſition, and good ſenſe to apply their powers to purpoſes of general utility. On both theſe grounds, Madame de Genlis has large claims upon the Public. In the invention of a connected ſeries of probable and ſtriking incidents—a taſk which, though often attempted by writers of the lower order, requires no ſmall exertions of genius—this lady is peculiarly happy: and her pieces are, for the moſt part, very judiciouſly adapted to the deſign of impreſſing virtuous ſentiments upon young minds.

The former productions of her pen have juſtly obtained the general approbation of the Public; and we have attempted to do them juſtice in our Review. The preſent work cannot fail to add freſh celebrity to her name. It is written in a manner that muſt captivate every heart, whoſe virtuous ſenſibility has not been damped by a faſtidious philoſophy, or debaſed by criminal paſſions. As far as reſpects the moral tales and converſations in this work, we give our hearty aſſent to the Tranſlator's eulogy.

'To the eternal honour of Madame DE GENLIS be it ſpoken, her enchanting leſſons inceſſantly tend to inſpire univerſal philanthropy; to draw the moſt amiable, and therefore the moſt juſt, pictures of virtue; to ſoften the aſperities of the paſſions; to teach gentleneſs, benevolence, fortitude; juſtice towards ourſelves, charity towards others; and to induce that ſuperior, that rational conduct, which, alone, can generate happineſs. This praiſe is a tribute which, ſurely, neither phlegm nor envy can, in juſtice, refuſe to pay. The happy influence which a book like this muſt have, on uninſtructed or ſubordinate minds, cannot be denied; and, therefore, claims the univerſal ſuffrage of the wiſe and virtuous, in favour of its author.'

The plan of the *Tales of the Caſtle* is this: the Marquis de Clémire, being obliged to quit his family and join the army, Madame de Clémire retires from Paris, with her ſon Cæſar, and her daughters Caroline and Pulcheria, children between ſeven and ten years of age, together with the Baroneſs her mother, and proper inſtructors. In this retreat, Madame de Clémire and the Baroneſs, to give utility to the amuſements of the children, undertake, in the evenings after ſupper, to relate Tales for their recreation and inſtruction. Theſe tales form the principal part of this work; but they are agreeably interrupted by converſations between the mother and her children, either on the ſubjects

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jects of the Tales, or upon incidents which are ſuppoſed to occur in the caſtle.

The unhappy effects of exceſſive indulgence, and the neceſſity of correcting ill-humours occaſioned by it—generoſity and gratitude—heroic attachment—the value of habits of induſtry and correctneſs—the fatal conſequences of violent paſſions—the merit of ſacrificing ſplendid appearance to humanity—the folly of affectation and vanity—and the pleaſure of rewarding merit—are ſome of the topics which are beautifully and pathetically illuſtrated in theſe tales.

On theſe, and other ſubjects, many judicious reflections are introduced, in the intervals between the narrations. The following remarks on vanity have particular merit:

'Madame de Clémire taught the children to admire the ſtarry beauties of the heavens; and this ſoon incited a wiſh to underſtand Aſtronomy: the ſtudy of the Celeſtial Globe, which till then had been greatly neglected, conſequently became one of their favourite afternoon amuſements. Cæſar eſpecially applied himſelf to it with ardour, and was not a little proud of the praiſes they beſtowed upon his memory.

'This was ſoon perceived by Madame de Clémire, who aſked him if he had forgot Pamela's reflections on modeſty. It is true, ſaid ſhe, they relate to that kind of vanity which induces us to vaunt of our good *actions*; but they may be equally applied to oſtentation founded on ſuperior *knowledge*. A truly learned perſon never makes a parade of what he knows; that merit which is not doubted, which cannot be diſputed, incites no deſire in its owner to boaſt. A perſon may believe himſelf very wiſe, and yet be very fooliſh; but while he thus deceives himſelf, he feels it poſſible he may be miſtaken; and this kind of doubt, however feeble, gives its poſſeſſor a degree of uneaſineſs reſpecting the opinions of others, and often produces falſe pretenſions, and feeble endeavours to appear wiſe or witty.

'Thoſe, however, who are really learned, are very certain this advantage will not be denied them; and an accuſation which can eaſily be confuted, gives but little pain. This is one good reaſon, why there are ſo many more pretenders to wit than to learning; not but that the *would-be learned* perſons, who have gained a little knowledge, are too often tormented with a deſire of impoſing themſelves upon others for men of profound erudition. Hence you may eaſily comprehend, that this ridiculous affectation is generally a ſign of mediocrity; and that the very ſelf-love whence it originates, ought to preſerve us from it.

'Such are the uſual effects of vanity, and thus is every man intereſted to appear modeſt; notwithſtanding which, we ſometimes find people of real merit, with the moſt diſguſting degree of pride; but ſuch examples are not common: and I even believe, they are never found among people of truly ſuperior underſtandings. Pride is, of all vices, that which renders man moſt unſociable, ſince it deprives him of thoſe attractions which charm ſo much in converſation.

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'In what conſiſts the uſual civilities of ſociety? In knowing how to forget one's ſelf; in being eager to oblige; in making others reſpectable and happy; in attention to the ſmalleſt trifles; in diſcovering gentleneſs and compliance on all occaſions; and in perſuading others we hold ourſelves as nothing, ſince we muſt appear grateful at the moſt common-place compliments and marks of attention.

'We ſign ourſelves *Your moſt obedient humble ſervants* to our inferiors; all the uſual phraſes have the ſame remarkable kind of humility; *Let me beſeech you, Sir* — *I hope, Sir, you will have the goodneſs* — *May I preſume, Sir, to beg* — When any perſon publicly praiſes us, we are obliged to liſten with a ſmile, to reply with a joke, and generally to underſtand what is ſaid as ironical; or at leaſt appear convinced, that the ſpeaker's good opinion is the effect of a friendly partiality.

'The ſame kind of humility may be remarked in our common actions; politeneſs requires we ſhould cede the beſt place, let others paſs firſt, and always appear grateful when we receive the ſame kind of reſpect. From all which it is very clear, the inventors of theſe different cuſtoms have thought, that the moſt certain means of rendering ſociety agreeable, was to impoſe the general law, on each individual, of concealing his ſelf-love, and affecting the utmoſt modeſty. Hence you may eaſily conceive, it is impoſſible for pride to be polite; nay, it is a vice which cannot be even concealed. The tone of the voice, the turn of the hand, the manner, the eye, all betray it. Nothing, therefore, ſhould be neglected, to correct or preſerve us from a vice ſo hateful, and ſo ſure to be diſcovered.

'But if a perſon has underſtanding, Mamma, ſaid Cæſar, he will, at leaſt, ſo far repreſs his vanity as not to ſay any thing ridiculous.

'You are very much miſtaken; our vanity is often ſo abſurd as to deprive us of judgment, and make us forget every due reſpect: there is nothing, however fooliſh, but what it is capable of ſaying and doing; and to prove it, I will cite you a remarkable inſtance.

'Charles Dumoulin * was a famous lawyer, conſulted by every court in the kingdom, and his opinion was uſually followed; nay, it was even of greater authority than the Arrets themſelves; but all this glory was tarniſhed, by a pride as ridiculous as it was ſtupid. He called himſelf *The Doctor* of France and Germany, and writ at the head of every opinion he gave, I, WHO GIVE PLACE TO NO MAN, AND WHOM NO MAN CAN TEACH ANY THING!'

The topic of humanity has juſtly a large ſhare of our Author's attention, and is generally treated with a happy union of ardor and good ſenſe: but, in the following paſſage we think Madame Genlis has carried the doctrine of Chriſtian benevolence to an extravagant and unjuſtifiable height of refinement:

'* He was born at Paris in 1500, of a noble family, and related to Elizabeth, Queen of England, by Thomas of Bullen, Viſcount of Rochford, maternal uncle of that Princeſs. His book upon the Edict of Henry II. againſt Les Petites Dates, acquired him great reputation. He died in 1566, and his tomb is to be ſeen in the Cemetery of Saint André-des-Arcs. Cauſes Célébres, Tom. V.'

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'The Scripture orders us to be charitable, but not utterly to ſtrip ourſelves. "Give to him that aſketh thee, and from him that would borrow turn not thou away." I grant that thoſe who are totally guided by the evangelical ſpirit, would give all they have to the poor; but religion does not require us to ſacrifice every convenience of life to our humanity, but that we ſhould ſet bounds to our whims and imaginary wants, and preſerve the means of expiating our follies by our benefactions.—And ſo, Mamma, when one is only a little good, one gives a little; when one is very good, one gives more than one half; and when one is perfect, one gives all.—Yes, my dear, that is exactly the Goſpel definition.'

Certainly, either the evangelical ſpirit cannot require us to give all we have to the poor, or this ſpirit is inconſiſtent with the preſent condition of man. Nay, Chriſtian perfection, as Madame Genlis explains it, is in its own nature impoſſible; for if a perfect Chriſtian will give all, on the ſuppoſition that all men were perfect Chriſtians, it is evident, that, every one giving all he has, no one could poſſeſs any thing.

The greater number of the Tales in this work are of the moral kind. And we are ſo ſenſible of the utility, as well as the literary merit, of theſe pieces, that we very much regret that the whole five volumes have not been filled with productions of the ſame claſs. After paſſing through many inchanting moral ſcenes, while we were impatient for farther gratification, we experienced much diſappointment in finding about two volumes employed on different ſubjects, far leſs intereſting and uſeful to young readers.

Nearly an entire volume is taken up, in a ſtory which relates many wonderful appearances and productions in natural hiſtory, philoſophy, and the arts, written with all the extravagance of a fairy tale. This has ſo much of the air of trick and deception, that the dignity of the work appears to us as much degraded by this kind of fiction, as that of a philoſopher would be, by making uſe of the properties of a magnet, or of electricity, to produce the vulgar ſtare of ignorant admiration. Is it not much better to lead young people, by more direct methods, into an acquaintance with facts, and their cauſes, as they are able to underſtand them?—But the genius of M. Genlis has another province.

We muſt alſo give it as our opinion, that the long tale of *The Two Reputations*, one principal object of which is to ſatiriſe literary affectation and vanity, enters much too largely into character and manners, to be intereſting to young perſons, at the period of life for which theſe Tales ſeem to have been written.

The tale of *Daphnis and Panroſe*, founded upon antient fable, is written with a view to eſtabliſh a point, which will be univerſally condemned by the young of both ſexes, as a ſhocking hereſy, and which we are ſurpriſed that a female philoſopher ſhould

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ſeriouſly maintain; That love is an illuſion, that promiſes happineſs which it can only trouble or deſtroy.

The laſt tale, which is entirely of the fanciful kind, creates a *Palace of Truth*, wherein every one ſpeaks his real ſentiments, while he imagines he conceals them; and employs much bold fiction to produce no other effect, than an unpleaſant conviction, of the neceſſity of art and concealment in the mutual intercourſes of ſociety, and the indiſcretion of prying into the thoughts and feelings of others.

Theſe latter pieces differ widely from the former in their object and character, and afford little occaſion for that exerciſe of the finer moral feelings, which renders the peruſal of the former part of the work ſo captivating. We cannot but regret that the Author has blended things ſo heterogeneous, and departed ſo far from her beſt walk of compoſition. As a ſet of moral leſſons for young people, the work would certainly have been more uniform and perfect, had it been little more than one half of its preſent ſize. We are therefore tempted to compare the writings of Madame Genlis to the Sybilline leaves, which as they were diminiſhed in number, increaſed in value.

As we have not now room, to make any conſiderable extract from this entertaining publication, we ſhall for the preſent conclude with obſerving, that the Tranſlator has executed his taſk with a conſiderable ſhare of eaſe and elegance. He has, with deſign, allowed himſelf ſome latitude, omitting a few circumſtances which he judged might be offenſive, and occaſionally extending a phraſe, or adding a thought, in order to accommodate the work the more perfectly to the taſte of the Engliſh reader.

ART. III. *Conſiderations on the Order of Cincinnatus*; to which are added, as well ſeveral original Papers relative to that Inſtitution, as alſo a Letter from the late M. Turgot, Comptroller of the Finances in France to Dr. Price, on the Conſtitutions of America: and an Abſtract of Dr. Price's *Obſervations on the Importance of the American Revolution*; with Notes and Reflections upon that Work. Tranſlated from the French of the Count de Mirabeau. 8vo. 4s. boards. Johnſon. 1785.

THE Order of Cincinnatus, is a ſociety which has ariſen in America, compoſed of the generals and officers of the army and navy of the United States. It has been eſtabliſhed in all the confederated provinces. Its ſtrength, we are told, is continually increaſing: that it is richly endowed; and that it has, among its members, the moſt diſtinguiſhed perſonages of America.

In this work much eloquence is employed to prove, that the inſtitution of this Order is the creation of a military nobility, which will in time, from a dangerous ariſtocratic power, ſupported

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ported by numbers, military force, general reſpect, the right of inheritance *, the power of holding aſſemblies at pleaſure, and revenue.

Monſieur Turgot, in his letter to Dr. Price, makes the following profound obſervations on the defects attending the preſent American conſtitutions:

'I am not ſatisfied, I confeſs, with the conſtitutions hitherto eſtabliſhed by the different ſtates of America. In that of Pennſylvania you blame, with reaſon, the religious teſt impoſed on every perſon admitted into the repreſentative body; but it is much worſe in ſome others of them. One (I think it is that of the Jerſeys) requires a belief of the divinity of Jeſus Chriſt †. In moſt of them I find an unmeaning imitation of Engliſh cuſtoms. Inſtead of making all authorities in the ſtate converge into one, that of the nation, they have eſtabliſhed diſtinct bodies; a houſe of repreſentatives, a council, and a governor; becauſe England has its houſe of commons, its houſe of lords, and its king. They endeavour to balance exactly theſe different powers; as if that equipoiſe, which may have been deemed neceſſary to prevent the enormous preponderance of royalty, could be of any uſe in republics, founded upon the equality of all the citizens; and as if every thing, which tended to eſtabliſh different bodies in the ſtate, were not a ſource of diviſions. In ſeeking to prevent chimerical, they give birth to real dangers. They would guard againſt the clergy, and therefore unite them all under the banner of one common proſcription. By making them ineligible, they form them into a body, and into a body eſtranged from the ſtate. Why is a citizen, who has the ſame intereſt as other men in the common defence of his liberty and his property, to be excluded from contributing to it by his knowledge and his virtues, only becauſe he is of a profeſſion to which knowledge and virtues are eſſentially requiſite? The clergy are never dangerous, but when they form a body in the ſtate, when they conceive themſelves to have rights and intereſts as a body, and when it has been thought proper to have a religion eſtabliſhed by law; as if men could have any right, or any intereſt, to rule the conſciences of others; as if it were in the power of an individual to ſacrifice to the advantages of civil ſociety thoſe opinions on which he ſuppoſes his eternal ſalvation to depend; as if men were to be ſaved or damned in the groſs. Where true toleration, that is to ſay, the abſolute incompetence of government over the conſciences of individuals, is eſtabliſhed, an eccleſiaſtic admitted into the national aſſembly is a citizen; when excluded from it, he becomes again an eccleſiaſtic.

'I don't find that they have been careful enough to reduce, as much as poſſible, the number of objects which are to occupy the government of each ſtate; to ſeparate matters of legiſlation from thoſe

* This right has been lately given up by the Society.

† It is the conſtitution of Delaware that impoſes this teſt: that of the Jerſeys, with a noble liberality, orders, that there ſhall never in that province be any eſtabliſhment of any one religious ſect in preference to another; and that all Proteſtants, of all perſuaſions, ſhall enjoy equal rights and privileges.

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of a general, and of a particular and local adminiſtration; nor to eſtabliſh local ſtanding aſſemblies, which, by diſcharging almoſt all the ſubordinate functions of government, might ſpare the general aſſembly all attention to thoſe matters, and might prevent all opportunity, and perhaps all deſire in its members, of abuſing an authority which cannot be applied to any objects but thoſe which are general, and which therefore are not expoſed to the little paſſions which actuate mankind.

'I don't find that they have attended to the grand, and, indeed, the only natural diſtinction among men, that between the proprietors and the non-proprietors of land; to their different intereſts, and conſequently to their different rights with reſpect to legiſlation, to the adminiſtration of juſtice and of police, to their contribution towards the public expenditure, and to the application of the public money.

'No fixed principle of taxation is eſtabliſhed; but it is preſumed, that each province may at pleaſure tax itſelf; may impoſe perſonal taxes, taxes upon conſumption or upon importation; or, in other words, may create for itſelf an intereſt, contrary to the intereſt of the other provinces.

'The right of regulating its commerce is preſumed to reſide in every diſtinct ſtate. The executive power, or the governors in each, are even authoriſed to prohibit the exportation of certain commodities in certain events: ſo far are they from perceiving, that the law of a perfect liberty of commerce is a neceſſary conſequence of the right of property: ſo deeply are they ſtill involved in the miſt of European deluſions.

'In the general union of the provinces, I don't find a coalition, a fuſion, of all the parts into one body, into one homogeneous whole. It is nothing but an aggregation of parts, diſtinct from one another, and which by the diverſity of their laws, manners, and opinions, by the inequality of their preſent forces, and ſtill more by the inequality of their future progreſſes, muſt have a perpetual tendency to divide. It is nothing more than a copy of the republic of Holland, though Holland had not, like America, to fear the poſſible increaſe of any of its provinces. The whole edifice, as yet, reſts upon the unſolid baſis of the old and vulgar ſyſtem of politics; upon the prejudice, that nations and provinces may, as national or provincial bodies, have an intereſt different from what individuals have to be free, and to defend their property againſt robbers and conquerors; an imaginary intereſt to trade more extenſively than others, not to buy merchandize from foreigners, to compel foreigners to conſume the growth of their country, and the produce of their manufactures; an imaginary intereſt to poſſeſs a more extenſive territory, to acquire this or that iſland or village; an intereſt to ſtrike terror into other nations; an intereſt to ſurpaſs them in military glory, or in the ſciences and the arts.'

The Author of this work, in his remarks upon Dr. Price's Obſervations, &c. controverts the propriety of his opinion concerning the ſeveral powers with which Congreſs ought to be inveſted, and of his advice, to eſtabliſh a permanent credit, to form a continental patrimony for the United States, veſted in

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the Congreſs; and to reſtrict the importation of foreign commodities.

Among the miſcellaneous notes, added to this work, we find one upon the ſubject of Air-balloons, which contains the following curious particulars from the Duc de Chaulnes:

'The filling of balloons with inflammable air, produced from the vitriolic acid, being very expenſive, Dr. Prieſtley has juſt diſcovered a proceſs, attended with little expence, and which reſembles much that which is adopted by M. Lavoiſier, to generate this air. The French chymiſt makes the ſteam of boiling water paſs through the barrel of a gun, kept red-hot by burning coals. Inſtead of the gun barrel, Dr. Prieſtley uſes a tube of red-hot braſs, upon which the ſteam of water has no effect, and which he fills with the pieces of iron which are ſeparated in the boring of cannon. By this method he obtains an inflammable air, the ſpecific gravity of which is, to that of the common air, as 1 to 13. Dr. Prieſtley, in a manner equally honourable and unuſual, was candid enough to mention what had been done before him in France upon this ſubject.

'At length, M. Meunier, a young officer of much information, who has ſucceeded M. d'Alembert, member of the Academy of Sciences, has juſt publiſhed the moſt learned, the moſt ingenious, the cleareſt, and in a word, the moſt important eſſay upon the manner of raiſing balloons, without the loſs of ballaſt, or of inflammable air, the former of which it is impoſſible, and the latter it is very difficult, to ſupply in the air. In his balloon, he incloſes a ſmaller, filled with common air, which is of courſe compreſſed by the dilatation of the inflammable air, in proportion as it riſes in laminæ of air, which are becoming gradually leſs denſe than itſelf. This compreſſion diminiſhes the quantity of atmoſpheric air in the little balloon as it riſes, and conſequently leſſens its weight. If it be neceſſary to ſupply this loſs, it is eaſily done by a pair of bellows fixed in the gallery. At the concluſion of this ingenious contrivance, M. Meunier gives a table, calculated with much accuracy, of the different degrees of the ſpecific gravity of the air, at the progreſſive altitudes to which the loſs of equilibrium makes the balloon aſcend. In reading this excellent eſſay, we cannot but feel a ſatisfaction in learning, that M. Meunier is one of the commiſſioners appointed by the Academy of Sciences at Paris, to improve the aëroſtatic art; and at the ſame time, we cannot obſerve without regret, that the name of M. Meunier is ſcarcely known in England.

'There are, therefore, at preſent, two methods employed for raiſing balloons:

'One, by rarefying the air. This method diminiſhes the weight only in the ratio of 2 to 1; and conſequently requires a balloon of a much larger ſize: but the rarefaction of the air may be kept up by materials of little expence, and readily procured. It is no difficult matter to avoid ſetting the balloons, thus filled, on fire; an accident which has too frequently happened.

'The other method is by inflammable air, which is attended with great advantages. It has hitherto been very expenſive; but it will become much leſs ſo, by the proceſs of the iron chippings, and

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the ſteam of water, than by that of the vitriolic acid; the materials are cheap, and furniſh a great quantity of air, in proportion to their weight and to their bulk. The ſize of the balloons therefore, and conſequently the quantity of the expenſive materials of which they are made, is conſiderably diminiſhed: for the diminution of weight obtained by rarefying the air, is only as 2 to 1, and by the common gas, as 6 to 1; while in this proceſs, it is declared by Dr. Prieſtley to be as 13 to 1: beſides, by adopting, with Meſſ. Roberts, the cylindrical form by which the capacity of the machine is doubled without increaſing the reſiſtance, great advantages are gained, eſpecially with reſpect to the poſſibility of directing it; ſo that it is probable, that with balloons of 30 feet in height, by 15, or 19 in diameter, the ſame weight can be raiſed, as Meſſ. Roberts took up in their laſt voyage. This weight is from about 800 to 1000 pounds beſides the weight of the globe itſelf.

'We cannot ſtate any facts ſo ſatisfactory as theſe, reſpecting the modes of directing balloons. It is to be feared, that we ſhall for a long time be impeded by the grand obſtacle, the reſiſtance which the balloons experience by reaſon of their large ſurface. We have not in air as in water, the reſource of a fixed point of action upon a fluid which alſo has much more reſiſtance than air. It is therefore difficult in a long voyage, to rely upon the continued efforts of the ſmall number of perſons the balloon can carry up; and the number of whom cannot be increaſed, without increaſing the bulk of the machine. It is true that the reſiſtance of its ſurface, which is that of the great circle of the ſphere, does not increaſe in proportion to its ſolidity, and conſequently not in proportion to the force required by its ſize to ſubdue the equilibrium. But we have as yet nothing ſufficiently accurate upon this point, to induce us to add any conſiderable increaſe to the bulk of the balloon, in the ratio of which bulk alone, more men might be carried up, or more mechanical means of overcoming the reſiſtance of a given current of air required.

'It is, however, certain, from the obſervations already made that at different heights, different currents of air exiſt, and ſometimes in oppoſite directions; and upon this circumſtance alone, is founded the only hope of directing theſe machines, that has yet preſented itſelf. Now, as we are at preſent able to aſcend, or deſcend at pleaſure, perhaps it may be found poſſible to go in ſearch of the currents: perhaps too, an attention to the means by which birds ſail againſt the wind, added to obſervations of comparative anatomy upon fiſh and birds *, which ſurmount the currents of the two fluids that are common to us and them, may poſſibly ſuggeſt new ideas with reſpect to the direction of aëroſtatic machines.

'Time alone, and numerous experiments, can bring theſe reflections to maturity, and realize theſe expectations. Experiments therefore, cannot be too much encouraged, nor too frequently made.'

The ſubjects of repreſentation, population, commerce, &c. are touched with a bold hand in the remainder of theſe notes

* M. Tenon has already given a learned eſſay upon this ſubject to the Academy of Sciences at Paris.

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but we will not attempt to satisfy our Reader's curiosity by farther extracts from a work, which has so many claims to an entire and attentive perusal.

Art. IV. *A Letter to Theophilus Lindsey*, A. M. Occasioned by his late Publication of, "An historical View of the State of the Unitarian Doctrine and Worship." By a Layman. 8vo. 2s. 6d. Payne. 1785.

MR. Lindsey here stands indicted of high crimes and misdemeanors; first, Of devising, writing, and publishing, a work entitled, *An historical View of the State of the Unitarian Doctrine and Worship*, a book destructive of the peace and happiness of mankind, in their individual, social, civil, and religious capacity: secondly, Of herein uttering *scandalum magnatum* against the good name of several great men now deceased: and thirdly, Of preaching Unitarian doctrine, in open defiance of the statute 8-9 Will. III. c. 32. On the several articles of this indictment, we shall hazard a few remarks, not, however, with the design of prejudging a cause, which is put to issue before the high court of the PUBLIC.

Our *anonymous Author*, judging Unitarianism to be a crime which requires 'bitter and lasting repentance,' most charitably laments, that after all that hath been written on the sacred subject of the Trinity by the wisest and best of men,' (and particularly by W. Burgh, Esq. LL. D. created such by the University of Oxford, of which he was not a member) 'their pious and kind endeavours to warn Mr. Lindsey of the danger to which he exposes himself and others,' have proved wholly ineffectual: and he most devoutly prays or wishes [for he would call it a prayer, but that he fears it would look like puritanical affectation] that if by any means it shall appear that Mr. L. has entertained opinions which shall be found to lessen the original dignity of Christ, he may so atone for them by a speedy and effectual repentance—that he may have no reason to tremble and be astonished, at that dreadful hour—when Jesus whom he persecutes shall appear again in glory.'

This opinion of the dangerous tendency of Unitarian principles has led our Author to draw a most gloomy picture of the consequences of Mr. L.'s publication. Among other figures which fill up his group, are the following:—a poor man who, by reading this terrible book, has been 'thrown into inquietude of mind, which increases every day till he sinks into despair, groans under a miserable existence, and ends his days in a condition too shocking for description;—another, neglecting his family, living in beggary, and dying in prison;—a third, rejecting all religions, and all religious professions;—half the families in the kingdom thrown into confusion;—the bonds of society

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looſed;—public diſturbance and *ſlaughter*;—and laſtly, the ſapping of the very foundations of religion."—Who would ſuſpect—without the gift of propheſy—that ſo much miſchief would ariſe from the ſimple narrative of the opinions of a few honeſt men, who have happened, unfortunately, to get out of the track of popular ſyſtems. If ſuch dreadful conſequences are to be expected from the hiſtory of Unitarianiſm, we would aſk, how comes it to paſs, that Society ſtill ſubſiſts, and that there is ſome order, and perhaps too ſome religion ſtill left in the world, after the numerous volumes of hereſy which have been poured forth ever ſince the Reformation ſo imprudently opened the door to free inquiry? Since the fact is, that this dreadful deſtruction has not yet taken place, the probability ſeems to be, that the danger is not quite ſo great as this good man apprehends, and that the magiſtrate may ſtill permit Mr. L.'s hiſtory to be advertiſed and ſold, without hazarding a general confuſion and ſlaughter.

The Author's chief deſign in this letter ſeems to have been to charge Mr. Lindſey with having injured the reputation of ſeveral eminent men, by claſſing them among Unitarians. The names of Dr. Clarke and Mr. Whiſton he thinks unfairly introduced into this liſt; but he ſpends the force of his indignation on the injury which he aſſerts to have been offered to the character of Abraham Tucker, Eſq; Author of *The Light of Nature purſued*, in calling him an Unitarian Chriſtian. This gives our Author as much ſurpriſe, and, as it ſhould ſeem, as much offence, as if Mr. Lindſey had called him a diſciple of Mahomet, or even a liar or a thief.

To refute the imputation brought againſt Mr. Tucker, his friend, after telling Mr. L. (ſomewhat *angrily*) that he might have been informed from Mr. Tucker's family, that he lived and died a Trinitarian, proceeds to corroborate this evidence by many quotations from his writings. All theſe we have attentively conſidered and compared; but muſt, notwithſtanding, confeſs, that it does not appear to us ſo clear as it does to the Author (except from the domeſtic evidence before referred to), that Mr. Tucker was not, in Mr. L.'s ſenſe of the term, a Unitarian. His doctrine is, that the divine attributes aſcribed by Athanaſius to the *perſonæ*, muſt be underſtood of the Godhead; for they were all *the ſame* almighty, eternal, uncreated Being, *acting in ſeveral capacities*;—that the manhood being taken into God, that is, God being pleaſed perpetually to ſupply what was wanting in human nature, Jeſus was united to the *Son*, which together became one Chriſt;—that God united himſelf to *one particular man*, ſo as to become the ſame perſon with him from his birth; and, that it was the ſame indiviſible, almighty Being who governs all nature—who took upon him our nature, by a union

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sion with the soul and body of Jesus. The following passage, our Author quotes at length, complaining that Mr. L. had by a little dexterity and slight of hand rendered it perfectly Socinian: "Yet I suppose they (the objectors) will allow God to have existed from all eternity; and that he might from all eternity have designed and laid out the plan he was to execute in time: so the persons might have been eternally distinct in the *bosom and counsels* of God, who contemplated the gracious and glorious purposes *he should accomplish in those three characters:* and this may serve for an explanation of the text. Now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was!"

It will, we apprehend, be manifest to any impartial reader, who will carefully compare these passages, that Mr. Tucker's doctrine is, that Jesus was at his birth a human being, or mere man, with whom it pleased the One Almighty, Eternal Being to be in some unknown manner united, by his constant presence and agency, in order to accomplish the gracious design of redeeming the human race; that what is commonly called the Second Person in the Trinity, is the Deity himself, acting in a particular character, as the Saviour of the world, through the instrumentality of the man Jesus; and that the plan, having been from eternity laid in the Divine Mind, that he should act in three distinct characters towards mankind, these three characters may be said to have subsisted in the counsels of God from all eternity.—According to this doctrine (which we think to be clearly Mr. Tucker's), the *Second* and *Third Personæ* did not exist, except in the Divine counsels, till the Deity united himself to the man Jesus, and sent down the Holy Ghost upon his Apostles. Consequently there is no real difference between Mr. Tucker's doctrine and that of the modern Socinians, or Unitarians; both equally denying the *real pre-existence* of Christ, and both believing, on the same ground and in the same sense, that Jesus was *Emanuel*, God with us, and that the Divine Being, who was united to him, is to be worshipped as the Redeemer and Saviour of the world.

Our Author, if he condescends to read these remarks, will here perhaps find occasion to repeat his pathetic exclamation—"Down! down! Hysteric passion, down! thy element's below!" And we hope he will so far succeed, as to suppress his indignation, whilst we add, that from the enthusiastic admiration which he expresses for the doctrine and memory of Mr. Tucker, till we have some *domestic evidence* to the contrary, we must conclude that he also is—what he doubtless little suspects himself of being—an Unitarian.

To the third charge against Mr. L. that he preaches Unitarianism in open defiance of the law, he might easily reply, that if Mr. Tucker's explanation of the doctrine of the Trinity be

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that which is generally adopted, Mr. L. is a ſound Trinitarian, and only wiſhes to free a very intelligible doctrine in which all Chriſtians are agreed, from certain obſcurities of language which the controverſies of the ſchools have introduced. But ſince it might poſſibly happen that a court of judicature might not adopt Mr. Tucker's notion of the Trinity, Mr. Lindſey, with every conſiſtent friend of Chriſtianity, muſt wiſh that the ſtatute referred to above, and every other law which reſtricts the freedom of inquiry, were repealed. Till this comes to paſs, however (and it *muſt* at length come to paſs), Mr. L. will doubtleſs perſevere in the uſe of that liberty, which the good ſenſe and liberal ſpirit of the times allow him.

Nor can there be the ſlighteſt ground for the apprehenſion of danger from ſuch indulgence. Amongſt rational beings, the free uſe of reaſon can never be injurious; amongſt Chriſtians and Proteſtants, the free examination of the Scriptures can never be unbecoming. To human beings, knowledge is power and happineſs. The means of purſuing it ought therefore to be open, as the air we breathe.

With the fulleſt conviction of the truth and importance of theſe ſentiments, we cannot but expreſs our aſtoniſhment at the inconſiſtency of our Author, in profeſſing, as he does, to make the Bible the only rule of his opinions, and applauding Mr. Tucker's attempts to reconcile the eſtabliſhed creed with reaſon, and, at the ſame time, condemning all endeavours to promote religious knowledge, which paſs beyond the line of received opinions, as daring and dangerous innovations. We muſt regard our Author's apprehenſion, that, upon the abolition of human creeds, "all rights, civil and religious, would be annihilated, anarchy would be triumphant, and property defenceleſs," as in the higheſt degree weak and viſionary. We cannot, without emotions which we will not degrade with the name of *hyſteric paſſion*, hear it *inſinuated*, that it is ſufficient if men are allowed to *think* as they pleaſe; that it is matter of lamentation, that an Engliſhman may ſay what he pleaſes at *his own table*, and defy any human judicature to arraign him; and that the time may came, when the wiſeſt heads in the nation ſhall think it expedient to "carry into full force and execution" the laws againſt hereſy.

We earneſtly wiſh, and without fear of being charged with puritanical affectation we will add, we devoutly pray, that this enlightened and happy nation may never become ſo degenerated, as to eſteem perſecution wiſdom, and ignorance a bleſſing.

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ART. V. *Continuation of our Review of Mr.* Huntingford's *Apology for his Greek Monoſtrophics:* See Review for June.

ECCE iterum Criſpinus!—Again Mr. Huntingford's Apology demands our attention, and we truſt that it is not neceſſary, after what was ſaid in our laſt number, to apologize for the length of this Article. To proceed then:

ODE XIX. V. 5. and V. 6. are both altered. In V. 7. we objected to the uſage of ἀπομνυι, with the penultimate ſhort in *Iambic* poetry *. Mr. H. produces five inſtances, in order to defend his verſe,—but of theſe, the two from Homer, and the two from Meleager, are nothing to the purpoſe; for we ſpoke only of *Iambic poetry*, and were well aware of the different laws obſerved by the Epic and Epigrammatic writers. One of theſe five paſſages, indeed, is from Sophocles, *Trach.* V. 382, who ends a line with διωμῦτο.—But what does this prove? Why, by no means, that the υ in ὀμνυω is *ſhort*, but that the penultimate of the *middle Imperfect* of διομνυμι is *ſhort*, which is the caſe with the paſſive and middle Preſents and Imperfects of every verb in that termination. It is unneceſſary to fill our pages with authorities. Thoſe, who doubt, may eaſily find examples, or conſult the Grammarians †.

Mr. H. informs us, in the Apology, of a circumſtance reſpecting theſe Iambics, Εις Ανθρωπον, which we muſt confeſs we did not diſcover. He ſays, they "are meant to be in Menander's manner."—This, at once, anſwers our objection,—for the *Comic* writers, as their verſes were *ſermoni propriora*, had their own peculiar rules of proſody, which were unknown, in ſome inſtances, to the *Tragic Muſe*. Thus, they ſometimes made the penultimate of verbs in υω ſhort; as we find ὀμνυω, in Menander: Ὀ χρον δι φευγι, καν δικαιως ΟΜΝΥΗΣ ‡, and in Antiphanes, ap. Stob. XXVII.: Δεσποιν', ὁταν τις ομνῦσθαι καλαφρων. Are we to pronounce theſe paſſages corrupt, becauſe Mœris and Thomas Mag. aſſert that ομνυμι, and not ομνυω, to belong to the Attics?

V. 9. Corrected. The ſame miſtake of uſing ανδρια for *Virilis ætas*, occurs in Ode XV. 13.—though probably it may ſignify *fortitudo*, or *vigor* (as it is tranſlated) in that paſſage. In this verſe, and in V. 21, we omitted in our former remarks, that ειν for ιν, for ν can never be admitted in Attic compoſitions; as has been juſtly obſerved by Dawes in his *Miſc. Crit.* and by Heath in his Notes on the Antigone of Sophocles.

V. 13. We objected to the poſition of Δι, as the fourth word in the ſentence. Mr. H. defends himſelf, and cites Hoogeveen, to whom we referred, obſerving, that he *tends as much to ſupport the poſition of δι, in this line, as to prove it improper.*—The paſſage in the Monoſtrophics is—μισυμνα Παλιν μετιεχιαι ΔΕ ταυλα.—Hoogeveen

* Review of the Monoſtrophics, Auguſt 1783, p. 154.

† Eſpecially a note in Thomſon's *Apparatus ad linguam Græcam*, p. 123. ‡ This verſe is found in the Collections of Morelius and H. Stephens, but is omitted we think in thoſe of Grotius and Clericus. We quoted it, in a note, in our Review of Glaſſe's Caractacus.

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says, that Δε follows the first word, and sometimes the second, and especially when the sentence begins with Ου or Μη; "*fortasse ut a compositis ωδε et μηδε clarius distinguatur*," or with an article, as Τον λογον δε, &c. in Plato; and that it is also used as the third word, *ubi hac distinctione* * *non opus est*, as Περι τε δη ελθειν, in the Galatians He concludes with, "*Quinetiam quartum sortitur locum, quando post ε sequitur præpositio cum suo casu, ut in Epict.* Ουκ εφ' ημιν δε το σωμα." How this can defend Mr. H.'s sentence we do not readily conceive, as there is neither an Ου, nor a Μη in it, nor a preposition *cum suo casu*.—The passage should have been corrected,—for Hoogeveen certainly does not vindicate it; nor can it be admitted, because we find Ει μη θελοι δ', ακουλα—in Philoct. 627, nor because in the Agamemnon of Eschylus, V. 1584, δε appears *post tertiam vocem*—for in the former instance, the position of Δε is necessary, in order to separate it from Μη; and in the latter, as Schutz has rightly observed in his new edition of Æschylus, *Cum particulæ δε nullus hic locus sit*, we ought to read γε, or rather γ', with Pauw, which has been justly preferred to Canter's και, or κ', and will probably find its way into the text of Mr. Porson.

V. 15. We objected to Τεξαι, because we did not remember that any writer had used the verb in this mood and tense. We still believe no instance of it will be found; and, therefore, shall think our objection unanswered, until the word can be vindicated by producing some good authority. Analogy, in this case, cannot be allowed.

V. 19. and V. 28. our proposed corrections are admitted in the Apology. V. 23. requires the cesural pause.

V. 26. We objected to παιλως ηδιως, *amnino libenter*, as παιλως we supposed was not joined with other adverbs. Mr. H. attempts to defend himself by παιλως—ουκ αν με τρεψειαν, from Il. θ. 450, and by παιλως—ουδ με λαθοι, from Odyss. τ. 91. in which he says παιλως is construed with ουκ and ουδ. This surely is no vindication, for παιλως should rather be construed with the verbs τρεψειαν and λαθοις, and not with the adverbs ουκ and ουδ—At any rate, however, an instance of some adverb, which is not a negative one, joined with παιλως, must be produced, before we can admit that παιλως ηδιως is not defective, *quoad Græcismi*.

V. 27. Mr. H. corrects this line, in which δε was made short before λευσης; but previous to making the alteration, as these lines are written in imitation of Menander, he wishes to defend himself by Burgess's observation with respect to the neglect of the power of S with another consonant, among the Latin Poets, *in scriptis comicis, iisque quæ sermoni propriora sunt, in quibus talia severiora negligi possunt* †.—How can this possibly be admitted in vindication of Mr. H.'s verse? Burgess does not speak of the *Greek* Comic writers, but of the *Latin*; nor does he speak of the *Greek double consonants*, Ζ, Ξ, Ψ, but of the power assigned to the *Latin* S, when it is united with T, P, C, &c.

Ode XX. 16. We observed, that Ως, for ουδ ως, joined with αξιως, and translated *Ita*, was wrong, for though ως be *intensive*, when joined to adverbs of the superlative degree, yet it did not in the same

* That is of ωδε and ε δε, μηδε and μη δε. † Dawes, p. 347.

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manner add to the signification of *positive* adverbs. Our remark may be confirmed by Hoogeveen's * observation, who says, after explaining very fully the *usus* επιλασις or *intensivus* of ὡς, *quando præmittitur superlativis*, that the επιλασις is *paulo languidior, quando positivo jungitur*; for ὡς αληθως in Plato, from whom Hoogeveen has quoted three passages, to which many more might be added, signifies merely *verè*, and not *ita verè*. In the same way, Lucian uses ὡς with this adverb in his *Nigrinus*, αλλ' ὁ πενης ὡς αληθως πλουσιος, *pro paupere* VERE *divitem*, and again in his *Menippus et Tantalus*, and in some other places. With reason, therefore, Devarius † says: ὡς *adverbiis præpositum, meo quidem judicio non magis intensivum est, quam* καμηλος, *ut cum dicimus* ὡς αληθως, *et* ὡς ἱλεως. This, indeed, seems to be the case in the passages of Plato and Lucian, for Hesychius has explained ὡς by αληθως. Thus ΩΣ ΑΚΡΙΒΩΣ, in Lucian's Hermotimus, signifies *accuratè*, though Reitzius translates it, *quàm accuratè*; and in των δΩΣ ΕΤΕΡΩΣ συμβαλλων απαντων, in Demosthenes's Oration περι Στεφανου, ὡς ετυμος is merely *secus*, as Taylor ‡ has rendered it. In the *Eumenides* of Æschylus, V. 537, we find ὡς ετυμως, which has been translated *Quàm certissimè*—but with *how much accuracy*, Mr. Porson will probably inform us!—Mr. H. has corrected his verse, but observes, that Sophocles has in the Trach. 1198. ΩΣ προς τι τησιν τηνδ' ΑΓΑΝ επιστεφη, which Johnson has translated: "*Ad quid* fidem *hanc* TAM ANXIE *requiris?*" Ωι, however, we believe, notwithstanding this version, should be joined with προς τι, and not with αγαν. For, ὡς προς τι signifies nothing more than ὡς τι, or προς τι. In Bos we find: "Προς *reticetur post* ὡς *cum accusativo, ut cum dicitur,* ὡ μισητε. Ὡς με, *plenè*, ὡς προς με." Thus in the Orestes of Euripides, V. 794. Ὡς τι δη τοδε; *Quare hoc?* and in the *Phœnissæ*, V. 624. Ὡς τι με προς τοδε; *Quamobrem hoc me interrogas?* Προς is understood before τι. In Sophocles the full sentence is given. On this subject, the Reader may consult *Zeunius*'s note on Vigerus, p. 541. and with respect to another meaning of ὡς προς. which occurs in Lucian, *Jensius* in his *Lectiones Lucianeæ*.—Mr. H.'s correction of μαλ ευκλειας for ὡς αξιους, merits commendation.

V. 21. Our proposed alteration in this verse is rejected, because πολλα is the word used by Homer. In V. 12. of this Ode, Γαρ πανια πεπομφεν πλησια, Mr. H. had changed γαρ into ὁτ', in his table of *Corrigenda*. He now says, that "authorities have since occurred, which will justify" γαρ. *Æsch. Pers.* 592. Γαρ διολλυει ισχυν. *Soph. Oed. Tyr.* 1122. Γαρ πλακας αγεροντοι.—To these we may add a third: Oed. Tyr. 517. φανηται | Γαρ πλειονας πλην κοφα. Yet it is still our opinion, notwithstanding these instances, to which others might be added, that the correction should not have been disturbed. For even though Γαρ might be allowed *in initio versûs*, in the Choruses, on the principle, on which Valckenaer seems to doubt about the same position of Δε, because they were sung *continuo ductu*; yet even this must not be extended to the dialogue, nor to every species of poetical composition; and on no account can Γαρ stand at the beginning of a sentence—of which Mr. H. does not seem to have been

* Page 1182. † Thus is our idea of ὡς with another adverb confirmed by this author, in his excellent little book *de Particulis Ed. Ultim.* p. 368. ‡ *Ed. Oct.* p. 347.

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aware, when he retracted his alteration. For in the first quotation from the *Tyramus*, ὦ precedes γαῖ, as in that from the *Persæ*, βασιλεῦ does γαῖ; but in the verse of the Monostrophics, Γαῖ is not only the first word of the verse, but also of the sentence. Bentley was of opinion, that γαῖ could not be placed at the beginning of a verse, as he has remarked in his Notes on Menander. "*A vocula illa γαῖ versum inchoare, qualis est inelegantiæ? Vel unum ejusmodi ex omnibus Poetis da versum, et viceris*, p. 57.—and again, *Tantumne virum a particula γαῖ versum inchoasse? Pudet sane et indignor*, p. 118. and *Quid profuit—jam dixisse, a γαῖ et similibus ὑποστακτικοῖς non posse versum inchoari?* p. 128. and the same remark occurs in the preceding page. Markland also says in his Notes on *Iphig. Taur.* V. 452. *Dubito de isto* Γαῖς, *initio versûs*. He then proposes a new arrangement of the lines, and adds: *Hoc pacto vitatur positio vocis γαῖ, in initio versûs.* In one of the passages in *Oed. Tyran.* Brunck has removed γαρ from its station—the other, and that in the *Persæ*, which is also unnoticed by Schutz, he has neither corrected, nor mentioned in his Notes.

Ode XXI. V. 8. We objected to Ὁ κατ' as obscure, because καθ' ὁ, or καθο signifies *quatenus, prout, quemodo*, &c. which meaning it will not bear, in Mr. H.'s verse. A defence is attempted, by producing passages from Homer in which κατὰ, joined to substantives is to be rendered *per*. But does this prove, that ὁ κατ', or καθ' ὁ, may be translated *over*, or *on which?* ὁ signifies *quod*, and κατὰ, *per*; but when joined together, καθ' ὁ does not signify *per quod*. This place seems to require correction, if it cannot be defended by an express authority.

V. 12. The ο in ὑπο used short before ΣΤ * was deemed wrong. Mr. H. endeavours to defend it, because the syllables are not connected in scanning. We have already shewn the impropriety of transferring Burgess's rule, from the Latin Poets to the Greek. V. 20. is very properly emended.

Ode XXII. Ἀμνημονεῖν δὲ χρεὼν. We remarked that Δε must be long before χ, and Mr. H. informs us, that he meant to have a *Spondeus*, in *tertia sede*. To this position, as it is found in Anacreon, we do not object. It may be remarked, in this place, that Toup † has given us, ὡς ΑΑΙ ΞΑΝΘΗΝ, instead of ὡς ἀλιαίθεις, or ἀλιαίθεις, at the conclusion of an Hexameter, in a very celebrated Epigram ‡ of Antipater, which has been quoted by Bentley and Wesseling. Hence it should seem, that he did not think a vowel was always and of necessity long before χ. This correction has not been adopted by Brunck; who, indeed, very properly has published—δὸς δὲ συμβασιν τινος, instead of ξυμβασιν, in the *Phœnissæ*, V. 85.—V. 26. A correction proposed.

* In Theocr. Id. κγ. 46. is—το σοι σιλιχοισι χαραξων. Dorville observed the error, and Lennep, *in Coluph.* p. 62, offers—τοσσοισι σιλιχοισι. Toup, *in Suid.* III. p. 102. reads Στιχιοισι, which word he defends by *analogy* alone; and in his *Add. ad Theoc.* p. 404.—το τοισι σιλιχοισι χαραξω. Brunck, in his *Analect.* gives—το τω γε σιλιχοισι—, and Valckenaer proposes—τοσσοισι σιλιχοισι χαρασσειν. Τοσσις is the lection of the Vatic. MS.—Of all these corruptions, Toup's first is the only one, which does not make a *Palimbacch. in quarta sede. Ergo aut meliores Codices, aut ingenia sagaciora sunt expectanda.*

† In Suid. III. 78. ‡ Brunck's Anal. II. 117.

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Ode

Ode XXIII. V. 1. 20. 29. 30. In all these lines we objected to the *Amphimacer in prima sede*, though there were some instances of it in Anacreon. These appear to Mr. H. a sufficient justification of the usage of this foot, in these verses. We are sorry that we cannot agree with our Author. We think the admission of this foot into modern *dim. catal. Iambici* hazardous at least, if not indefensible. The examples in Anacreon are not numerous—let us not, therefore, copy what he does not appear to have fully approved. Let us imitate the beauties of the antients, and incorporate them into our productions, with all the taste which we possess, and all the vigour which we can summon. But we ought surely to avoid, studiously to avoid, their singularities—for how can we expect to derive the smallest portion of praise, when we adopt, what is disputable and disagreeable in our models?

V. 7. is corrected. V. 22. and V. 28. are defended, because δι and the last syllable of σιλικα are not connected in scanning, with the following Ζωα and Σχοινος.—Surely they are connected, and δι ζω, and κα σχοι form together the third foot of the Iambic verse. But, at any rate, Mr. Burgess's rule will not apply to Greek poetry, as we have remarked more than once. Mr. H. might have pleaded much more ably for his verses, if he had asserted, that he meant to have had a *Spondeus in tertia sede*. This position we readily admit, but if the two feet are intended for *Iambi*, they certainly demand correction.

Ode XXIV. 8. Μαγικ' ασμαλα τα Σωδωνος. We objected to the *Spondeus* in the second *Dipodia* of the *Anap. Paræmiacus*. Morell, whom we quoted, asserts, that it is inadmissible. We added, that, though we believed Æschylus had once or twice adopted such a position, he was not to be copied by *modern* scholars. Mr. H. defends his verse, by citing three similar instances from Æschylus, *Pers.* 904. *Sept. C. Th.* 832, and *Agam.* 374, and four from a little song of Tyrtæus *, to which he adds from Hephestio, Πλειομεν δ' αμ Οδυσσευ θειω †.

Our remark was not hastily made. We allowed that Æschylus might afford examples, but we then thought, and still think, that they should not be imitated. Dawes ‡ laid it down as a rule, that the catalectic syllable of this verse must be preceded by an Anapest. Heath § observes on this canon of Dawes: *Legem hanc non semper apud Poetas nostros observatum deprehendo. Interdum enim Spondæo subjicitur syllaba catalectica, ut apud Æschyl. Agam.* V. 374. *Suppl.* V. 8. *Soph. Oed. T.* V. 1334. These are the few instances which Heath observed in the Tragedies; and to these may be added V. 32. of the *Persæ*, Ἱππων τ' ιλαιης Σωσθαινης, in which the θ' for τι at the beginning should be thrown to the end of the preceding verse ‖. In addition to these instances, Mr. H. has produced from the *Persæ*, V. 904, which is by no means to be called an *Anap. Paræmiacus*,

* Brunck's Analect. I. p. 57. IX. † Pauw's Edit. p. 26.
‡ P. 223. *Miscell. Crit.* § *Præf. ad Lect.* VIII.
‖ Heath, in his note on this line, thinks some name of four syllables should be substituted for Σωσθαινης, in order that an Anapest might precede the catalectic syllable.

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for it does not conclude the sentence, and it occurs *inter* Μονοστροφικα. Nor can we allow, that V. 832 of the *Sept. Theb.* has better claims to that title, though Αναπαιστοι be written at the head of the Chorus. For whoever examines the lines minutely, will find, that they are to be numbered among the *Anomala systemata*, as Heath calls them *, who has thus described the kind of verses which, in these two instances, is styled by our author *Paræmiacus*: "*Versus tales pro Paræmiacis genuinis haberi haudquaquam possunt, sed plerumque Spondaicæ potius aut Dactylicæ, sunt hephthemimeres* †." On the present subject, the Reader may consult an excellent note of this Critic, on the *Septem Theb.* of Æschylus, V. 840.

The lines of Tyrtæus are undoubtedly *Dactylici*, and not *Anapæstici*; and in the verse quoted from Hephestio, D'Arnaud, in his notes on this author, rightly reads Οδυσσεῦ θεω, for Οδυσσευ, which gives an Anapæst in the second *Dipodia*. So indeed it appears in the Scholiast on V. 598 of the *Plutus*, where this fragment of Cratinus is likewise preserved.—We wish Mr. H. had corrected this verse, if it is to be called an *Anap. Paræm.* For the parallel instances in the Tragedies are so rare, that we ought rather studiously to avoid this admission of the *Spondeus*, than chuse it for a subject of imitation.

V. 8. is corrected. V. 14. After what has been so lately written, it is scarcely necessary to observe, that we cannot approve of this verse, in which a *Spondeus* again appears in the second *Dipodia* of the *Paræm. Anapæsticus*. V. 26. Αγωνις ξαξδαρις Αρχιν. We remarked, that, if the second syllable of αγωνις were long, this verse was an *Ionic. a min.* with an *Epitrit. prim.* in the first place; but that, if it were short, it must be an *Anap. dim. brachycat.* Mr. H. now tells us, that he meant it for a *Versus Paræm.* with an *Iambus in prima sede*, like V. 544 of *Soph. Oed. Colon.* Δυσνυμα λαβε πελασω.

We have already insisted on the impossibility of admitting an *Iambus* at the beginning of an *Anap. Paræm.* and have assigned reasons why it seemed improper to consider this verse as a portion of an Hexameter. It is unnecessary to repeat our arguments. The line from Sophocles does not at all induce us to change our opinion, as it should be numbered among the Ασυναρτητοι, and not among the *Anap. Paræmiaci*, to which name it surely has no title.

Ode XXV. This Ode, of which we thought the allusion not obvious, is now explained. V. 2. Χερσιν πειρας αγουσαι—*Manibus duces restæ*. We asked for information, with respect to this verse, and though we quoted Terence, *Adelph.* IV. 7. we wished for some Greek authority for this idea. Mr. H. defends himself, by citing Horace, Livy, Terence, and Donatus, who compares the *Restim ducere* of the Adelphi, with the κορδαχ' ἑλκειν ‡ of Aristophanes; and hence our Author concludes, that as the Latin play was borrowed from Menander, this idea and custom were of Greek original. How far the change of πειρας αγω into κορδαχ' ἑλκω—and how far this change is allowable, our learned Author will judge. The dance, however,

* Page ix. Præf. ad Lectiones. † Heath *loco citato*.

‡ So it should be read, and not κορδακα ἑλκειν, as it corruptly stands in Donatus,

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itself, does not seem suited to the character of the Muses, as it was of a lascivious kind; and Mr. H. appears to have had doubts on this subject, as he has proposed a correction, which, as it conveys a very different idea, we are inclined to prefer to the original verse.

The words κόρδακ' ἀλεύσει, quoted by Donatus, are certainly taken from the Nubes of Aristophanes, who also mentions this dance in other places; and from the Scholiast's observation, in which it is said, that this dance was peculiar to Comedy, we imagine, that in some particulars it resembled the modern Fandango. Theophrastus * speaks of the Κόρδαξ. The Commentators, in their Notes, have collected several passages, in which the word occurs; and Newton cites Constantine, who in his Lexicon observes, that the *restim ducere* of Terence, quoted by us, and by Mr. H. alludes to the dance of the Greeks. Those who wish to enquire minutely into the subject may consult, besides the authors already mentioned, Demosthenes, Olynth. II. Ulpian, Athenæus, p. 20, p. 629, and 630, Harpocratio, Hesychius, the Etymologist, Pollux, and their interpreters: the Scholiast on Iliad Π. 617, Casaub. de Poes. Sat. Meurs. de Orchest. p. 38. Vossius *de Nat. Art.* lib. I. Aristoxenus, in his book Περὶ τραγικῆς ὀρχήσεως, as quoted ἐ *Lexico MSto. Coisliniano, ap. Montf.* p. 610. and Mnesimachus, ἐν Ἱπποκόμῳ, *ap. Athen.*

V. 4. is corrected. V. 18. We must still object to the harshness of the Amphimacer *in prima sede*, in defiance of the produced authorities. V. 20. Ἀγαθὸν—τἀὐλο. *Hoc ipsum bonum.* Τἀὐλο, we observed, should be τὔλο. Mr. H. attempts a defence; but, we believe, that the instances which he produces would be more to the purpose, if το αὐλο could signify any thing besides *the same.* They do not justify his verse, but seem rather to confirm our opinion. Το αὐλο is translated *Hoc ipsum*, which is the reason of our wishing to change it into τὔλο, though we are well aware that το signifies *hoc*, and αὐλο *ipsum.* V. 21. We censured φίλεσι τιχεῖν as a Latinism. Our reasons were assigned in our remarks on Ode XV. ver. 16. and an express authority can alone, in our opinion, defend it against this accusation. It is no more Greek, than ἐκτεῖναι δυνάμενος τὴν φήμην, in *Epist.* LXVI. of those attributed to Phalaris, on which Valckenaer, whose memory the lovers of Greek literature will ever cherish, and whose learning they will ever reverence, has the following remark: "*Phrasis est Latina, non Græca. Virgiliana nota sunt*—sed famam extendere factis, Hoc virtutis opus. *Sunt in Epistolis permulta, quæ mihi persuaserunt, earum scriptorem linguam Græcam non a matre, sed e libris veterum didicisse: quod de variæ historiæ scriptore Æliano constat; a quo, me quidem judice, duo multum diversi sunt, qui scripsere de natura animalium, et libellum mirificum* περὶ Προνοίας, *ex quo multo plura Suidas in suam farraginem transcripsit, quam plerique viderunt* †." Participles, we allow, sometimes do govern genitive cases, and ἐκτεῖναι signifies *extendere*, and is followed by an accusative, and τὴν φήμην signifies *famam*, but until φίλεσι τιχεῖν, and ἐκτεῖναι τὴν φήμην, can be

* *De Amentia.* † *Præf. in Phalarid. Edit. a Lennep.* p. 18. We have copied this acute note, for the sake of those Readers, who are not in possession of this edition of Phalaris, and of Bentley's Answer to Boyle, translated into Latin.

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produced from some very respectable Greek author, we must persist in condemning them both, and in asserting, that the charge of Latinity is too well founded in both instances, to give way to analogy.

V. 22. We objected to the usage of ἑτερος for ἀλλος, on the authority of Ammonius, though we allowed, that it might be defended by Callimachus. This distinction has also been pointed out by Thomas Magister, Suidas, by the Scholiast on Demosthenes in Aristocrat.* by D'Orville in his *Critica Vannus*, and, among others, by Moschopulus in Ονομαίων Ατθικων ξυλλογη, published by Vascosan 1532, with Thom. Mag. Phrynichus, &c. where according to the Cod. MS. Barocc. CXIX. 4to. we ought to read, Αλλος και ἑτερος διαφερει. Αλλος μεν επι πλειονων λεγεται, ἑτερος δε επι δυο. In the printed copy, it is much abridged. The Attic writers, however, do not adhere very closely to the distinction, laid down by the Grammarians, between ἀλλος and ἑτερος. The Scholiast in Pac. Arist. 11. says, Οι Ατθικοι και επι πολλων λεγουσι ἑτεραν, ημεις δε επι δυοιν μονης. —— Ολως δε ἡ παρατηρημενη επι τε του ἑτερου και αλλου διαφορα παρ' Ατθικοις ουκ ισθι. The truth of this observation might easily be proved, by citing examples from Plato, Elian, *Var. Hist.* 12. 3. 22. 44. Plutarch, *Lacon. Apophth.* Vol. VI. 898. *Ed. Reisk.* The Reader will also find these words confounded, in Xenophon *Ephesiac.* in Achilles Tatius, in St. Luke, in Theocritus, and, as was remarked in our Review of the Monostrophics, in Callimachus; and he may consult also, on this subject, Hesychius. V. Ἑτερου. Miscell. Observ. VII. 2. 298. and Schroeder in his Notes on *Musæus*, p. 151. Photius, *in Lexic. MSto.* says, Ἑτερος. Φερεκρατης επι πολλων. To these may be added, Euripid. Phœn. 838. Erotian, V. αλλο, and Phavorinus.

Yet still we think, that Mr. H. shewed his judgment, in proposing an alteration. For though the Attic writers† indulged themselves in this indiscriminate usage of the two words, yet this is not the case with Anacreon, whose measure Mr. H. adopts, in the passage before us. The distinction is also preserved by Homer, and by many other excellent writers, and by several, *qui Attica usi sunt dialecto.*

Ode XXVI. ver. 3. Our objection to ταπεινοῖς is fully answered by a passage from Menander. V. 4. We still object to δειλυμα for δειλοτητα, as we recollect no authority for it, and Mr. H. has produced none.—The Latins, it may be observed, use *Libertus* for a particular person's freedman, but *Libertinus*, for any slave now made free.—Our remark on δειλυμα seems to be confirmed by the conclusion of Mr. H.'s reply, as τιχημα, if we are not mistaken, signifies a particular instance of invention; and in Sophocles's Philoct. 923. πανουργιας τιχημα, as cited by Mr. H. does not mean an *artifex astutiæ* in general, but only in the particular instance in which Philoctetes was concerned. We wish that this verse had been corrected.

Ver. 7. and ver. 15. Emendations are proposed. V. 18. The in-

* Edit. Paris. p. 414. This scholium is, we think, omitted in Reiske's edition of the Greek Orators. See also Heinsius's note on the Scholiast on Theocr. VII. 36. † *Ex absurda Atticorum elegantia*; on another occasion, says Thirlby in a note on Justin Martyr, in which he attacks Bentley, p. 18.

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stances of a *Spondæus* in the second *dipodia* of the *Dim. Catalect. Anap. Paræm.* are so rare, that we think Mr. H. should have corrected this verse. The verses from Tyrteus and Hephestio, we have already proved to be of no avail, in the present case; and of Mr. H.'s three citations from Eschylus, only one ought to be allowed: we have also contributed another example, and Heath only two more. We cannot, therefore, advise, or commend the imitation of a metrical licence, which can be paralleled by *four verses alone*, especially while the contrary position is so common, and so universally adopted.

V. 32. We objected to χρησίος, as an improper epithet for Aristides. Mr. H. defends it, and observes, "It so happens, that Sophocles very frequently adopts this word;" and then he produces several instances, but not one in which χρησίος seems to be used, as we should understand it, when applied to ARISTIDES.—It was, indeed, unnecessary for Mr. H. to prove that χρησίος may be employed, *generally*, in the signification of *good*, or *true*, or *virtuous*, or in opposition to αισχρος or πονηρος.—In this case, who could for a moment doubt?—But we are of opinion, that neither αγαθος, nor καλος, though they both signify *good*, would have been epithets sufficiently characteristic for Aristides, any more than χρηστος. Δικαιος, and Δικαιος above all other adjectives, seems to us the proper word.

V. 33. This line should have been explained. V. 36. Μητιοωλις still displeases us, though Mr. H. says the line, in which it stands, is *part of an Hexameter*. The rest of the Ode does not appear to be written in the Ionic dialect; so that even if we admit this verse to be a *Dactylic*, we know no reason for changing the dialect so suddenly, and we should have been better satisfied, if it had been altered. If the verse is to be considered as an *Anap. Paræm.* like the line cited from Hephestio—we peremptorily pronounce it to be wrong! What instances can be found of such Ionicisms in the Tragic Anapestics?—and *these* we ought to follow, and not *detached lines*, produced by the Grammarians, of which many are their own composition.—Nothing, indeed, but an individual authority for the very word in the same species of verse can defend Mr. H.'s line, if he gives it *this title*; for we should not feel quite satisfied, even if he could produce another participle of the same form, from the Anapestic systems in the Tragedies.

V. 41. Our remark on this passage totally unnoticed.—V. 44. Ετυμας αγομεν αρσης ιερα. We doubted about the measure of this verse. Mr. H. asserts it to be a *Pentam. Catal. in Diffyl. vocat. Simicion*, with the final syllable of αγομεν long by the figure, called by Grammarians, *cesura*.—We should like the line better, if the intervention of the particle γ' had lengthened μεν by position—and especially as it would by no means have been superfluous; for we doubt very much whether the *cesura* is admissible *in Dactylicis* HEXAMETRO *brevioribus*. Heath * could find no example of such a licence in the Tragedies; and we are sure that Mr. H.'s good sense will not allow him to multiply such instances, even if he does not admit our emendation.

* *Præf. in Lection.* p. ix.

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V. 53. Δακτυλα ζηλω. *Versus Adonicus*, in which we observed that A was long before Z. Mr. H. because Δακτυλα completes a foot before Ζηλω, again appeals to Burgess's rule about the short vowel at the end of a foot before an inceptive S and another consonant, in *Latin* Poetry. He also refers to his former observations about Z, and then says: "Lest there should be any doubt of the propriety of using a vowel short before ζ, *occasionally* at least, a passage in Sophocles shall be produced: Ιδοις πολυ κρηναιον, ειπερ εσθ' ζων. *Phil.* 21."

The impropriety of applying Burgess's rule to Greek poetry has been repeatedly observed, and Mr. H.'s arguments and examples, with respect to short vowels before Z, have been already examined. On these then it is not necessary to enlarge. But what are we to think of—ειπερ εσθ' ζων, at the end of a Tragic Iambic?—*Spondeus in sexto loco!—Delphinus in sylvis!*—But so it stands in Johnson's edition, and so Morell has published it! In the latter we find *Aliter* Σων. *Marg.* which is the reading of the Brubrachian and older copies. Gedeline, who gives ζων, observes, "*Ald. habet σων.—Turneb. Witeb. et Brub. utraque σων, a σως, incolumis; melius, ut equidem credo, minusque durum, quam ζων.*"—As to Ζων, it is undoubtedly wrong—*peccat enim tum in metrum, tum in Græcismum.* Sophocles affords no instance of a vowel being short before Z; and Ζων, we believe, is not be found in any good author, applied to *water*.—Who shall attempt to defend it by the *flumen vivum* of Virgil?—How far Σων is the right word, we shall not pretend to determine. It is used by Sophocles, indeed, in the *Oed. Col.* 1273. Συ δε Σων ισθ', εαν πως καμε τις σωζη θεων.—But this is in the common sense of *salvus*, which is given to the word by Hesychius, and occurs every where. It is applied to things *without life* by Demosthenes, who has ὑμιλεα σωα *.—But we must leave this point to be examined by some future annotator on Sophocles. Brunck's edition will probably not be much longer delayed, and one of our first scholars has employed his attention on this author.—One or both of them may possibly relieve our doubts about this word; but, at any rate, we think they must concur with us in the expulsion of ζων, from the text.

V. 55. We objected to Θυκυδιδα with the second syllable short, as contrary to analogy and authority, and referred to Dawes, who had made the same remark, in his Notes on Thomas Bentley's † Preface to an edition of Callimachus and some pieces from other authors. This observation Mr. H. endeavours to refute, and asserts that the *ipse dixit* of Dawes must give place to two poetical authorities. He then cites two Epigrams from Brunck, Anal. III. p. 265, and p. 125 ‡.—We are sorry Mr. H. is not inclined to think more highly of Dawes. For though we feel very indignant at the harsh manner in which he has treated Bentley, yet we cannot deny, but that he possessed great acuteness, and no common share of learning. In this instance, however, he does not give us his mere *ipse dixit*, but produces *three* passages from Aristophanes, in which Θυκυδιδης occurs,

* In his Oration περι συνταξεως της τριηραρχιας. H. Stephens quotes from him τα σωα, but does not mark the place, in his Thesaurus.

† A nephew, we think, of the great Dr. Richard Bentley.

‡ Other examples occur in the Epigrams.

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at the end of an Iambic verse—and these might overturn a host of Epigrammatists.—But as the first syllable of κυδος is long, it must remain long in all the derivatives.—The verse in the Monostrophics should have been corrected—for Mr. H. might have reasoned about Θεσπιδῆος, in the Epigrams, as Barnes and Burman have done about *Euripides*, with the antepenultimate short at the end of a Pentameter, *in Anthol. Lat.* II. 209. The Romans, indeed, did not change the quantity of the Greek names. Thus we find in a Latin Epigram of Scazon's, on *Caius Annius*, ascribed to Virgil, *Thucydides tyrannus Atticæ febris.*

V. 64. is corrected. V. 74. Ιω, τι δε μελλομεν Οιδιπα. Mr. H. defends the metre of this line, about which we doubted, by citing eleven verses, which we shall examine. The FIRST, from the *Trach.* V. 1022, cannot be admitted in vindication of Mr. H. for sufficient reasons, which may be found in Heath's remarks on Sophocles, p. 78, who observes that this and the following line ought to constitute only one verse, Εαὶ μ', ιαὶ μ', δυσμορον συνασαι, and that Εα, at the beginning of the first word, coalesce *per synizesin.* But let the Reader consult the Note.—The SECOND also, from Oedip. Col. 562, is not an instance in point; for the Ὁ belongs to the preceding line, which is a *Periodus*, and then the remaining, Μητ' ἐγω ταλικαρδιος is a *dactyl. trim.* as Heath has rightly observed.—The THIRD, from Eschyl. *Suppl.* 963. does not apply in the present case, for it begins with a long syllable, and is a *dimet. Anap. Catal.* Αλλ' αὖ αγαθων αγαθοις βρυοις—in which verse, we should probably read: αγαθοισι ζρυοις, as Βρυω is one of the few verbs in υω, which are used in the Tragedies, with the penultimate short, as appears from Sophocles, Electr. 424. Βλαστω βοτρυδια θαλλει—Oed. Col. 16.—ὡς ακμασασαι, Βρυων. Euripides in Trag. Inc. ap. Suid. in Ευριπιδου ἐπος. Αλλαν ιαλος αυλος ελεξεν ζρυων. The four next, which are from Dionysius's Hymn to Apollo, are *Dactylics*, with a long syllable at the beginning; as are two of the three following authorities from Mesomedes. One of them, indeed, and it is only one of the eleven, Δἰναν ταυσιπλειρο, ομβριμον, certainly justifies Mr. H.'s line, which is a *Dactylic*, beginning with a short syllable. Our Author then adds: "After these examples, MASTERS did not fear to write, Η ηχ ορμας ὁλοπορφυρου, like to which is, Ιω τι δη μελλομεν Οιδιπους. No appeal to Masters, or any modern Greek poet, as we have frequently observed, can be allowed. But in this case, it can surely be of no avail; for as η ηχ coalesce into one syllable, as we proved that they must do, in a former Review *, the verse from the Ode on the crucifixion is a complete *trimeter dactylicus*; but that in the Monostrophics is a trimeter dactyl. with a short syllable *in initio*, like the line from Mesomedes. If Ιω be considered as a monosyllable, which Terentianus Maurus, Dawes, and Heath assert it may be, we will then admit, that Η ηχ ορμας, &c. and Ιω τι δη, &c. perfectly correspond with each other in metre. But we cannot suppose, that this pronunciation of Ιωἰα like an English Y †, or as if it

* Monthly Review for May, 1785, p 361. † Ιω hic pro una tantum syllaba habenda est, et sicut nostratium Yo pronuncianda. Heath *in Pers.* 954. Confer etiam Dawes, p, 291.

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were written *Giota* *, was intended by Mr. H.—as, in that case, not *one* of all the eleven citations would have vindicated his verse in the smallest degree.

V. 78. is corrected. V. 84. We do not object to the insertion of γε, in order to complete the defective measure of this verse, but we again assert, that an inceptive χ cannot possibly lengthen a preceding short vowel. On this subject our Readers may consult the first part of this article. V. 86. We expressed a wish that Μακιδων had not been used without ὁ, or ανηρ, for *Philip*. Mr. H. defends himself by a quotation from Demosthenes; and according to his own explanation of his verse, the single word appears to be sufficient. We do not know, however, whether the insertion of ὁ or ανηρ would not have given force to the passage.

Ode XXVIII. Our remark on V. 4. and V. 12. unnoticed †. V. 9. Εν σχολη τη χευσια—We did not like τη for ταυτη, though we had observed, in a former part of the article, that ὁ was used for ουτος in Attic writers. Mr. H. defends it by V. 1049, of the *Tyran.*—τοῦ τοῦ ἐν χρυσῳ. We cannot approve of it, and would wish modern writers of Greek, especially in *short* compositions, studiously to avoid every licence, every unusual form of expression, and every rare word. Those, which occur the most frequently, were undoubtedly such as the ancients themselves *most* approved. To the use of these we should stedfastly adhere.—In this verse also we objected to χευσια, as a *trisyllable*, in Iambic poetry; and quoted, in support of our censure, Mœris, Phrynichus, and Bentley, who pronounced, that some verses attributed to Sophocles, could not have been the production of an *Attic writer*, because χαλκεων, and πολλοι occurred in them ‡. They all say, Χρυσους and χρυση ATTIKΩΣ—and that χρυσιος, χρυσεα, χαλκεα, &c. belong to the Ionic or Hellenic writers. The same observation occurs in Thomas Magister, and *Joannes Grammaticus*, in the *Hortus Adonidis* of Aldus, p. 238. 240. 241.—Yet, in defiance of all these authorities, we are inclined to withdraw our remark;—for it is certain, that χευσια, as well as χρυση, is used by the Attic dramatic writers.

Mr. H. defends himself by—του τε χρυσιων δεμνιοθε μηλωτης from Soph. *Trach.* 1115. ΧΡΥΣΕΩΝ occurs also in the the Electr. of

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* So Taylor writes it in his MSS. and inedited notes on the passage of Terentianus Maurus, cited by Dawes. † The same remark respecting the deficiency of the cesural pause may be applied to ver. 11.

‡ Epist. ad Mill. in Malel. In our Review of the Monostrophics, we observed that πολλοι was to be found in the Antigone, ver. 86. Since that time, a learned friend has proposed to obviate the objection, by reading μαλλοι. But what are we to say of καλκειον, in an Iambic, in the Cyclops, ver. 391. *An satyricis major licentia?*—Grotius, it may be remarked, in a fragment from the Divites of Antiphanes, cited by Atheneus, VIII. p. 342. gives δι κινοι for δεκεινοι, which cannot, at any rate, be tolerated in Comedy, nor, indeed, do we suppose that it is to be found in the Tragedies.—Koppiers in his Observ. Philol. p. 53. remarks on the passage, *Ionica, κεινος, αδελφεος, aut similia, ab Attico, in theatro prolata, doctæ aures respuissent.* He then corrects the line by reading εκεινοις.

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Eurip.

Eurip. V. 54. and in a fragment of Menander, ἐκ τῆς Αλκιως. *ap. Cleric.* p. 10.; but in Atheneus, p. 486, the word is χρυσιαι, as Bentley has also remarked. He corrected it into χρυσιᾳ, and observed that, χρυσιων — *Ionicum est, neque in Attica comœdia stare potest.* In this our great Critic seems right; for whatever liberties of this nature the *Tragic* writers might have assumed, they seem, in a great measure, to have been avoided by the *Comic*, as was mentioned by us in the former part of this article. ΧΡΥΣΕΑΙΣ may also be found in *Electr. Eurip.* 317, and ΧΡΥΣΕΑΣ in the *Hippol.* 82, and in a fine fragment of Euripides's *Erechtheus*, V. 51. *ap. Plutarch, & Lycurg. in Leocrat.* *—It may, however, be doubted, whether χρυσιων, χρυσιαιν, and χρυσιας will defend χρυσια, in the *dative sing.*—for it may, perhaps not unjustly, be deemed hazardous to admit, that the Ionic form may be extended to *every case and number* of a *noun*, or to *every mood and tense* of a *verb*, because it occurs in *some few* cases, or tenses:—we shall, therefore, establish Mr. H.'s χρυσια by an example, which will remove all controversy:—Ηλιος ανισχων ΧΡΥΣΕΑ βαλλει φλογι. This verse is from the *Phaethon* of Euripides, and is preserved by Strabo, and Diogenes Laertius.

We cannot agree with Mr. H. in allowing, that his χρυσια can be justified by χρυσια † in a choral verse of *Oed. Col.* 1105, or by instances from Sappho and Anacreon, or by Bishop Lowth's general remark on the poetical licences of all nations.—We must again remark, that the forms admitted by the Tragic writers into their *Doric Choruſſes*, can never vindicate liberties in Attic *Iambics*.—Much less can the authority of *Anacreon*, who wrote in the *Ionic* dialect, and in a *different* kind of *Iambic* verse, or of *Sappho*, who employed the *Doric* dialect in her compositions, and whose metre was also different, be allowed the smallest weight in the present case.

With respect to the admission of Ionicisms and Doricisms into Iambic poetry, we have already observed, that a modern should never venture to do it, except *in the very identical words*, in which the antients have set the example. Thus χρυσια may be allowed, because that very word, in the same number and case, has been used by Euripides. But the mingling of dialects, unless in these instances, is licentious in a high degree, and an unpardonable liberty. One of the chief excellencies of the author who attempts Greek compositions in these days, must necessarily be *chastenes's* and *correctness*:—so that, even where authorities *can* be produced for metrical liberties, variations of dialect, and unusual words or phrases, we would advise all modern writers to practise the greatest caution in the usage of these irregularities.

To the names of Valckenaer, Markland, and Brunck, who, as hath been already mentioned, have taken notice of this mixture of dialects—may be added those of Burgess, and Pierson, who have both touched on the subject:—the latter in his notes on Mœris,

* Inter fragmenta Musgravii, p. 561.

† χρυσος occurs in the Choruſſes of Euripides and of Sophocles repeatedly in *all its cases*.

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p. 349, and the former in his remarks on *Oedip. Colon.* ver. 910*. That this admission of Ionicisms and Doricisms appears in the Tragedies, who shall deny?—But we are firmly persuaded that it should be restrained in the writings of an imitator of the ancients, by the rules which have just been specified.—Mr. H. defends the close of this Ode, from Sophocles, as being written *ex Græco more.*

Ode XXIX. ver. 13. We disapproved of τῆς for ταὐλῆς. Mr. H. asserts it to be strictly *Sophoclean.*—As this poem consists wholly of *Hexameters*, it would have been more to the purpose to have proved it strictly *Homerean.* But even then, we should have thought it "*a practice more honoured in the breach than the observance.*" These liberties, for such they certainly are, ill become the Grecian bards of modern times. V. 24. is corrected.

In our general remarks on this Ode, we observed that Sophocles constantly imitated Homer†. On which Mr. H. takes an opportunity of entering into the discussion of a point of some importance, which is the authenticity of Homer's poems. In these remarks the Reader will find both taste and learning.

Ode XXX. ver. 5. We objected to τιχεα for τιχη, in Iambic poetry. Mr. H. defends it by citing—ΤΕΙΧΕΩΝ τῶν (*leg.* τᾶν) μολὼν, from Eurip. *Suppl.* 723. But, in our opinion, this will by no means vindicate it.—Βεῖλεα, we think, occurs somewhere in Æschylus for Βελῆ, but we can recollect no other instance, where the uncontracted form of a neuter plural of the first declension, is used in the nominative or accusative case, in the Iambic verses of the Tragedies. In the genitive plural, however, they are very common. This very τιχεων, occurs in Orest. 246. Phœn. 271. 737. Electr. 92. Τυγχανω. Phœn. 134. 464. 617. Χρεωσιν. E. Elect. 54. Καλκεων. Fragm. 80-

* Part of this note we must transcribe: "*Hic promiscuus nec tamen ubique neque omni de causa adhibitus, dialectorum usus, non ita admirabilis fortasse videri debet, quam Attici sibi sumerent, cæteris non concessum Græcis.* Οἱ μὲν Ἕλληνες (*inquit Cicero Atticus, Xenophon, a Pierisono laudatus*),—ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτῃ, καὶ σχήματι χρῶνται· Ἀθηναῖοι δὲ κεκραμένῃ ἐξ ἁπάντων τῶν Ἑλλήνων καὶ βαρβάρων. *Hæc autem satis amplæ sunt, opinor, auctoritates, quæ deterreant Atticorum poëtarum editores, quo minus alienas dialectos & in primis Ionicam, temerè ejiciant.*'—Xenophon, it may be remarked, in the above quotation seems to speak not of the *Attic* writers, but of the *common colloquial language* of the Athenians, which, for obvious reasons, we may readily believe to be such as this *Civis Atticus* has described it. This mixture of the dialects was probably more frequent in speaking, than it appears to have been in writing.

† Sophocles was eminently called φιλομηρος. Henry Stephens has left a very sensible dissertation, *quomodo* φιλομηρος, *aut* Ὁμηρῳ ζηλωτὴς, *fuerit ipse Sophocles.* We cannot but remark, however, that Stephens has not once mentioned the promiscuous use of the dialects. Sensible, indeed, he must have been that such a mixture could not be found in Sophocles, and that *such a similarity* was by no means necessary to constitute an imitator of Homer. This treatise of the learned Lexicographer is affixed to his notes on Sophocles and Euripides. 8vo. 1568.

phoc.

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phoc. ap. Mal. p. 47. Οτιων. Oreſt. 404. Αλγιων. Oreſt. 62. Further examples are unneceſſary—but we would adviſe the correction of this verſe, unleſs an authority for the very word τιχια, in the ſame number, gender, and caſe, can be produced from the Tragedies.

V. 5. We diſliked μιννει with the penultimate ſhort, and obſerved, that the generality of the verbs in νω, had the υ long, *apud Atticos.* In our Review of Glaſſe's Caractacus, indeed, we excepted more particularly Κλυω, and have already obſerved in our notes on Ode XIX. ver. 7. that in Menander and Antiphanes, Ομνυω, if the paſſages do not require correction, is uſed with υ ſhort.—Mr. H. ſays he is juſtified in his uſage of μιννει by the following good authorities.—Διαμιλλο. Soph. *Trach.* 381. This word, however, does not come from Διομνυω, but Διωμνυμι, and it is well known, that the penultimate of the *Preſ.* and *Imp. paſſ.* of verbs in νυμι, is invariably ſhort.—Κλυων. Soph. *Trach.* 759. The penultimate of this verb is always ſhort. Διολλυμαι. *Trach.* 1069. Ορνυσι. *Oed. Col.* 1385. Διεκνυθω. *Oed. Col.* 1601. They all come from verbs in νυμι, and not in νω, and therefore do not, in the ſmalleſt degree, vindicate our Author. The laſt is Αλλ' αυ' αγαθων αγαθοις βρυοις. Eſch. *Suppl.* 973. This line, which is an *Anap. dim. acatal.* in its preſent form can only be conſidered, as tending to ſubvert Mr. H.'s arguments, as Βρυοις muſt be a *Spondeus*, which is very common in this part of the verſe. We think, however, as hath been already obſerved, in the courſe of this article, that the true reading is αγαθοισι βρυοις, as the penultimate of βρυω is uſed ſhort, in the *Oed. Col.* 16. *Electr.* Soph. 424, and by Eurip. ap. Suid. V. Ευριπ. επος.—But whether our correction be requiſite, or not, the line in the Monoſtrophics ſhould certainly have been altered; for Sophocles in *Oed. Colon.* 1184. informs us clearly, that the υ in Μιννω ſhould be long; Ευριπιδης ἱκνα τω λογω ΜΗΝΥΕΤΑΙ*.

V. 13. Our remark that τοσσος, οσσον, &c. ſeemed more in the ſtyle of Epic than of Iambic poetry, is not noticed in the Apology. Bentley has made the ſame remark on a fragment of Menander, in his Notes on that author. With reſpect to *Comedy*, we ſhall not determine; but Mr. H. ſeems vindicated by Ουδε γαρ κλαυσαι παρα Τοσσ', οσσ' μοι θυμος ἑδωκε φιρει, in the Electra of Sophocles, ver. 287.

V. 15. We objected to Δακρυεις with the ſecond ſhort, and obſerved, that we recollected no authority for Ανιλης.—Mr. H. ſays, the examples cited in the defence of V. 7. may prove the penultimate of verbs in νω to be common, and ſo defend δακρυεις, and that the Ανιλαις of Plato might juſtify Ανιλης. He then judiciouſly propoſes a correction. For without entering into an examination of his adjective, we aſſert, that no *analogy* can vindicate the uſage of Δακρυω, with the υ ſhort, in Iambic poetry, while the examples produced from the Tragic writers, in the Review of the Monoſtrophics, prove that they uſe it long. As for the citations, in the remark on V. 7. we have already proved that they are nothing to the purpoſe.

We have often had occaſion to aſſert, that in the Tragedies the penultimate of verbs in νω was generally made long. As Mr. H.

* In the Hymn to Mercury, attributed to Homer, the penultimate of μιννω is uſed long, ver. 373—and in other places.

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has disputed this position, it may not be improper to prove the truth of it, by enumerating a few of these verbs, and some of the passages in which they occur, *penultima longa.* ΑΑΥΩ. *Sept. Theb.* 397: *Hippol.* 1182. *Cyclop.* 433. *Oreſt.* 277. ΔΑΚΡΥΩ. Oed. T. 1514. Troad. 744. ΕΚΑΥΩ. *Med.* 1314. Hippol. 809. ΕΝΔΑΚΡΥΩ. *Agamem.* 550. ΘΥΩ. Eurip. *Dan. ap. Stob.* p. 96. Ariſtoph. *Avib.* 923 *. Sophocles, Electr. 634, Menander, εκ της μιθης. p. 114. Hence in the Electra of Euripides we ſhould probably read, Θυσως γαρ δια χρη σε ΘΥΕΙΝ ΔΑΙΜΟΣΙΝ, inſtead of δαιμοσι θυειν, ΚΑΤΕΛΚΥΩ. Ariſtoph. *Equit.* 1312. ΚΑΤΑΔΥΩ. Ariſtoph. *Ran.* 362. ΚΩΛΥΩ. Eurip. *Phœn.* 1007. The υ, however, is ſhort in a Trochaic verſe of Menander's Οργη. *ap. Athen.* p. 247. ΞΥΩ, in a Choliambic of Callimachus, if Toup's correction be admitted. Epiſt. Crit. p. 47. ΠΛΗΘΥΩ, Eſchylus, *Suppl.* 612. ΡΥΩ. Eurip. *Herc. Fur.* V. 195. —It may be added, that Πονεννω, *Il.* α. 600. Μηνω, *Odyſſ.* μ. 170. Ερεινω, Odyſſ. γ. 155. Αϋω, *Il.* ε. 101. Υω, *Il.* μ. 25. Theogn. 26. and Ωρυω, Theocr. II. 351, all have the υ long, in the penultimate. To theſe verbs others may be added.

Among the verbs in νω, which occur in the Tragedies, with the penultimate *ſhort*, are the following: ΑΝΥΩ. Eur. Androm. 1129. Ed. Br. Phœn. 466. In the Iph. T. 1460, and in Hercul. F. 626. in ξανυομαι, for ſo Aldus gives it, the υ is long; but Muſgrave has very happily corrected the two paſſages, by reading ξανῦμαι in the latter, and ξανῦσαν in the former—*quæ ſunt veriſſima.* The υ is alſo ſhort in Bion, *Id.* ver. 6. ΒΡΥΩ. as has been already remarked. ΔΕΙΚΝΥΩ. Menander in Αυλων. p. 28. and Ιλιαδ. p. 166. Heſiod alſo, *Oper. & Dia*, 500. ΕΙΛΥΩ, according to Muſgrave's correction of a paſſage in a chorus of *Oreſt.* ver. 171, who proves the υ to be ſhort from Nicander, and an Epigram. We ſhall only remark, that Homer uſes it long, in *Il.* φ. 319. and that Brunck has not adopted the emendation. ΚΑΥΩ, as was obſerved before, has the υ always ſhort in the Tragedies. Eſch. *Cho ph.* 144. Soph. *Electr.* 997. Eurip. Hippol. 1004. *et centies alibi.* ΟΜΝΥΩ, in Menander and Antiphanes, as has been already remarked. Brunck has corrected ομνυω into ομνυμι, on the authority of Thom. Magiſter and Mœris, in a paſſage of the Aves, ver. 520. of Ariſtophanes; and, perhaps, the two verſes from the other Comic writers ſhould be altered. The υ is alſo ſhort in Homer, *Iliad.* τ. 175. ΦΥΩ. υ ſhort in Eſchylus, *Sept. Th.* 541, but long in Nonnus, p. 806. 5.—Theſe verbs, frequently, among the Epic writers, have the penultimate common.

But of this enough—We muſt remark, however, before this ſubject is concluded, that we can by no means aſſent to Brunck's obſervation on the *Perſæ.* ver. 770 †, where he ſays, that verbs, *quæ in νω terminantur, penultimam producunt, in altera forma, (Scil. in νω) correptam.* The inſtances which he produces are, Πληθυνω and πλαθυνω, δυνω and δυω, αρῦνω and αρῦω, σῦνω and σῦω, ιθυνω and ιθυω. But, as to ΠΛΗΘΥΩ, we find in the *Supplices* of Eſchylus, ver. 612.—χωρ ὑπου πληθυῖαι ‡. In a fragment of Philemon Jun. in Athen. p. 291.

* The υ is alſo ſhort, in another paſſage in Ariſtophanes.

† See our Review, p. 359, May 1785. ‡ The υ is ſhort in *Perſ.* ver. 420, according to Robertellus, Heath, and Brunck. If it were neceſſary, however, Aldus's lection might be retained, by placing Νερρω, at the end of the verſe.

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occurs—ως τω σαφια δ'εκ ιδυιλαι, and in Homer, *Il.* φ. 559.—κλλα τα φρενδε δυω—ΑΡΤΥΩ *. Euripides *Elect.* 425. Και τ'αυδον εξαρθυι. πολλα, &c. in his *Herc. Fur.* and in the Prometheus, ver. 907.—ιον εξαρθυιαι—and so Brunck himself has published it. Of Εθυω we do not just now recollect any example in the Tragedies. It occurs with the penultimate short, in Homer, *Iliad* ι. 730. and in Apoll. Rhod. I. 16. Ιθυω occurs, with the υ short in the *Oreſt.* 1020, where Brunck himself has edited ιθυνων *penultima brevi*, though in his notes on the *Perſæ*, ver. 770, he obſerves, after remarking, that verbs in νω have the penultimate long, "*Non* male itaque in Eurip. Oreſt. 1020. ſcriberetur: ιθυων νοστον, &c."—But to quit this ſubject: We think that produced examples will vindicate our aſſertion, with reſpect to the quantity of the υψιλον in verbs in νω, among the Tragic writers;—and at preſent we have neither time nor room to purſue this ſubject farther.

Ode XXXI. We objected to χρονω παλαιω θαυμα, *Priſci temporis admiratio*, which Mr. H. thinks may be juſtified by the χρονοις παλαιοις, *Tempora antiqua*, of Sophocles. *Oed. Tyr.* 569. The meaning, however, of χρονος, in the two paſſages, though the ſame epithet be joined with it, is widely different; as muſt, indeed, be evident to every reader who compares them with attention.—In the ſame verſe, Mr. H. defends the Hiatus of γη ελληνικη, by *the ſtrong aſpirate* on the initial letter of the laſt word—But we poſitively affirm, that nothing can vindicate the introduction of the *Hiatus* into Greek *Trimetri Iambici*—The whole line requires alteration. In verſe 6. we thought προσκυπσας was improperly uſed—but we thought wrong—and readily grant, that our Author has ably defended himſelf by producing the authority of Sophocles, from his *Divinum Drama*, the Philoctetes.

[*In our next Number, we ſhall conclude this long Article.*]

Art. VI. *Elegies and Sonnets.* 4to. 3s. Cadell. 1785.

THESE elegies are, profeſſedly, after the manner of Hammond. The Writer avoids the uſe of heathen divinities, and ſupplies their place by the perſonification of the paſſions. He expreſſes tender ſentiments in natural language, and eaſy verſe. In the following poem, in defence of the Minor Poets, the Reader will perceive no imperfect reſemblance of the chaſte ſimplicity of Shenſtone:

'There are, my friend, who ſlight the gentle Muſe,
That to the vale inglorious would retire,
And nothing ſcorn the modeſt taſk to chuſe
With careleſs hand to wake the rural lyre;

The calm delights ſequeſtered ſcenes afford,
The harmleſs pleaſures of the village-ſwain,
The hearty welcome, and the frugal board,
Theſe humble themes their lofty minds diſdain.

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* Conf. Eupol. apud Ath. p. 68. et Eurip. Hippol. 1186.

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The charms of beauty, and the tale of love,
Beſt by the ſilent-ſpeaking eye expreſt;
The ſecret ſhady walk, the conſcious grove,
For ever by the happy lover bleſt:

If ſuch the ſong, what though the favoured lays
Blend Hammond's tenderneſs with Prior's eaſe;
Expects the Muſe for this the meed of praiſe?
Sweet Trifler, ceaſe! aſpire no more to pleaſe.

For them the drum muſt beat, the trumpet ſound;
Oppoſing bands in dreadful conflict join;
For them unnumbered heroes bite the ground,
And kingdoms fall, to fill their vaſt deſign.

For them the dagger, or the poiſoned bowl
Fraught with ſlow death, their ſavage aid muſt lend;
Mad Jealouſy muſt fire the impaſſioned ſoul,
Or fell Deſpair the tortured boſom rend.

Shall then the Epic and the Tragic Muſe
Snatch, with invidious hand, the tuneful bays,
And, lawleſs ſway aſſuming, dare refuſe
Their modeſt Siſter's humbler wreath of praiſe?

Forbid it Love! forbid it every Power
Whoſe gentle ties the willing heart enſlave!
Still ſhall the ſwain in many a roſeate bower
Sweetly attune the oaten reed ye gave.

Yes, ſtill ſhall Love the youthful poet aid,
(And Love muſt ſure the coldeſt fancy warm;)
His pleaſing taſk to praiſe his favourite Maid,
To paint the ſplendour of her angel form;

To bid his pencil all her beauties trace,
To ſteal the milder luſtre of her eyes;
To mark with rapture each attractive grace,
And catch her kindling bluſhes as they riſe.

Such bluſhes overſpread his Cloe's cheek
While love-ſick Prior trembled as he drew;
Where ſhall we now ſuch baſhful ſweetneſs ſeek?
Ah! Leonora, 'tis poſſeſt by you!

Shall cold Oblivion ever ſnatch the lay
That conſecrates Belinda's * lock to Fame?
Shall time deſtroy the fan of gentle Gay?
Or blot a page that boaſts fair Emma's † name?

Shall we loſe thee, ſweet Nancy ‡ of the Vale?
No more ſhall Phillida ‡, ſhall Jeſſy ‡ charm?
And ſhall not tender Hammond's lovelorn tale
The ſoftened breaſt of unborn Beauties warm?

Rival of Pindar, O immortal Gray!
(For ſure no ſecondary fame is thine!)
Hard by the village church I ſee thee ſtray,
While ſimple Nature prompts the moral line.

* Pope. † Prior. ‡ Shenſtone.

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Yet innocent of Troy and War's alarm,
Even Mantua's Muſe would ſeek the beechen ſhade;
Nor does the rural picture ceaſe to charm,
Nor, ſimple though they be, the colours fade.

Nor, Shakſpere! did thy heaven-born muſe diſdain
To ſing of Oberon and his ſprightly queen,
Whoſe moon-light revels on the daiſied plain
Full oft were by the wondering ſhepherd ſeen.

And thou, immortal Bard! by Seraphs crowned!
Whether with lively Mirth, and Pleaſure gay,
Thou liſten to the jocund rebec's ſound,
Or frame the melting melancholy lay;

Still doſt thou charm no leſs than when thy ſong
Majeſtic, bids our fearful eyes behold
Angelic combat, and the rebel throng
Down from the verge of Heaven headlong rolled.

Since then the nobleſt of the tuneful art
Have deigned to lay aſide the bolder lyre,
And touch with ſweet ſimplicity the heart;
With me, my Friend, the artleſs ſtrain admire.

Convinced, Ambition's fond purſuit give o'er;
Content be thou with milder rays to ſhine:
Few can attain the wreath that Milton wore,
But Hammond's myrtle chaplet may be thine.'

ART. VII. *An Eſſay on Punctuation.* 8vo. 3s. bound. Walter. 1785.

WHEN a writer of ſenſe and learning conſults the utility, rather than the celebrity, of his works, he has a peculiar claim to the gratitude of the Public. The Author of the preſent Eſſay ſeems to be a ſcholar of this claſs. His ſubject is not one of thoſe, whoſe *acknowledged* importance tends to exalt the reputation of him who diſcuſſes it. The bulk of common readers will think a regular treatiſe on it too abſtruſe; ſome, even of a higher order, will ridicule it as dull and unintereſting; and men in general will be ready to reject inſtruction on a point with which moſt people think themſelves ſufficiently acquainted.

By theſe obſervations, however, we cannot be ſuppoſed to detract from the *real* importance of an accurate ſyſtem of punctuation. The compoſition of ſuch a ſyſtem requires indeed no ſmall ſhare, not only of muſical taſte, but even of metaphyſical acumen. For if words are the ſigns of our conceptions, points may, with equal propriety, be denominated the ſigns or repreſentations of vocal pauſes; of thoſe pauſes which mark the aſſociation and ſeparation of ideas, and without which language muſt be vague and unintelligible. The theory of punctuation, therefore,

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therefore, depends ultimately on that of the human intellect, and consequently on the sublimest of all the human sciences.

With respect to the immediate view of our Author, we are told that 'his Essay is drawn up for the use of those who have formed no regular or consistent idea on the subject; and that his design is to furnish them with a system of clear and practical rules illustrated by examples.'

That our Readers may judge of the execution of this plan, we shall present them with a succinct account of the essay, occasionally interspersing a stricture or two, not from a desire to object, but from a sincere wish of seeing the work in a more perfect form.

The first chapter contains a concise history of punctuation; in the compilation of which we discover great industry and considerable erudition. From this narrative the Author deduces the following conclusions:

'First, as it appears, that the stops, in the ancient Greek and Roman classics, were not inserted in the text by the authors themselves, but have been added by subsequent grammarians or modern editors, we may infer, that the true sense of all obscure and ambiguous passages, in their works, is not to be determined by commas, colons, and periods, but by the rules of good sense and rational criticism.

'Secondly, as it is very evident, that the points affect the sense of all literary compositions in the highest degree, and that even a comma may illuminate, or totally obscure, the finest passage in Homer or Virgil, we see the absolute necessity of paying a strict attention to this branch of orthography, in all new editions of the classics. Here then is a spacious field for the investigation of editors and commentators. Here they may exert their penetration, their taste, and judgment, with advantage, without being biassed, restrained, or controlled by the authority of any printed copy, or any manuscript whatever.

'These remarks may be illustrated by an obvious example. Many learned commentators and editors * of Horace, have printed the following stanza, with a colon after *urna:*

Omnis eôdem cogimur: omnium
Versatur urna: serius, ocius
Sors exitura, et nos in æternum
Exilium impositura cymbæ.
Lib. ii. Od. 3.

'This punctuation makes a false quantity in urna; and should be rectified in this manner:

Omnis eôdem cogimur: omnium
Versatur urnâ, seriùs, ociùs
Sors exitura, & nos in æternum
Exilium impositura cymbæ.

* Vid. edit. LAMBINI 1605, TORRENTII 1608, MINELLII 1706, edit. cum notis VARIORUM 1658, edit. in usum DELPHINI, &c.

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'By this small alteration of the point, the word *fors* is united to *versatur*, as its nominative case; and the false quantity is avoided.'

On the latter part of this extract, which relates to the passage quoted from Horace, we must remark, that, if the Writer would arrogate the merit of the correction to himself, it is our duty to oppose his claim. We state our objection hypothetically, because we think few critics would hope to deceive, where detection seems so certain. To instance only a few of the more common editions of Horace, that of Bentley evidently unites *fors* with *versatur*; in the Glasgow edition, in 12mo, published 1744, the punctuation exactly corresponds with that of our Author: and even the later impressions of the Delphine edition place the mark of the ablative case on the final syllable of *urna*.

In chapter the second we have forty distinct rules for the use of the comma; after which the Author proceeds to treat at large of the other points. Of these rules we will observe in general, that they are equally just and perspicuous. The examples which illustrate them are well selected, though they are, in our opinion, unnecessarily numerous. We will add, that many of the notes which accompany them, might have been omitted, without any essential injury to the essay; the greater part being entirely unconnected with the principal subject. As an instance of this, we will extract a note on page 48, where the following sentence is produced to exemplify the use of the comma before a preposition. 'Light is successively propagated, *with* an almost inconceivable swiftness.' To this passage, which a censorious reader might consider as introduced only to display the Author's philosophical knowledge, is subjoined the following commentary:

'It is supposed that the distance of the sun from the earth is 81,000,000 of miles; and that a particle of light comes from thence in 8 minutes and 13 seconds; but that a cannon ball, flying with its usual rapidity, would not pass through this amazing interval of space, in less than 25 years.'

It had been easy to multiply similar quotations; but we confine ourselves to one only, because we readily acquit our Essayist of any ostentatious design. He wished, perhaps, to relieve the attention of his readers; and with this view he has introduced a kind of miscellaneous criticism, which, though it contain few novel, and perhaps some trifling observations, may yet tend to enliven a treatise, which is itself simply didactic.

It is time, however, to close our observations on this Essay, which we cannot do better than by expressing our sincere assent to the modest conclusion of the Author:

'These rules, I must confess, are liable to SOME exceptions, and are not sufficient to direct the learner in EVERY imaginable combination of words and phrases. It would indeed be impossible to frame

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such a system of rules, as should comprehend the whole extent of our language. But the foregoing remarks and examples will enable any one, of a tolerable capacity, to form a competent idea of this important subject; and to divide his sentences, both in reading and writing, with greater accuracy and precision, than they are usually divided in the generality of books, wherein the punctuation is arbitrary and capricious, and founded on no general principles.'

The unlearned reader, who may be induced to purchase this book for the purpose of occasional reference, will find a convenient acquisition in an Appendix, consisting of 40 pages. As the information it contains is of such a nature as to prevent the possibility of entering into a detail, we shall content ourselves with subjoining the titles of the several chapters:

Chap. 1. Of the Use of Capital Letters. Chap. 2. Characters in Grammar, Rhetoric, and Poetry, explained. Chap. 3. Abbreviations, and some technical Terms, relative to Books. Chap. 4. Abbreviations of Latin Words, frequently found in printed Books and Manuscripts. Chap. 5. Abbreviations in Titles of Honour. Chap. 6. Abbreviations in Chronology and Geography. Chap. 7. Abbreviations in Arithmetic and Commerce. Chap. 8. Abbreviations and Characters in medicinal Prescriptions. Chap. 9. Of Numeral Letters. Chap. 10. Of Arithmetical Figures.

In the last chapter the Author seems inclined to adopt the mistaken idea, that the Arabic figures, as they are commonly, and we think *properly* called, are in reality but imperfect copies of the Greek numerals: yet the most inveterate enemies of this hypothesis could not have invented a more happy expedient to destroy its credit, than that which this writer has thought proper to use in its favour: we mean the expedient of printing the numeral letters of the ancient Greeks, together with the Arabic figures. The dissimilarity, which must be obvious, we should imagine, to every eye, is of itself sufficient to decide the controversy. If, however, recourse must be had to authority, the arguments of Beveridge and of Greaves, of Wallis, and Ger. John Vossius, may be fairly opposed to any that have been advanced on the other side of the question.

Art. VIII. *The Observer.* 8vo. 6s. Dilly. 1785.

'WHEN we give our praise, says this Observer, to any man's character or performance, let us give it absolutely, and without comparison; for it is justly remarked by foreigners, that we seldom commend positively *.'

On this principle, the propriety of which shall not now be disputed, we will be careful not to offend our Author by com-

* Page 403.

parisons,

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parisons, which, to him at least, might appear invidious. Far from contrasting either the matter or style of these Essays with those of an Addison, a Hawkesworth, or a Johnson, we will not even inquire in which, if in any, of their characteristic excellencies, these great writers are imitated by their present successor. On the contrary, we shall endeavour to commend, wherever we can find subjects of commendation, in as few words, and, we hope, as positively, as the Observer himself could wish.

Of detached Essays, as they admit not of analytical criticism, a general account only can be expected. Variety of subject, and a correspondent variety of manner, seem particularly essential to such compositions; nor do we think our Author deficient in either. On literary topics he expatiates with an ease well adapted to the general diffusion of knowledge: in delineating the manners of modern life, he frequently combines the acuteness of observation with the sprightliness of wit; while in his moral reflections, though delivered with an air of familiarity, he shews himself to be a man of sense and virtue.

But what this Writer seems to regard as the most distinguishing feature of his work, is a series of Essays in which he has exhibited, together with some passages of the civil history of Greece, a connected account of the progress of Grecian literature. In his introductory paper he dwells on this part with peculiar pleasure: we will therefore suffer him to explain his design in his own words:

'I have endeavoured to relieve and chequer these familiar essays in a manner that I hope will be approved of; I allude to those papers, in which I treat of the literature of the Greeks, carrying down my history in a chain of anecdotes from the earliest poets to the death of Menander: to this part of my work I have addressed my greatest pains and attention; what this volume contains will not, I hope, operate in disfavour of my undertaking, though it will be readily understood to be the least amusing portion of the period I mean to review: I believe the plan is so far my own, that no body has yet given the account in so compressed and unmixt a state as I shall do, and none I think will envy me the labour of turning over such a mass of heavy materials, as I have turned over, for the sake of selecting what I hoped would be acceptable in the relation. Though I cannot suppose I am free from error, I can safely say I have asserted nothing without authority; though it did not suit the purpose of the work to make a display of those authorities, for it is my wish to level it to readers of all descriptions. The translations I shall occasionally give will be of such authors, or rather fragments of authors, as come under few people's review, and have never been seen in English version; these passages therefore will have at least the novelty of originals with most readers, and if I succeed in naturalizing to any degree authors, whose names only float amongst us, I shall not think that what has been the heaviest part of my work, has been the most unprofitable.'

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The reasons here assigned for the total suppression of authorities are very unsatisfactory: they are, at least, no excuse for the omission of marginal references. We do not, however, accuse our Author of any material misrepresentations of facts. As an historian, we believe him to be in general correct; and as a translator, sufficiently faithful. A few contrary instances might perhaps be produced; and were we disposed to enter into a minute examination of these Essays, we might quote many passages, in which we meet with a vulgarity of diction, that disgraces the general style of the work. At the same time we are sorry to remark, that the typographical errors are shamefully numerous.

As a specimen of the Author's manner, we shall subjoin an affecting narration, which is contained in No. 30:

'The following story is so extraordinary, that if I had not had it from good authority in the country where it happened, I should have considered it as the invention of some poet for the fable of a drama.

'A Portuguese gentleman, whom I shall beg leave to describe no otherwise than by the name of Don Juan, was lately brought to trial for poisoning his half-sister by the same father, after she was with child by him. This gentleman had, for some years before his trial led a very solitary life at his castle in the neighbourhood of Montremos, a town on the road between Lisbon and Badajos, the frontier garrison of Spain: I was shewn his castle, as I passed through that dismal country, about a mile distant from the road, in a bottom surrounded with cork trees, and never saw a more melancholy habitation. The circumstances which made against this gentleman were so strong, and the story was in such general circulation in the neighbourhood where he lived, that although he laid out the greatest part of a considerable income in acts of charity, nobody ever entered his gates to thank him for his bounty, or solicit relief, except one poor father of the Jeronymite convent in Montremos, who was his confessor, and acted as his almoner at discretion.

'A charge of so black a nature, involving the crime of incest as well as murder, at length reached the ears of justice, and a commission was sent to Montremos to make enquiry into the case: the supposed criminal made no attempt to escape, but readily attended the summons of the commissioners. Upon the trial, it came out, from the confession of the prisoner, as well as from the deposition of witnesses, that Don Juan had lived from his infancy in the family of a rich merchant at Lisbon, who carried on a considerable trade and correspondence in the Brazils: Don Juan being allowed to take this merchant's name, it was generally supposed that he was his natural son, and a clandestine affair of love having been carried on between him and the merchant's daughter Josepha, who was an only child, she became pregnant, and a medicine being administered to her by the hands of Don Juan, she died in a few hours after, with all the symptoms of a person who had taken poison. The mother of the young lady survived her death but a few days, and the father threw himself into a convent of Mendicants, making over, by deed of gift, the whole of his property to the supposed murderer.

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'In this account there seemed a strange obscurity of facts, for some made strongly to the crimination of Don Juan, and the last mentioned circumstance was of so contradictory a nature, as to throw the whole into perplexity; and therefore to compel the prisoner to a further elucidation of the case, it was thought proper to interrogate him by torture.

'Whilst this was preparing, Don Juan, without betraying the least alarm upon what was going forward, told his judges, that it would save them and himself some trouble, if they would receive his confession upon certain points, to which he should truly speak, but beyond which all the tortures in the world could not force one syllable: he said that he was not the son, as it was supposed, of the merchant with whom he lived, nor allied to the deceased Josepha any otherwise than by the tenderest ties of mutual affection, and a promise of marriage, which however he acknowledged had not been solemnized: that he was the son of a gentleman of considerable fortune in the Brazils, who left him an infant to the care of the merchant in question: that the merchant, for reasons best known to himself, chose to call him by his own name, and this being done in his infancy, he was taught to believe that he was an orphan youth, the son of a distant relation of the person who adopted him; he begged his judges therefore to observe, that he never understood Josepha to be his sister: that as to her being with child by him, he acknowledged it, and prayed God forgiveness for an offence, which it had been his intention to repair by marrying her: that with respect to the medicine, he certainly did give it to her with his own hands, for that she was sick in consequence of her pregnancy, and, being afraid of creating alarm or suspicion in her parents, had required him to order certain drugs from an apothecary, as if for himself; which he accordingly did, and he verily believed they were faithfully mixed, inasmuch as he stood by the man whilst he prepared the medicine, and saw every ingredient separately put in.

'The judges thereupon asked him, if he would take it on his conscience to say, that the lady did not die by poison. Don Juan, bursting into tears for the first time, answered, to his eternal sorrow he knew that she did die by poison.—Was that poison contained in the medicine she took?—It was.—Did he impute the crime of mixing the poison in the medicine to the apothecary, or did he take it on himself?—Neither the apothecary, nor himself, was guilty.—Did the lady, from a principle of shame (he was then asked), commit the act of suicide, and infuse the poison without his knowledge?—He started into horror at the question, and took God to witness, that she was innocent of the deed.

'The judges seemed now confounded, and for a time abstained from any further interrogatories, debating the matter amongst themselves by whispers; when one of them observed to the prisoner, that according to his confession, he had said she did die by poison, and yet, by the answers he had now given, it should seem as if he meant to acquit every person on whom suspicion could possibly rest; there was however one interrogatory left, which, unnatural as it was, he would put to him for form's sake only, before they proceeded to greater extremities, and that question involved the father or mother

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of the lady.—Did he mean to impute the horrid intention of murdering their child to the parents?—No, replied the prisoner in a firm tone of voice, I am certain no such intention ever entered the hearts of the unhappy parents, and I should be the worst of sinners, if I imputed it to them.—The judges upon this declared with one voice that he was trifling with the court, and gave orders for the rack; they would however for the last time demand of him, if he knew who it was that did poison Josepha; to which he answered without hesitation, that he did know, but that no tortures should force him to declare it. As to life, he was weary of it, and they might dispose of it as they saw fit; he could not die in greater tortures than he had lived.

'They now took this peremptory recusant, and stripping him of his upper garments, laid him on the rack; a surgeon was called in, who kept his fingers on his pulse; and the executioners were directed to begin their tortures; they had given him one severe stretch by ligatures fixed to his extremities and passed over an axle, which was turned by a windlass; the strain upon his muscles and joints by the action of this infernal engine was dreadful, and nature spoke her sufferings by a horrid crash in every limb; the sweat started in large drops upon his face and bosom, yet the man was firm amidst the agonies of the machine, not a groan escaped; and the fiend who was superintendant of the hellish work, declared they might increase his tortures upon the next tug, for that his pulse had not varied a stroke, nor abated of its strength in the smallest degree.

'The tormentors had now begun a second operation with more violence than the former, which their deviliſh ingenuity had contrived to vary, so as to extort acuter pains from the application of the engine to parts that had not yet had their full share of the first agony; when suddenly a monk rushed into the chamber and called out to the judges to desist from torturing that innocent man, and take the confession of the murderer from his own lips. Upon a signal from the judges, the executioners let go the engine at once, and the joints snapped audibly into their sockets with the elasticity of a bow. Nature sunk under the revulsion, and Don Juan fainted on the rack. The monk immediately with a loud voice exclaimed, Inhuman wretches, delegates of hell, and agents of the devil, make ready your engine for the guilty, and take off your bloody hands from the innocent, for behold! (and so saying he threw back his cowl) behold the father and the murderer of Josepha!——

'The whole assembly started with astonishment; the judges stood aghast; and even the dæmons of torture rolled their eye-balls on the monk with horror and dismay.

'If you are willing, says he to the judges, to receive my confession, whilst your tormentors are preparing their rack for the vilest criminal ever stretched upon it, hear me! If not, set your engine to work without further inquiry, and glut your appetites with human agonies, which once in your lives you may now inflict with justice.

'Proceed, said the senior judge.

'That guiltless sufferer, who now lies insensible before my eyes, said the Monk, is the son of an excellent father, who was once my dearest friend: he was confided to my charge, being then an infant, and

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and my friend followed his fortunes to our settlements in the Brazils: he resided there twenty years without visiting Portugal once in the time; he remitted to me many sums of money on his son's account; at this time a hellish thought arose in my mind, which the distress of my affairs, and a passion for extravagance inspired, of converting the property of my charge to my own account; I imparted these suggestions to my unhappy wife, who is now at her account: let me do her justice to confess she withstood them firmly for a time. Still fortune frowned upon me, and I was sinking in my credit every hour; ruin stared me in the face, and nothing stood between me and immediate disgrace, but this infamous expedient.

'At last persuasion, menaces, and the impending pressure of necessity conquered her virtue, and she acceded to the fraud. We agreed to adopt the infant as the orphan son of a distant relation of our own name. I maintained a correspondence with his father by letters, pretending to be written by the son, and I supported my family in a splendid extravagance by the assignments I received from the Brazils. At length the father of Don Juan died, and by will bequeathed his fortune to me in failure of his son and his heirs. I had already advanced so far in guilt, that the temptation of this contingency met with no resistance in my mind, and I determined upon removing this bar to my ambition, and proposed to my wife to secure the prize that fortune had hung within our reach, by the assassination of the heir. She revolted from the idea with horror, and for some time her thoughts remained in so disturbed a state, that I did not think it prudent to renew the attack. After some time, the agent of the deceased arrived in Lisbon from the Brazils, and as he was privy to my correspondence, it became necessary for me to discover to Don Juan who he was, and also what fortune he was intitled to. In this crisis, threatened with shame and detection on one hand, and tempted by avarice, pride, and the devil, on the other, I won over my reluctant wife to a participation of my crime, and we mixed that dose with poison, which we believed was intended for Don Juan, but which in fact was destined for our only child. She took it; heaven discharged its vengeance on our heads, and we saw our daughter expire in agonies before our eyes, with the bitter aggravation of a double murder, for the child was alive within her. Are there words in language to express our lamentations? Are there tortures in the reach of even your invention to compare with those we felt? Wonderful were the struggles of nature in the heart of our expiring child: she bewailed us, she consoled, nay she even forgave us. To Don Juan we made immediate confession of our guilt, and conjured him to inflict that punishment upon us, which justice demanded, and our crimes deserved. It was in this dreadful moment that our daughter with her last breath, by the most solemn adjurations, exacted and obtained a promise from Don Juan not to expose her parents to a public execution by disclosing what had passed. Alas! alas! we see too plainly how he kept his word: behold, he dies a martyr to honour! your infernal tortures have destroyed him.——

'No sooner had the Monk pronounced these words in a loud and furious tone, than the wretched Don Juan drew a sigh; a second

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would have followed, but heaven no longer could tolerate the agonies of innocence, and ſtopped his heart for ever.

'The Monk had fixed his eyes upon him, ghaſtly with terror; and as he ſtretched out his mangled limbs at life's laſt gaſp,—Accurſed monſters, he exclaimed, may God requite his murder on your ſouls at the great day of judgment! His blood be on your heads, ye miniſters of darkneſs! For me, if heavenly vengeance is not yet appeaſed by my contrition, in the midſt of flames my aggrieved ſoul will find ſome conſolation in the thought, that you partake its torments.

'Having uttered this, in a voice ſcarce human, he plunged a knife to his heart, and, whilſt his blood ſpouted on the pavement, dropped dead upon the body of Don Juan, and expired without a groan.'

The publiſher's advertiſements inform us, that *The Obſerver* is Richard Cumberland, Eſq.

ART. IX. *The Principles of Moral and Political Philoſophy.* By William Paley, M. A. Archdeacon of Carliſle. 4to. 1l. 1s. boards. Faulder. 1785.

THIS work is dedicated to the Biſhop of Carliſle, and we cannot deny ourſelves the pleaſure of inſerting the following paſſage from the Dedication:

'Your Lordſhip's reſearches have never loſt ſight of one purpoſe, namely, to recover the ſimplicity of the Goſpel from beneath that load of unauthoriſed additions, which the ignorance of ſome ages, and the learning of others, the ſuperſtition of weak, and the craft of deſigning men, have, unhappily for its intereſt, heaped upon it. And this purpoſe, I am convinced, was dictated by the pureſt motive, by a firm, and, I think, a juſt opinion, that whatever renders religion more rational, renders it more credible; that he who, by a diligent and faithful examination of the original records, diſmiſſes from the ſyſtem one article, which contradicts the apprehenſion, the experience, or the reaſoning of mankind, does more towards recommending the belief, and, with the belief, the influence of Chriſtianity, to the underſtandings and conſciences of ſerious enquirers, and through them to univerſal reception and authority, than can be effected by a thouſand contenders for creeds and ordinances of human eſtabliſhment.'

The liberal ſpirit of this paſſage gave us, we acknowledge, very favourable ſentiments of our Author, being firmly perſuaded that to reſtore the *purity*, is the moſt effectual method of promoting the *progreſs* of Chriſtianity.

In regard to the work itſelf, after peruſing it with due attention, we cannot but recommend it to our Readers as a very valuable and uſeful performance. Thoſe who are fond of novelty, of ingenious theories, curious ſpeculations, abſtract and metaphyſical notions, will find, indeed, little in it to amuſe or entertain them: but thoſe who are ſolicitous to have their conſciences properly directed in the general conduct of human life, to

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to ſee their duties and obligations delineated with perſpicuity and accuracy, will, in our opinion, be fully gratified.

In his Preface, Mr. Paley obſerves, that in the treatiſes he has met with upon the ſubject of *Morals*, he has remarked the following imperfections—either that the principle was erroneous, or that it was indiſtinctly explained, or that the rules deduced from it were not ſufficiently adapted to real life, and to actual ſituations.

He likewiſe obſerves, that moſt of our own writers in this branch of philoſophy, divide too much the law of nature from the precepts of revelation; ſome authors induſtriouſly declining the mention of Scripture authorities, as belonging to a different province, and others reſerving them for a ſeparate volume: which appears to our Author much the ſame defect, as if a commentator on the laws of England ſhould content himſelf with ſtating upon each head the common law of the land, without taking any notice of acts of parliament; or ſhould chuſe to give his readers the common law in one book, and the ſtatute law in another.—Mr. Paley quotes a very pertinent paſſage on this ſubject from Dr. Johnſon's Preface to the Preceptor. "When the obligations of morality are taught," ſays the Doctor, "let the ſanctions of Chriſtianity never be forgotten; by which it will be ſhewn, that they give ſtrength and luſtre to each other; religion will appear to be the voice of reaſon, and morality the will of God."

'The imperfections above enumerated,' ſays he, 'are thoſe which I have endeavoured to avoid or remedy. Of the execution the Reader muſt judge, but this was the deſign. Concerning the *principle* of morals it would be premature to ſpeak; but concerning the manner of explaining and unfolding that principle, I have ſomewhat which I wiſh to be remarked. An experience of nine years in the office of a public tutor in one of the Univerſities, and in that department of education to which theſe chapters relate, afforded me frequent occaſion to obſerve, that, in diſcourſing to young minds upon topics of morality, it required much more pains to make them perceive the difficulty, than to underſtand the ſolution; that, unleſs the ſubject was ſo drawn up to a point, as to preſent the full force of an objection, or the exact place of a doubt, before any explanation was entered upon; in other words, unleſs ſome curioſity was excited before it was attempted to be ſatisfied, the labour of the teacher was loſt. When information was not requeſted, it was ſeldom, I found, retained. I have made this obſervation my guide in the following work; that is, upon each occaſion I have endeavoured, before I ſuffered myſelf to proceed in the diſquiſition, to put the reader in full poſſeſſion of the queſtion, and to do it in the way that I thought moſt likely to ſtir up his own doubts and ſolicitude about it.

'In purſuing the principle of morals through the detail of caſes to which it is applicable, I have had in view to accommodate both the choice of the ſubjects, and the manner of handling them, to the

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situations which arise in the life of an inhabitant of this country, in these times. This is the thing that I think to be principally wanting in former treatises, and, perhaps, the chief advantage which will be found in mine. I have examined no doubts, I have discussed no obscurities, I have encountered no errors, I have adverted to no controversies, but what I have seen actually to exist. If some of the questions treated of appear to a more instructed reader minute or puerile, I desire such reader to be assured, that I have found them occasions of difficulty to young minds; and what I have observed in young minds, I should expect to meet with in all who approach these subjects for the first time. Upon each article of human duty, I have combined with the conclusions of reason, the declarations of Scripture, when they are to be had, as of co-ordinate authority, and as both terminating in the same sanctions.

'In the *manner* of the work, I have endeavoured so to temper the opposite plans above animadverted upon, as that the Reader may not accuse me either of too much haste, or of too much delay. I have bestowed upon each subject enough of dissertation to give a body and substance to the chapter in which it is treated of, as well as coherence and perspicuity; on the other hand, I have seldom, I hope, exercised the patience of the reader by the length and prolixity of my essays, or disappointed that patience at last, by the tenuity and unimportance of the conclusion.'

Our Author closes his Preface with an apology for joining moral and political Philosophy together, or adding a book of politics to a system of ethics. Part of what he says in his vindication, may be seen in the following extract:

'In stating the principle of morals, the reader will observe, that I have employed some industry in explaining the theory, and shewing the necessity of *general rules*; without the full and constant consideration of which, I am persuaded that no system of moral philosophy can be satisfactory or consistent. This foundation being laid, or rather, this habit being formed, the discussion of political subjects, to which, more than to almost any other, general rules are applicable, became clear and easy. Whereas had these topics been assigned to a distinct work, it would have been necessary to have repeated the same rudiments, to have established over again the same principles, as those which we had already exemplified, and rendered familiar to the reader, in the former part of this. In a word, if there appear to any one too great a diversity, or too wide a distance between the subjects treated of, in the course of the present volume, let him be reminded, that the doctrine of general rules pervades and connects the whole.'

Under the name of *Politics*, however, the Reader is not to look for those occasional controversies, which the occurrences of the present day, or any temporary situation of public affairs may excite; our Author only delivers those universal principles, and exhibits that mode and train of reasoning in politics, by the due application of which every man may be enabled to attain to just conclusions of his own. And surely, as he observes, it is of *practical* importance, to have the principles from which the obligations

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ligations of ſocial union, and the extent of civil obedience are derived, rightly explained and well underſtood.

'Indeed,' ſays he, 'as far as I have obſerved, in political, beyond all other ſubjects, where men are without ſome fundamental and ſcientific principles to reſort to, they are liable to have their underſtandings played upon by cant phraſes and unmeaning terms, of which every party in every country poſſeſs a vocabulary. We appear aſtoniſhed, when we ſee the multitude led away by ſounds; but we ſhould remember, that, if ſounds work miracles, it is always upon ignorance. The influence of names is in exact proportion to the want of knowledge.'

Having thus given our Readers an account of Mr. Paley's plan, and of the manner in which he proſecutes his ſubject, we ſhall, in our next, lay before them a general view of what the work contains.

FOREIGN LITERATURE.

ART. X. *Verhandeling Uitgegeeven door de Hollandſche Maatchappye der Weetenſchappen te Haarlem* *.—Memoirs publiſhed by the Philoſophical Society at Haarlem. Vol. XIX and XX.

[*By an Occaſional* CORRESPONDENT.]

THE principal articles of general utility in the nineteenth volume, are the following:

I. *An Account of an uncommon Diſeaſe of the Abdomen.* By Dr. WESTENBURGH, of Deventer.

A boy, five years of age, who had lived chiefly on unfermented farinacious food, complained of a hardneſs and diſtention of the abdomen, together with a ſwelling in the left hypochondrium, which gradually extended from the poſterior edge of the falſe ribs to the os pubis. During five months this was not attended with any apparent inconvenience; nor did the patient ſuffer any loſs either of appetite or ſpirits; but he was afterwards attacked by a fever, convulſions, and cough, under which he languiſhed about ſix months, when his ſufferings were terminated by death.

Upon opening the body, the ſtomach and inteſtines, both great and ſmall, were found remarkably diſtended with air, and were ſituated moſtly towards the right ſide. The larger inteſtines contained few fæces; but were diſtended with air, as far as the ſecond inflection, which begins in the left ſide. The whole of the ſecond, and of the third flexure, where the rectum commences, down to the anus, was conſtricted like a rope, and had the appearance of a white ligament, not thicker than a man's little finger.

* This is a continuation (and concluſion) of an Article begun in our laſt *Appendix*, juſt publiſhed, p. 577.

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In the left hypochondrium, the pancreas was found of an uncommon size, extending from the spleen, to which, as well as to the duodenum, the upper part of it adhered, as far as the superior edge of the pelvis: behind, it was connected, by a cellular membrane, with the peritonæum. Some parts of it were schirrhous, others steatomatous. Externally it was of a lead colour; but was white on the inside. It appeared to be a concretion of conglobate glands, and contained a considerable quantity of an aqueous fluid. This extraordinary glandular body, which weighed about six pounds, received, into that part of it which was opposite the right kidney, a branch from the aorta, of the size of a small goose-quill.

The bladder was small, indurated, and so constricted, as to be not above the size of a hazel nut.

II. *Description of a Female Infant, born with an open Bladder, which was turned inside out, and protruded out of the Body.* By Mr. BOSSON, of Amsterdam.—This miserable object lived twenty-seven days, though the bladder was so entirely inverted, that its interior coat, with the orifices of the ureters, lay bare on the abdomen, and formed the external surface of the tumour.—To this article is added an account, by Professor Bonn of Amsterdam, of two cases, in which an open urethra ran along the dorsum penis, between the corpora cavernosa. In one of these the ingenious Professor was so fortunate as to remedy the defect.

III. *Dissertation on the Malus pumila flore carens.* By M. SWAGERMAN.—This appletree has been supposed to produce fruit, without bearing blossoms; but Mr. S. has discovered that it bears a concealed female flower, of a very peculiar conformation.

IV. *Account of an Operation of Lithotomy, in which the Stone was not extracted till eight Days after the Incision had been made.* By G. TEN HAAFF, of Rotterdam.—In the case here related, the operation was attended with success, though the patient, a child five years old, was afflicted with two inguinal, and an umbilical hernia, together with a *procidentia ani*; all which were afterwards completely cured.

V. *An Essay on the Utility of the Discovery of Gunpowder.* By MELCHIOR HURTER.—M. HURTER labours to prove, what we believe will be readily granted, that since the use of fire-arms, wars are not so destructive to mankind, as before these weapons were introduced. Hence he concludes, that the discovery of gunpowder is eventually favourable to the interests of humanity. He closes his essay with the benevolent wish, that sovereigns and statesmen may learn a due sense of the value of men's lives, and be less inclined to decide their differences by any destructive means. In this wish we most heartily join; though, alas! there is little hope of seeing it accomplished. Placed at a distance

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from the moſt dreadful calamities of war, theſe great perſonages can, with ſafety, adopt meaſures, upon which they would look with abhorrence, were they to ſhare the miſeries of the common ſoldier or ſailor, whoſe valour gratifies their ambition. Were they thus expoſed "to feel what wretches feel," many of them would have reaſon to exclaim, with the heart-felt remorſe of good old Lear,—"*Oh! I have ta'en too little care of this.*"

VI *Diſſertation on the Lues Indica, or Yaws.* By Dr. P. M. NIELEN, of Utrecht.——This Writer, who has very accurately deſcribed the yaws, and diſtinguiſhed them from the lues venerea, condemns ſalivation, violent ſweating, and the uſe of draſtics; inſtead of theſe, he adviſes attenuants and aperients; together with the milder ſudorifics, cathartics, and emetics.

VII. *Obſervations on the Uſe of Sponge, as a Peſſary, in the Prolidentia Uteri.* By Dr. GALLANDAT, of Fluſhing.——The Doctor adviſes the ſponge to be previouſly faſtened to a piece of waxed ſilken thread, and ſteeped in a mixture of equal parts of decoction of Peruvian bark, and camphorated ſpirit of wine; or elſe in a decoction of oak bark, pomegranate peel, and red roſes, with the addition of a little crude allum, or lime-water. This method has alſo been attended with ſucceſs, in caſes of an inveterate fluor albus.

VIII. *Obſervations on the different Quantities of Rain fallen, and Degrees of Evaporation at different Diſtances from the Surface of the Earth.* By C. BRUYNINGS.

After mentioning the experiments on the former of theſe ſubjects, of which Dr. Heberden has given an account in the Philoſophical Tranſactions (Vol. LXIX. Part II. p. 359.), Mr. B. relates the reſult of his own; which were made, in a ſimilar manner, with two apparatuſes of equal ſize; one of which was placed on a ſtand, in a garden, 10 Rhynland feet from the ſurface of the earth; and the other, on the roof of the houſe, 68½ Rhynland feet from the ground; ſo that the difference of height was 58½ Rhynl. feet, or about 60 feet ½ inch Engliſh meaſure. By a regiſter, kept from May 1776 to May 1777, it appeared that the quantity of rain, fallen on the roof of the houſe, amounted to 15 inches 7¼ lines; whereas that fallen in the garden, was 20 inches 5 lines. But, though this proportion was the reſult of a year's obſervation, it varied very much in different months: in May 1776, the quantity on the roof of the houſe was 13½ lines, and that in the garden, 22 lines; but in the month of Auguſt, the former was 43, and the latter 46 lines. Mr. B. kept likewiſe a comparative account of the quantities of evaporation, in the ſame places, during the ſame months, and found that, on the roof of the houſe, it amounted to 36 inches 1¼ line; and in the garden, to 22 inches 10½ lines. But this proportion alſo varied in different months: for in Auguſt, the

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the quantities of evaporation were 70 and 44 lines, and in December, they were 11 and 2 lines.

IX. *Description of a Fœtus of eight Months, with an imperforated Anus:* with two Cases of Children born with the same Defect, in whom it was removed by an Operation. By Dr. C. G. WAGLER, of Brunswick.

X. *An Account of a Stone of an uncommon Size, found in the Bladder of a Woman.* By Dr. J. ROCQUETTE, of Haerlem.

This calculus, which was taken out upon dissection, measured 4⅛ inches in length, 2¾ inches in thickness, and weighed 11 ounces Troy.

XI. *Observation on the Reduction and Cure of the Clubfoot in Children.* By J. VANDER HAAR.

The method and apparatus here recommended, are much the same with those described by Mr. Ch. White, in his Chirurgical Cases.

XII. *Account of the Cure of a Fungus on the Upper Lip, by an Application of Sp. Salis Marini.* By G. J. VAN WY, Surgeon in Amsterdam.

XIII. *Thermometrical Observations in Japan, in the Years* 1775 and 1776. By Professor C. P. THUNBERG, of Upsal.

These observations were made in the island of Dezima, near Nagasaki, in the southern part of Japan, with a thermometer adapted to Fahrenheit's scale. The greatest warmth observed was in the month of August, when for several days the mercury rose to 98°: and the severest cold was on the 20th of January, in the morning, when the mercury stood at 35°; though in the preceding night it had fallen below the freezing point.

XIV. *Account of a Roman Altar dug up in the City of Utrecht.* By Professor SAXE.

The inscription on this monument of antiquity, which was discovered in 1778, is much defaced; but from the small part of it still legible, the Professor is of opinion that it was erected, *pro salute et reditu Antonini*, by whom he thinks is meant *Antoninus Caracallus*, whose name, as well as that of his father *Septimius Severus*, has been found on several Roman antiquities discovered in the United Provinces.

This account, which is drawn up in Latin, displays great erudition. The learned Professor congratulates the age in which he lives on this *important* discovery, and his fellow citizens in particular, that their city is now redeemed from its primitive obscurity, by this irrefragable proof of its having been the place of a Roman settlement. Now, we doubt much whether the inhabitants of Utrecht, considering their present military spirit, will think themselves much honoured, by learning that their ancestors were drubbed and turned out of doors by the Romans.

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The other article in the firſt Part of the Twentieth volume, is *An Eſſay on the Oculus Mundi*, by Dr. M. HOUTTUYN, of Amſterdam. This ſtone, which by ſome is named Lapis Hydrophanus, and is vulgarly called the Cat's-eye, becomes tranſparent, and undergoes a change of colour upon being put into water.

The ſecond Part of the Twentieth volume contains a great number of Memoirs upon various ſubjects. Of theſe the principal are the following:

Diſſertation on the Influence of the Moon on the Barometer and the Weather. By the Rev. JEAN SENEBIER, of Geneva.

From his own obſervations, as well as from the Meteorological Tables of the Academies of Berlin, Peterſburg, and Paris, Mr. S. has deduced ſeveral rules for predicting the weather, from the moon's place in the ecliptic, and her relative ſituation with reſpect to the earth.

Obſervations and Calculations concerning the Conjunction of Venus and Mercury, on the 18th of May, 1778. By M. MECHAIN.

Comparative View of the Reſults of ſeveral Obſervations made on the Eclipſe of the Sun, on the 25th of July 1748. By the ſame.

Diſſertation on the Zoſtera Marina of Linnæus. By the Rev. M. MARTINET.

This weed is found in great abundance in the *Zuyder Zee*, or that arm of the ſea which lies between North Holland and Frieſland. It is of conſiderable uſe in conſtructing the banks, which preſerve thoſe provinces from inundation. One peculiar circumſtance here related, is, that when lighters are laden with it, the fumes ariſing from it will affect the lightermen with a violent pain in the eyes, and even with temporary blindneſs. What is moſt extraordinary is, that theſe effects are felt in thoſe parts of the veſſel, that are to windward of the lading, while in thoſe to leeward no inconvenience is perceived.

Chirurgical Caſes. By D. VAN GESSCHER.

On the Air Veſſels in Plants. By M. SWAGERMAN.

Obſervations on Reſpiration. By Dr. ADOLPHUS YPEY.

This eſſay diſcovers great phyſiological knowledge, and a judicious ſpirit of inveſtigation. For theſe reaſons, and becauſe of ſome animadverſions on Dr. Prieſtley's theory of reſpiration, ſome account of it may not be unacceptable to our Readers.

His firſt ſection treats of the connection between reſpiration and life. This, he obſerves, obtains univerſally: for though ſome animals may live much longer than others in a partial vacuum, yet even to theſe, the fumes of ſulphur, fixed air, and air contaminated by reſpiration, are very ſoon fatal.

'In all hot animals, the immediate cauſe of death, upon the ceaſing of reſpiration, is the obſtruction of the circulation through the lungs, by which the blood is accumulated in the right ventricle of the heart, and in the brain, and prevented from

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purſuing its uſual courſe to the left ventricle. But in amphibious animals, the pulmonary artery is a branch of the aorta; and, in other reſpects, the conſtruction of their lungs varies little from thoſe of the former claſs. Hence we may conclude, that in amphibious, as well as in hot animals, the circulation of the blood through the lungs is obſtructed by the inſpiration of contaminated air; but it may juſtly be aſked, why this is ſo immediately fatal to thoſe animals whoſe lungs are ſituated out of the main courſe of circulation, and act as ſeparate viſcera? To this it may be anſwered, that in theſe animals, the pulmonary artery conſtitutes a conſiderable part of the aorta, and therefore receives a large portion of the blood, ejected by every ſyſtole of the heart; hence, when the lungs are rendered incapable of affording a paſſage to the blood, a plethora immediately enſues in the larger veſſels; by which the heart and brain are impeded in their functions, and ſuffocation is produced. Something of the kind may be obſerved in the human body, which may ſerve as an illuſtration of this reaſoning. If a large aneuriſm, in the carotid or ſubclavian arteries, be ſuddenly compreſſed, a fainting enſues, by which the patient's life is endangered. Now, if the mere preſſure of an enlarged artery, by cauſing an accumulation of blood, can prove thus inſtantly fatal to man; can we wonder, that in frogs, and other amphibious animals, death ſhould be the immediate conſequence of a ſudden obſtruction of circulation, through ſo conſiderable a veſſel as the pulmonary artery, which is deſtined to receive a large portion of the blood expelled by the heart?'

Dr. YPEY next attempts to reſolve the celebrated *Problema Harveyanum*; Why a new born animal, which, *in utero*, has lived in the midſt of a fluid, ſhould be ſuffocated, if, after having breathed a few times, it be again immerſed in a fluid? He is not ſatisfied with the ſolution of this queſtion by Haller, who attributes its death merely to the blood being obſtructed in its paſſage through the lungs; which produces ſuffocation, in the ſame manner, though not ſo ſuddenly, as in a full grown animal. Our Author obſerves, that this ſolution ſuppoſes a greater alteration, than can take place in ſo ſhort a time; that by being immerſed in water, after having breathed a few times, the animal is only reſtored to the ſtate in which it was *in utero*; for though the paſſage through the lungs be obſtructed, the foramen ovale, and the arterial canal ſtill remain uncloſed, and have the ſame capacity of tranſmitting the blood, that they had before reſpiration. As therefore before the animal had breathed, the blood was conveyed through theſe apertures, from the right to the left ventricle of the heart; why ſhould they not reſume their function, when reſpiration is impeded?

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'In a fœtus which has never breathed, the left ventricle of the heart immediately receives the blood from the right, through the foramen ovale, without its being obſtructed by any oppoſite ſtream from the lungs, which are entirely empty: but, as ſoon as an animal has breathed, the lungs are filled with blood, and tranſmit to the left ventricle of the heart a conſtant current, which continues for ſome time, even after the animal has been again immerſed in water. Reſpiration being thus impeded, the blood of the right ventricle is ſtopped in its new paſſage through the pulmonary veins, and muſt reſume its old courſe through the foramen ovale, and arterial canal. But in the former, it is obſtructed by an influx of blood from the lungs; the blood is therefore neceſſarily driven to the arterial canal; but this not being ſufficiently large to give an immediate paſſage to ſo great a volume, an accumulation of blood takes place, circulation ceaſes, and ſuffocation enſues; and in new born animals, whoſe nervous ſyſtem is exceedingly irritable, the leaſt impediment to circulation is immediately fatal.'

In the following ſection, Dr. Y. enquires into the cauſe of the death of animals in air contaminated by reſpiration. This he aſcribes, not to any diminution of the denſity and elaſticity of this air, but merely to its being loaded with acrid particles, of a poiſonous nature; which, acting as a ſtimulus upon the extremities of the ſmaller pulmonary arteries, contract theſe veſſels, and impede the circulation.

With reſpect to the utility of reſpiration, Dr. Y. obſerves, that in all animals furniſhed with lungs, the quantity of blood depends on the conſtruction of theſe viſcera, that from their motion, the pulmonary veſſels contribute more than all the reſt together, to the formation of perfect globules of blood: hence he concludes, that the chief uſe of the lungs conſiſts in preparing that abundance of blood, which is neceſſary to hot animals.

He thinks that the lungs alſo greatly contribute to animal heat; but this he conſiders merely as a conſequence of the fulneſs of the veſſels; by which the pulſations of the arteries are rendered more frequent, and the friction of the blood againſt the coats of the ſmaller veſſels is conſiderably increaſed.

Our Author profeſſes a very great reſpect for Dr. *Prieſtley*; but thinks that from not ſufficiently diſtinguiſhing between the neceſſity and the utility of reſpiration, he has ſometimes been led into wrong deductions. Dr. P. concludes, that the uſe of the lungs is to diſcharge the putrid effluvia, or phlogiſton, which had been conveyed into the body with the food. This opinion, according to Dr. *Yſey*, is by no means new: it differs from that of Galen, only as it is accommodated to the forms of modern phyſics. Beſide, this is an office not peculiar to the lungs; for every animal excretion (as ſweat, urine, &c.) ſerves to carry off

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off phlogiſton from the body; and air expired from the lungs contains this principle, only becauſe it is impregnated with an animal fluid. Dr. Y. acknowledges, that the accidental diſcharge of phlogiſton, by reſpiration, is of great utility; as nature neglects no means of evacuating whatever, in the animal ſyſtem, might incline to putrefaction. 'The matter perſpired in the hands and feet of many perſons, is of a nature ſimilar to that expelled from the lungs; nay, in ſome, it is much more acrid, and ſaturated with phlogiſton: upon any obſtruction of this, dangerous diſorders enſue. But ſhall we therefore conclude, that the uſe of theſe parts conſiſts in this excretion?'

Upon Dr. *Prieſtley*'s experiments on the effects of different kinds of air in altering the colour of the blood, and his deductions from them, Dr. Ypey makes the following obſervations:

'Theſe experiments relate only to cold congealed blood, which was perfectly quieſcent, in which the ſerum was ſeparated, and the globules compacted. This is very different from the ſtate of blood circulating in the veſſels of animals, which is fluid, warm, and mixt with thinner fluids. Beſide, this congealed blood muſt be, for ſome time, expoſed to the air, before its colour is altered by it; whereas the blood circulating in the body is carried through the lungs in a very ſhort ſpace of time.' He therefore thinks, that from the effects of air upon congealed blood, no concluſive inference can be drawn, with reſpect to the operation of the lungs, in affecting the colour of blood circulating in the body.

Though he allows that, from the action of the lungs being impeded, the arterial blood may, in ſome degree, loſe its florid colour; yet it has never been proved that this circumſtance is the immediate cauſe of death. He admits that the florid colour of the arterial blood may contribute greatly to a ſound and healthy conſtitution; but he cannot, without full demonſtration, think it eſſential to life; as many conſumptive, ſcorbutic, and cachectical patients live for a conſiderable time, though their blood be much vitiated and corrupted.

According to Dr. Prieſtley's experiments, blood congealed in a bladder, acquired a coating of a florid red colour. Now, if the cauſe of this alteration exiſted in the air, and could penetrate the bladder; and if the florid colour of blood, in the body, depend upon the ſame principle; it would be able alſo to penetrate the ſkin, and would tinge the venal blood, which lies cloſe under it, with the ſame colour as in the lungs: but what flows from a puncture of the ſkin is always of that deep red peculiar to the venal blood. If it be contended, that this effect of air cannot penetrate through the ſkin; why does not the blood, flowing from ſuch a puncture, aſſume the colour of arterial blood, immediately upon its being expoſed to the action of the air?

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air? as Dr. P. muſt ſuppoſe to be the caſe in the lungs, where, from the rapidity of circulation, the blood paſſes, in an inſtant, through the ſmalleſt veſſels. But as the alteration of colour, from the action of the air, requires a conſiderable ſpace of time, Dr. Y. concludes, that the florid redneſs of arterial blood, and that produced by the air on the ſurface of congealed blood, are circumſtances totally different, and which have no connection with each other.

Dr. YPEY obſerves, that as the blood is the parent of all the fluids ſecreted in the animal ſyſtem, to ſay, as Dr. P. does, that "one great uſe of the blood is to diſcharge the phlogiſton, with which the animal ſyſtem abounds," is, in fact, aſſerting, that it was created to remove an effect, which could never have been produced without it, and which ariſes ſolely from the nature and motion of the blood itſelf.

It is alſo aſſerted by Dr. Y. that no certain concluſion, with reſpect to the ſtate of patients, can be made, from the colour which their blood aſſumes, after being expoſed to the air. In diſeaſes attended with very little danger, the blood is ſometimes covered with an inflammatory coat, ſo that no red can be diſcerned: ſometimes, alſo, the blood remains without ſerum, and without completely congealing, while the ſurface, expoſed to the air, aſſumes a mixture of various colours; though the patient be in no very dangerous ſtate; for though this be the uſual appearance of the blood in violent inflammations of the lungs, and in malignant putrid fevers; yet it has often been obſerved in ſlight pains in the ſide, and even in common colds. On the other hand, in violent inflammatory caſes, a very clear and florid red blood, is a certain ſymptom of invincible malignity, and a ſign of approaching death.

The remaining memoirs in this volume are—*A ſecond Diſſertation on the Nature and Moral Expediency of inoculating the Small Pox.* By C. A. KLOEKHOFF.

Deſcription of ſeveral uncommon Fiſhes from Japan. By Dr. M. HOUTTUYN.

Prize-Diſſertation on the beſt Methods of improving the Underſtanding and Morals of the Common People. By A. B. FARDON, of Amſterdam.——This is a ſenſible performance: the means propoſed are well adapted to the end, but the difficulty conſiſts in enforcing the general practice of them. Much indeed might be done to this important purpoſe, if people in the middling ſtations of life would condeſcend to exert their influence in endeavours to cultivate the intellects, and improve the morals of their inferiors: but this, alas, is ſcarcely to be hoped, while the attention of perſons, in every rank, is engroſſed by the ſtudy and imitation of the follies and extravagancies of their ſuperiors.

Deſcription

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Description of two new Species of the Palm-tree. By Professor THUNBERG.——These are the *Cycas* and the *Zamia*, imported from Japan, and from the Cape of Good Hope.

Of an hereditary Disease of the Eye, in a Family in the Island of Wieringen. By the Rev. J. F. MARTINET.—This disease is an inability to elevate the upper eye-lid; and descends from the parent to the children; three of the latter have been married into other families, and have each two children, one of whom has this defect, and the other is free from it.

Account of an Enterocele strangulated within the Abdomen, attended with a Hydrocele. By Professor VAN GEUNS, of Harderwyk. With Observations on these Kinds of Ruptures, by Professor BONN, of Amsterdam.——The case here related is very singular, and is illustrated with a drawing of the Hernia, as it appeared upon dissection, without which, indeed, it would not be easy to give a complete idea of it.—Professor Bonn's observations display a very extensive knowledge of the subject; and the ingenuous and unassuming manner in which they are offered, manifests a disposition happily adapted to improve the practice of medicine and surgery, which, of all arts and professions, are the most immediately necessary to alleviate the miseries to which mortal flesh is heir.

We cannot close this Article, without observing that the Society has proposed the following question, to be answered before January 1, 1786:

"How far can Dr. Crawford's theory of fire and heat be either established or confuted by experiments; and if, by these, it should be even in part confirmed, in what respects can it be applied to the investigation of the laws of fire?"

MONTHLY CATALOGUE,

For AUGUST, 1785.

POLITICAL.

Art. 11. *An Essay on the actual Resources for establishing the Finances of Great Britain*; by George Craufurd, Esq. 8vo. 2s. 6d. Debrett. 1785.

ALL that we can collect from a long series of loose, general assertions, or propositions, not brought home to any specific, clear operation in finance, may be summed up in a few words; that the establishment of a sinking fund to arise from a surplus of taxes for the gradual repayment of public debts, is a chimerical project founded on error, and cannot be too soon renounced; that 'the national debt is an excrescence on the body politic, and so inherent to the constitution from its nature, that its growth has even prevented worse disorders from taking place; an operation therefore to reduce it, is impolitic and dangerous, while cutting it off would attack the principles

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principles of life:' and that our resources ought to consist in borrowing money without new taxes, and without any view or intention of repaying the loans *. Such of our Readers who wish for a farther deline tion of this plan, must be referred to the *Essay*; which they will find to be drawn out with more ability than might be expected from this slight sketch of its outline.

IRELAND, *&c.*

Art. 12. *The Heads of Mr. Fox's Speech:* Containing the Arguments he opposed to the Fourth Irish Proposition, in a Committee of the whole House of Commons, May 23, 1785. To which is added, a Correct List of the Minority in the House of Commons on Mr. Chancellor Pitt's Irish Propositions. 8vo. 1s. Debrett.

Art. 13. *A Candid Review of Mr. Pitt's Twenty Resolutions.* Addressed to the People of Ireland. 8vo. 2s. Debrett.

Art. 14. *A Letter from an Irish Gentleman in London*, to his Friend in Dublin, on the proposed System of Commerce. 8vo. 1s. Debrett. 1785.

All these pamphlets are calculated to explain the intended commercial regulations as subversive of the lately declared independency of the legislature in Ireland: but—peace be to the memory of this dish of ministerial cookery! it is all spoilt and thrown away. It was first compounded upon speculation in England, sent over to Ireland to be tasted, and then received back to be hashed, seasoned, stewed, and garnished for immediate use. Nevertheless, whether the ingredients were originally of bad quality, whether they were ill proportioned, or unsuitable to each other, or whether the failure of the experiment is to be ascribed to the caprice and perverseness of human palates, which though we are told they are not to be disputed about, yet it so happened that the qualities of the dish in question gave occasion for an uncommon torrent of disputation. People made wry faces at it both here and there, through every stage of the business; and, at last, when it was served up to the Hibernian guests, as a master-piece of culinary art, they, without the least ceremony, flung the whole mess in the faces of the cooks, leaving them to wipe their clothes, and cure their scalds, as well as they can.

ARTS *and* MANUFACTURES.

Art. 15. *The present State of the Manufacture of Salt explained*; and a new Mode suggested of refining British Salt, so as to render it equal or superior to the finest Foreign Salt. To which is subjoined, A Plan for abolishing the present Duties and restrictions on the Manufacture of Salt, and for substituting other Duties less burdensome to the Subjects, more beneficial to the Revenue, and better qualified to promote the Trade of Great Britain. By the Earl of Dundonald. 8vo. 2s. Cadell. 1785.

Lord Dundonald represents, that, in refining rock salt, the same process will obtain eight times the quantity that can be procured from sea water. Hence his Lordship justly complains of the legal restrictions imposed on refining rock salt; and that Ireland should be enabled to refine our salt, and smuggle it over to Britain, at a cheaper rate than we can prepare it for ourselves: for [illegible] it duty

* But where shall we find *lenders* on *such* terms?

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free, and use our coals at a less duty than we are permitted to supply ourselves at. He explains the cause why common British salt is unfit for curing butter, meat, and fish, and describes an easy operation for purifying it from those bitter nauseous salts that debase it. He maintains, 'that salt may be made one half cheaper from rock salt dissolved in sea water, than from sea water alone: that home-made salt may be made of equal or superior purity to foreign salt: and, that salt may become a great article of exportation from this kingdom.'

His Lordship shews, that smuggling of salt is carried on to a great extent, for which he proposes a like remedy with that applied to the article tea, by transferring the duties, and paying an equivalent in some other shape by a commutation tax. A revival of the hearth tax is what he recommends for this purpose; but as the quantity of salt used in the various manufactures we wear, and at the table, are paid for in very small proportions in the price of the respective articles, it is to be feared, that though the use of salt is clearly more general than that of tea, the tax will be much more sensibly felt, than the abatement of price in all the modifications of its use. For instance, if bakers use one pound of salt to a bushel of flour, what reduction of price can we hope for in a quartern loaf, by releasing that pound from the duty *? A question that may be applied to almost every other article of consumption in the preparation of which salt is a necessary ingredient. This may suggest the reason why salt has in all countries been esteemed the most proper article for taxation; it being scarcely possible to point out any other that bears on the Public so equally, and therefore so lightly.

Art. 16. *Account of the Qualities and Uses of Coal Tar and Coal Varnish.* With Certificates from Ship Masters and others. By the Earl of Dundonald. 8vo. 1s. Wilkie. 1785.

From the testimonies of a number of ship masters and workmen, who have made trial of this mineral tar, or bitumen, it appears to be far better calculated to preserve wood and iron, as well at land as in water, than vegetable tar; with this peculiar advantage, that it will not admit or harbour those worms that prove so fatal to ships bottoms at sea.

Should all this be farther established, of which, if any credit be due to the evidence that has already appeared, there can be little doubt, a great saving both of money, and, what is of infinitely greater value, human lives, will result from the use of this material, by superseding the necessity of sheathing ships of war with copper. A coat of metal must add great weight to the vessel, and reflection will readily dispose us to believe the assertion, that it so effectually conceals accidents and decays under water, that ships have been irrecoverably lost, before any suspicion was entertained of the defect that occasioned its destruction.

From all these circumstances, added to its being produced and manufactured at home, and to reward the ingenious and indefatigable promoter of it, Lord Dundonald, we may hope that the use of it will soon take place of the importation of vegetable tar from abroad;

* Take off the price also, and supply the baker *gratis!*

and

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and overcome the ignorant obſtinacy that oppoſes every departure from eſtabliſhed cuſtoms.

LAW.

Art. 17. *Abſtract of the Budget*; or Ways and Means for the Year 1785. Giving the eſſential Particulars of every Clauſe in the various Acts, impoſing the following Duties;—viz. Retail Shops, Servants, Batchelors, Game, Gloves, Attorneys, Pawnbrokers, Coach-makers, Wheel-carriages, Poſt-horſes, Hawkers, &c. Alſo a Liſt of the new Commiſſioners, &c. By a Gentleman of the Temple. 12mo. 1s. Ridgway. 1785.

Uſeful for all who would not, through ignorance of the law, become liable to its penalties. We ſhall here ſupply a deficiency in this publication, regarding a point wherein many of our Readers may be intereſted, viz. an *ambiguous* clauſe in the Servant's Act, in favour of perſons who have, living with them, two children, or grand-children, under the age of *fourteen*. Such perſons are, by the Act, allowed one *female* ſervant, duty free; but the ſenſe of this exemption not being, therein, clearly aſcertained, an act hath ſince paſſed, by which it is declared, that all perſons having two ſuch children, and two female ſervants, ſhall be liable to pay the tax for only one of the two; *i. e.* to be aſſeſſed the ſame as thoſe who have only one ſervant. And thoſe who have, as above, two children, but keep only one ſuch ſervant, ſhall be wholly exempted. In like proportion, if they have four or more children under fourteen, they are to be exempted payment for *one* female ſervant, for every *two* ſuch children.

Art. 18. *A Supplement to the Inveſtigation of the Native Rights of Britiſh Subjects*. By Francis Plowden, Eſq. 8vo. 2s. 6d. Baldwin, &c. 1785.

The point of law diſcuſſed in this pamphlet, and in that to which it is a ſupplement *, is, whether by the law of England, as it now is, a perſon born of Engliſh parents out of the allegiance of the King of England, whoſe father was attainted of high treaſon at the time of his birth, is enabled by the 25th of Edward III. or otherwiſe, to take an inheritance within any part of his Majeſty's dominions? The Author maintains the affirmative, and here ſupports his firſt argument by ſeveral additional reaſons and authorities. The whole is written with great preciſion and perſpicuity.

Art. 19. *The Law Directory* for the Year 1784. Containing an Alphabetical Liſt of the Names and Places of Abode of the Attornies reſiding in London and Weſtminſter, Borough of Southwark, and their Environs; and in the Cities, principal Villages, and Market Towns, in England and Wales. By R. Stainbank, of Clifford's Inn, Gent. 8vo. 1s. Jones.

A uſeful undertaking; to be renewed annually.

BIOGRAPHY.

Art. 20. *The Life of Samuel Johnſon*, LL. D. with occaſional Remarks on his Writings; an authentic Copy of his Will, a Catalogue of his Works, and a Fac Simile of his Hand Writing. (The Second Edition, with conſiderable Additions and Correc-

* See Rev. Dec. 1784, p. 477.

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tions.) To which is added, Johnsoniana; or a Selection of Dr. Johnson's Bon Mots, Observations, &c. most of which were never before published. 12mo. 2s. 6d. Kearsley.

Hastily written, and as hastily published. The first edition appeared a few days after the death of the Doctor—some of the mistakes, which it contained, have been corrected in this second.—But those readers, who require in biography elegant writing, and a clear statement of facts, will not be contented with this life of Johnson. The *fac simile* is curious; and the papers relative to the unfortunate Dr. Dodd well merited publication.

EDUCATION.

Art. 21. *A Plan for Education* delineated and vindicated: To which are added, a Letter to a young Gentleman designed for the University, and for holy Orders; and a short Dissertation upon the stated Provision, and reasonable Expectations, of public Teachers. By George Croft, D. D. Vicar of Arncliff, Master of Brewood School, and Chaplain to the Right Hon. the Earl of Elgin. 8vo. 1s. 6d. Wolverhamptom printed, and sold in London by B. Law. 1784.

This pamphlet is republished, with considerable additions, from a former edition, of which notice was taken in Rev. Vol. LIV. p. 488. It seems chiefly intended to recommend classical education, and to inform the Public with respect to the mode of instruction adopted in the Author's School. We meet with little, in this piece, of general utility, which hath not been advanced by former writers on this subject.

Art. 22. *The Female Guardian.* Designed to correct some of the Foibles incident to Girls, and supply them with innocent Amusement for their Hours of Leisure. By a Lady. 12mo. 1s. 6d. sewed. Marshall. 1784.

A great many useful subjects, moral and prudential, are here touched upon, in a natural and easy manner, under the form of characters and dialogues. The book is very proper to be put into the hands of girls eight or ten years old.

POETRY.

Art. 23. *The Pious Incendiaries*; or Fanaticism displayed. A Poem. By a Lady. 4to. 5s. Hooper.

'Among the city Chiefs, but one
Appeared to feel the mischief done.
The rest, like snails, crept into shell,
And slept secure, till all was well.
But Wilkes, more hardy, fearing nought,
A tribe of city soldiers brought,
Fir'd among their rear and flank,
Shot saints *, like larks, and sav'd the Bank.'

This lady talks of *saint-shooting* with so much glee, that very little exercise would qualify her to engage in the sport, and make her a complete markswoman.

'Thus we describe, by help of Muse,
What dreadful consequence ensues,

* Lord George Gordon's mob, in the year 1780.

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Where Saints take arms in Sin's deſpite,
And fight, like Dæmons, for new light.'

This poetical Amazon is, however, a match for any of them; and can fight, like a Dæmon, without the help of any Muſe that was ever yet invoked by Poets or Poeteſſes of antient or of modern fame.

'Such the Devil, and ſuch his helpmate,
That each the other could exculpate;
The one from other drew ſuch extract
Of likeneſs, it became a contract,
So cloſely knit, like brick and mortar,
Cemented, that not wind or water
Could to foundation penetrate,
Or one from t'other ſeparate.
Each knew he had a ſoul to forfeit,
And that co-partners ſhar'd in profit:
Like Indian Heathen, who, ſome ſay,
Thro' fear, to Devil homage pay.
So thought our Saints, 'twere beſt be civil,
And out of fear pay court to Devil.'

Thus the *Devil* runs, or rather hobbles, through the whole of this poem; while every page unfolds the ſource of our Author's inſpiration.

We are ſorry that we cannot, without manifeſt and *diſhoneſt* partiality, give a more favourable repreſentation of this performance; eſpecially as we underſtand that it is the *coup d'eſſai* of a young genius, whoſe *ſex* hath a natural claim on the gallantry and politeneſs of our's: but the deciſion of the courts of criticiſm, like thoſe of the laws of the realm, muſt be influenced by *no conſiderations*, but ſuch as have their foundation in TRUTH and JUSTICE.

Art. 24. *Pictureſque Poetry:* conſiſting of Poems, Odes, and Elegies on various Subjects. By the late Rev. S. Teaſdale, Miniſter of the Engliſh Chapel, Dundee. 8vo. 2s. Robinſon.

We cannot praiſe this poetry, and we are unwilling to condemn it, becauſe the book is publiſhed for the benefit of the Author's widow and children. We would therefore recommend it to the benevolent Reader to buy, read, and judge for himſelf. It may be three ſhillings well laid out.

Art. 25. *Probationary Odes.* By the various Candidates for the Office of Poet Laureat to his Majeſty, in the room of W. Whitehead, Eſq; deceaſed. 8vo. 1s. 6d. Ridgeway. 1785.

We lament that genius ſhould ever be proſtituted to the low deſigns of party. We are ſorry when it ſervilely crouches at the ſhrine of power: and we regret that it ſhould exhauſt its vigour in fruitleſs efforts to fan the flame of diſappointed faction.

We wiſh the very ingenious Author of theſe burleſque Odes better employment than that in which he hath, of late, choſen to diſplay his excellent talents; and we wiſh him a better recompenſe than the rage of Oppoſition will ever be able to procure him.

But if the Poet is determined, at all events, to laſh the Miniſtry, and to hang up to ridicule the friends of Government, from Sir Cecil Wray to Mr. Wraxal, let him gratify his humour, and we will heartily join in the laugh with him, where there is any thing that fairly deſerves a laugh: but let him not miſtake profaneneſs for wit; nor

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make Moſes or Solomon anſwerable for the anomalies of Sir Richard Hill.

Several of theſe fictitious candidates for the laurel are made to ſpeak too much in the ſame ſtyle *: they all ſwell with the ſame tumour of poetry; and burſt into ſimilar ſtrains of wild and furious inſpiration.

We muſt however except Mr. Macpherſon; who, carrying the Muſe of Song back into *other times*, ſings, like his own Oſſian, in the long forgotten hall of the King of Morven. 'Hark! 'tis the diſmal ſound, that echoes on thy roofs, O *Cornwall!* .... The Great Council is met to fix the ſeats of the choſen Chiefs; their voices reſound in the gloomy hall of Rufus, like the roaring winds of the cavern. .... The friends of *Gwelfo* hung their heads. How were the mighty fallen!—Lift up thy face, *Dundaſs*, like the brazen ſhield of thy chieftain! Thou art bold to confront diſgrace, and ſhame is unknown to thy brow. But tender is the youth of thy leader, who droopeth his head like a faded lily. Leave not *Pitto* in the day of defeat, when the chiefs of the counties fly from him like the herd from the galled deer. The friends of *Pitto* are fled. He is alone. He layeth himſelf down in deſpair, and ſleep knits up his brow. Soft were his dreams on the green bench. Lo! the ſpirit of *Jenky* aroſe, pale as the miſt of the morn. Twiſted was his long lank form. His eyes winked as he whiſpered to the child in the cradle—"Riſe, he ſayeth—Ariſe, bright babe of the dark cloſet! The ſhadow of the throne ſhall cover thee, like the wings of a hen, ſweet chicken of the back-ſtair brood!"

This is tolerable burleſque.—But there is no truth in it.—The pleaſant Author, perhaps, will laugh at the grave remark; for what hath a man of wit to do with punctilios of this ſort? His end is to divert the reader; and if that end be anſwered, we muſt be foes to our own amuſement, if we queſtion him too ſcrupulouſly about the means!

—— pictoribus atque poëtis
Quidlibet audendi ſemper fuit æqua poteſtas.

Art. 26. *The Beauties of the Brinſleiad:* or a Sketch of the Oppoſition. A Poem, interſperſed with Notes. No. I. 8vo. 1s. Stockdale, 1785.

'Heedleſs of plot, each bright, phoſphoric ſpark
Of Brinſley's wit ſhines brighter in the dark.'

'In the *School for Scandal*, that *paragon* of dramatic performances, the plot, if any, lies in the picture, as Bays's jeſt lay in the boots.'

We are glad to find a good joke any where. But we have in vain ſought for one in the *Brinſleiad*.

Art. 27. *The Obſequies of Demetrius Poliorcetes.* A Poem. By Anne Francis, Author of a poetical Tranſlation of the Song of Solomon. 4to. 1s. 6d. Dodſley. 1785.

This poem is of the Lyric kind, and is founded on the account which Plutarch hath given us of the funeral of Demetrius, at the concluſion of the life of that celebrated monarch. "There was

* This collection comprehends only nine Numbers of theſe Odes; but we underſtand that 16 or 17 have been ſucceſſively publiſhed.

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something in it of theatrical solemnity," as the great biographer observes; for his son Antigonus, understanding that his ashes were conveying from the castle of the Chersonesus in Syria (where he had been imprisoned three years before his death, by Seleucus) to Corinth, for interment, went with a noble fleet to the Isles of the Archipelagus to meet them, and caused them to be deposited in an urn of massy gold. All the cities where they touched in their passage sent chaplets to adorn the urn, and deputed certain of the best of their citizens in deep mourning to assist at the funeral solemnity. The tears of Antigonus moved the universal compassion of the numerous spectators. When the fleet approached the harbour of Corinth, the urn, covered with purple, and crowned with a royal diadem, was placed on the poop of the admiral galley: an armed guard of young men stood by; and the celebrated musician *Xenophantus* began a mournful song in praise of the deceased, to which the rowers, in sorrowful ejaculations, made responses, their oars keeping time with the doleful cadences of the music.

We have not much praise to bestow on this poem. It neither rouses by its spirit, nor soothes by its sweetness; it neither arrests our attention, nor awakens our affections. Yet it is not wholly destitute of force or beauty; and particular passages may be selected, that shew the Author to possess some portion of poetical fire, though what is diffused through the whole mass is too languid, and too obscure, to entitle her to rank with the higher order of Lyric poets.

'The minstrel tries the funeral lay,
Each vocal pow'r he tries:
The gently yielding air gives way,
And the sad notes in slow succession rise.
Slow rise the mournful numbers from the main,
And each touch'd heart reverberates the strain.
The skilful rowers strike the sounding deep,
Revive th' expiring notes;
Their well-tim'd oars responsive measures keep
And on the blue expanse the trembling cadence floats.
Now soar the bolder numbers strong and clear,
Pour from the main and strike the distant ear;
Higher mounts the strain and higher!
Varying modes the audience greet;
Still tones symphonious fill the tuneful choir,
Melodious breathing from the vocal fleet.
From ship to ship the harmony prevails,
And lift'ning zephyrs pant upon the sails,
Demetrius' warlike deeds the minstrel sings,
His matchless prowess, his defeat of Kings.

The minstrel, Xenophantus, is made to perform the wonders of Timotheus. But where shall we find a Dryden to describe them?

Art. 28. *Verses on the Death of Dr. Samuel Johnson.* 4to. 1s. 6d. Dilly. 1785.

In these lines we observe a strength and correctness of conception and expression, not altogether unworthy of the distinguished name they are intended to celebrate.

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Art. 29. *Johnson's Laurel:* or Contest of the Poets. A Poem. 4to. 1s. Hooper. 1785.

The present race of poets is here assembled before Apollo, to put in their respective claims to the laurel of Johnson. The idea is supported with some humour and spirit. But, as we have not room in our crowded gallery for the whole group, and it might be thought invidious to admit only a part, we are under the necessity of referring those, who are desirous of seeing the portraits, to the Author's own exhibition. The names which he has distinguished are Pratt, Whitehead, Mason, Cumberland, Stratford, Topham, Tickell, Colman, Sheridan, Pye, Seward, and Hayley. The laurel is given to Hayley, and Seward is placed in Apollo's chair.—Will not this lady feel herself awkwardly stationed, while her sister-poets are kept behind the curtain?

Art. 30. *The Prospect*; or Re-union of Britain and America. A Poem. Addressed to the Right Honourable William Pitt. 4to. 1s. 6d. Bew.

The good-humoured Muse—if indeed any Muse condescends to concern herself with the politics of the day—pays her homage to the Minister, in a sort of verse little elevated in diction above humble prose, and predicts, under his auspices, the speedy arrival of the happy period when America shall be again united to Britain.

Art. 31. *An Epistle from John Lord Ashburton*, in the Shades, to the Right. Hon. William P–tt, in the Sunshine; with Notes, Political, Critical, Historical, and Explanatory. 4to. 2s. Murray, &c. 1785.

Another political prophecy, which with some humour, and much abuse, predicts the speedy downfal of the present minister, and his friends.

Art. 32. *The Wanderer*; or, Edward to Eleonora. A Poem. 4to. 1s. 6d. Kearsley. 1785.

The disappointments and distresses of love are here expressed with an ardour of passion, elegance of language, and harmony of numbers, which entitle the Writer to a considerable share of praise, in the walk of Elegiac poetry. It is not easy to do justice to the piece by an extract; but those who are delighted with the tender strains of a Hammond, will not read this poem without pleasure.

Art. 33. *The Emigrant*; a Poem. By J Ireland. 4to. 1s. Richardson and Urquhart.

The Author of this poem pleads the privilege of youth: and we are so far inclined to allow his plea, that we admit the morality, and the sentiment of the piece, as some excuse for the prosaic turn of the language, and for the occasional admission of low and vulgar phrases, which a riper judgment and more delicate taste would have struck out.

NOVELS.

Art. 34. *The Vale of Glendor*; or Memoirs of Emily Westbrook. 12mo. 2 Vols. 5s. sewed. Noble.

We here meet with a novel, which both in design and execution, has a considerable share of merit. In a correct and pleasing style, it relates an interesting tale, adapted to afford a useful warning to young

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young females, at their entrance upon the world, against hasty and incautious confidence.

Art. 35. *The Coalition:* or Family Anecdotes. By Mrs. Boys. 12mo. 2 Vols. 6s. sewed. Printed at the Logographic Press. Bew. 1785.

Neither the labour of the Author, nor the ingenuity of the Printer, will, we apprehend, be able to preserve this tedious tale from oblivion.

Art. 36. *Anna*; or, Memoirs of a Welch Heiress: interspersed with Anecdotes of a Nabob. 12mo. 4 Vols. 10s. sewed. Lane.

These volumes, though by no means written with the elegance or spirit of Cecilia, of which they appear to be an imitation, have a sufficient variety of character and incident to keep up the reader's attention, and make them in some degree interesting.

Art. 37. *The History of Sir Henry Clarendon.* 12mo. 2 Vols. 6s. sewed. Baldwin, &c.

The struggles of innocence and virtue, through a succession of misfortunes and injuries, are here represented in a truly pathetic tale, which will not be read without tears by those who are inclined to indulge the amiable sensibilities of sympathy.

MISCELLANEOUS.

Art. 38. *A Letter to a respectable Proprietor of the Navigation from the Trent to the Mersey*, in answer, at his Request, to the Assertions in a Letter signed *An Old Proprietor*, and dated March 19, 1785. By Josiah Wedgwood, F. R. S. and Potter to her Majesty. 4to. 1s. Becket.

It is impossible for us to enter decisively into the merits of a dispute of this kind; nor should we have noticed the production before us, had we not seen it advertised for sale—so that it came to us, in common with the other publications of the day. Suffice it, therefore, if we briefly state, that Mr. Wedgwood here undertakes to refute the allegations contained in a pamphlet which had not only been dispersed among the proprietors of the inland navigation above mentioned; but had been sent to other persons *, not immediately interested in the points under discussion: which, in course, brought forward the debate, and placed it under the eye of the Public at large.

As far as we can collect from this performance, the gentleman who signed himself *An Old Proprietor* had, in a printed representation of certain facts and proceedings, respecting the management of the company's affairs, impeached the conduct of the Committee, and particularly attacked Mr. Wedgwood, as one of their number, partly on account of certain transactions and regulations, relating to the navigation, and partly in reference to certain late printed statements of "Facts respecting some *Differences* which have arisen between the Duke of Bridgewater, and the Proprietors of the Navigation from the Trent to the Mersey;" which printed statements the "*Old Proprietor*" considered, merely, as coming from Mr. W. though issued forth as the general acts of the Committee, and appearing under their common sanction.

* See the Bookseller's advertisements in the news-papers.

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To refute theſe charges, and to give a fair ſtate of ſo much of the Company's affairs as are referred to in this diſpute, in oppoſition to the repreſentations made by the *Old Proprietor*, is the deſign of the letter before us; in which, as far as we can pretend to judge, the Writer *appears* to be completely victorious.—But we muſt not forget the good old Horatian rule—*Audi alteram partem*. We do not, therefore, take upon us abſolutely to *decide* to which party the palm belongs; but this we may venture to declare, that we never ſaw a literary diſpute carried on with more appearance of fairneſs, nor with ſtronger marks of integrity, as well as capacity, than are here manifeſted, on the part of our Author. Indeed, it ſeems unfortunate for the "*Old Proprietor*," whoever he is, that he has happened to take the field, againſt a man of Mr. Wedgwood's acknowledged ability, and very reſpectable character.—This letter is dated April 30, 1785.

Art. 39. *An Account of the Scots Society at Norwich*, from its Riſe in 1775, until it received the additional Name of the Society of Univerſal Good-Will, in 1784. The Second Edition, to which are added the Articles, Preſident's Addreſſes, &c. &c. 8vo. 2s. 6d. Norwich printed, and ſold by Murray in London.

The former account of this benevolent inſtitution was mentioned in our 68th volume; and we are happy to find, by this ſecond edition, that it has met with that encouragement which ſo humane an undertaking deſerves. The many diſtreſſed objects, that are every where to be met with, call aloud for aſſiſtance; and all attempts to leſſen the miſeries to which humanity is incident, merit the warmeſt approbation of every feeling heart. This is one of thoſe inſtitutions, which is conducted on a generous and extenſive plan, and is admirably calculated to alleviate the diſtreſſes of many, who might be deſtitute of other relief.

Art. 40. *An Apology for the Life of George Anne Bellamy*, late of Covent Garden Theatre. Written by HERSELF. Vol. VI. 12mo. 3s. Bell. 1785.

In our Review for March, we gave our opinion of Mrs. Bellamy's Memoirs, with proper ſpecimens, extracted from the former volumes. We have now before us an additional volume; for the publication of which we have, here, the following *additional apology*:

'The favourable reception my "Apology" has met with from a generous and indulgent Public, claims not only my warmeſt thanks, but every exertion in my power, to teſtify the ſenſibility ſo flattering a diſtinction has excited in my boſom. And as, ſince the firſt publication of it, I have been reminded by many correſpondents of numerous Anecdotes, which then eſcaped my recollection (having written entirely from memory), I know not how I can better do this, than by making an addition of theſe to a work, which has been ſo favourably received. It is a duty I likewiſe owe to thoſe friends, who have been ſo kind as to refreſh my memory, that ſome attention ſhould be paid to their wiſhes.

'And I am the more confirmed in my purpoſe, as a few unintentioned errors have crept into the foregoing volumes, which, though almoſt unavoidable in a detail of tranſactions, for ſo long a courſe of years, where no diary has been kept, or even looſe memorandums made, I would wiſh to correct. They will accordingly, together

together with every matter of doubt, I flatter myself, be clearly elucidated in the following pages. Nothing could so pungently affect me, as the suspicion of being guilty of designedly imposing, even in the minutest points, on those who have been so partial and generous, and have honoured me so liberably with their approbation.

'It would have made the work more uniform and compact, had I interwoven the additional circumstances, according to the time they happened, with the narrative of my life; but as that would render the former editions less valuable, and appear as if intended to promote the sale by a measure not altogether warrantable, my publisher has advised me to make a separate volume of it; by which means, those who are possessed of either of the former editions, may add this to it, and not be obliged to re-purchase the whole, in order to gratify their curiosity.'

We believe few readers will be displeased with Mrs. B. for having made this addition to their entertainment. The character we gave of the five preceding volumes may be justly applied to the sixth; viz. that "the narration is easy and natural; and her story both amusing and affecting." We are sorry to find that the emoluments of her publication did not prove sufficient to extricate her from her distresses, which, like the Hydra's head, seem to have been renewed as fast as they were lopped off. Yet, toward the end of this book, we have the satisfaction to read her declaration that she has, at length, 'every prospect of being comfortably situated for life.'

By way of appendix to the volume before us, Mrs. Bellamy has favoured the Public with a dramatic entertainment, written by her good friend, the late Mr. Henry Woodward. It is entitled "The Seasons," and appears to have been formed on the plan of the *Seasons* in the SPECTATOR. He intended it, Mrs. B. says, for representation at Covent Garden theatre, 'had not death put a stop to *his* seasons.' The Public have known little of Mr. Woodward, as a writer and a poet; but the publication of this little drama, joined to the few productions of his pen, of which the world was in possession before, will serve to shew that he possessed abilities for figuring with some eclat in the closet, as well, though we would not be understood to mean *so well*, as on the stage.

Art. 41. *Memoirs of George Anne Bellamy*, including all her Intrigues; with genuine Anecdotes of all her public and private Connections. By a *Gentleman* of Covent Garden Theatre. 12mo. 3s. Walker. 1785.

Little more than a mere abridgment of Mrs. Bellamy's Apology at large. We cannot think it a very *gentlemanly* action, to *rob the spital*.

Art. 42. *The Life of Jacob*. In Ten Books. By M. Peddle. 12mo. 2 Vols. 5s. Sherborne—Goadby.

We have had frequent occasion to express our opinion concerning that kind of fictitious narrative which is built upon historical facts. The general objections which lie against them, especially when clothed in language highly ornamented, apply with particular force to those pieces which are borrowed from sacred history. The present work is one of the most successful attempts of this kind we remember to have seen. The conception is for the most part natural, and the diction sufficiently elevated, without perpetually swelling into

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into bombaſt. The piece is introduced to the Public under the patronage of a reſpectable liſt of ſubſcribers.

Art. 43. *Criticiſms on the Rolliad*, an Epic Poem. With Corrections and Additions. 12mo. 2s. Ridgway. 1785.

We have already mentioned this work, in our Review for February laſt. The collection there noticed, contained only *ſeven* numbers of theſe *Drolliads*; here we have *ten* *; with the *addition* of the *Delavaliad*: the hero of which is thus be-rhim'd, in imitation of Shakeſpeare's

"From the Eaſt to the Weſtern Inde
No jewel is like Roſalind."

* * * *

'—'Gainſt Lords and Lordlings wouldſt thou brawl,
Juſt ſo did he—*Sir Delaval*;
Yet on thy knees to honours crawl,
Oh! ſo did he—*Lord Dalaval*.'——

—and ſo on, for about forty couplets.

Art. 44. *Remarks on the Extraordinary Conduct of the Knight of the Ten Stars*, and his Italian Eſquire, to the Editor of Don Quixote. In a Letter to the Rev. J. S. D.D. 8vo. 1s. Wilkie. 1785.

We acknowledge ourſelves incompetent judges, as to the real grounds of the diſpute or quarrel, which has given riſe to theſe ſtrictures. If Mr. Bowle, to whom the Public hath lately been obliged for a valuable edition of Don Quixote, in the original Spaniſh, hath been ill-treated by Signior Baretti, or others, he hath here, we apprehend, amply avenged himſelf on his adverſary's character and writings.

MEDICAL.

Art. 45. *A Diſſertation on Milk*; in which an Attempt is made to aſcertain its natural Uſe; to inveſtigate experimentally its general Nature and Properties; and to explain its Effects in the Cure of various Diſeaſes; likewiſe to point out the Varieties of the Food of the Animal from which it is taken, and the Circumſtances in the Mode of Life and Conduct of thoſe Women who afford it, which more eſpecially tend to change its Appearance, and to impair its ſalutary Qualities; and particularly to enforce the Cautions and Reſtrictions which are neceſſary to be obſerved by thoſe whoſe Duty or Buſineſs it is to ſuckle an infant Race. By Samuel Ferris, M. D. Extraordinary Member and late Preſident of the Royal Medical Society at Edinburgh. 8vo. 3s. ſewed. Cadell, &c. 1785.

This is the compoſition of a young ſtudent, and was rewarded with the Harveian medal at the Univerſity of Edinburgh. The inſtitution of this prize, we conceive, is admirably calculated to excite the emulation of young men in a ſeminary of phyſic; but we fear, its utility will be conſiderably diminiſhed, if it ſtimulates them to premature publication. As a ſchool exerciſe, this performance may paſs without diſapprobation. All that is in general expected from a ſtudent,

* We have ſeen three or four more, either in the news-papers, or in other collections.

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is, to prove that he has accurately learnt what others have diligently taught. But when a man, by the publication of a book, presents himself to the world as a candidate for fame, it is required that he should produce some new discoveries of his own, or place those of others in a new and striking light, to secure his success. Dr. F.'s book does not appear to us to contain any thing either new or interesting; but to be a compilation, and, for the most part, a repetition of experiments made by others. It is Dr. Young's treatise, upon a narrow and contracted scale. Dr. F. himself gives the reason why, in its most material parts, it must be so. 'Dr. Young, says he, had many cows, mares, asses, goats, and ewes at his command; and being Professor of Midwifery, and in an extensive practice in that line, he could more readily procure milk of many different women, than I could possibly do, in order to ascertain particularly the relative proportions of the component parts of the milk of all; as well as the average proportions of these parts in each.' Where the result of Dr. F.'s experiments is the same with those of Dr. Young, they will corroborate the Professor's testimony; but where they differ, Dr. F.'s want of materials to repeat and to multiply his experiments, must prevent them from having so much weight with the Public, as the Author, no doubt, would wish them to have.

RELIGIOUS.

Art. 46. *Prayers and Meditations*, composed by Samuel Johnson, LL. D. and published from his Manuscripts, by George Strahan, A. M. Vicar of Islington, Middlesex, and Rector of Little Thurrock, in Essex. 8vo. 3s. 6d. boards. Cadell. 1785.

Those Readers who expect to find, in these genuine aspirations of a devout heart, the pomp and splendor, the energy and vigour, which distinguish the moral, poetical, and critical writings of Dr. Johnson, will be greatly disappointed. They will only see, here, the pious Christian, humbly communing with his Creator, acknowledging his infirmities, and imploring the divine mercy, in language the most unadorned, yet, surely, not unsuitable to the circumstances of a weak, erring, but accountable creature, supplicating the favour of an Infinite, All-perfect Being,—his God, and his Judge! The prescribed forms of our liturgy, appear, in general, to have been his models.

With respect to the meditations, and the little details, by way of journal, or diary, the lovers of the Doctor's memory, and the friends of his fame, will, no doubt, agree with us, that many things in them are of too *trivial*, we had almost said, too *ludicrous* a nature for the public eye, and unsuitably given as adjuncts to the devotional exercises. Indeed, we wonder that they were not suppressed. Wits will be apt to turn both them and their Author into ridicule, as the effusions of bigotry, and superstitious weakness. Possibly, some of his graceless sons, who bowed submissive to him, when living, will now, like the profligate Ham, scoff at their father's nakedness. Let us, rather, imitating the pious decency of Shem and Japheth, with averted eyes, throw a veil over the casual frailty of a person, so justly entitled to our reverential regard for his genius and his virtues.

In

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In a word, while we pity the moral weakneſſes of Dr. Johnſon, let us revere his intellectual ſtrength; while we lament his ſuperſtitious turn of mind, let us take example from his piety, and his benevolence; let us never forget the pleaſure he has given us by his literary labours; and let us remember, that no modern writer hath ſhewn a greater and more uniform regard to the intereſts of religion and morality. This we ſhall ever eſteem as a diſtinguiſhed excellence—for which Dr. Johnſon is entitled to, and will certainly receive, the warmeſt praiſe, from every good citizen,—every friend to the higheſt and beſt intereſts of mankind!

The book before us is very properly introduced to the Public, by the Editor, in a judicious *Preface*; from which we ſhall extract a paſſage or two, for the farther ſatisfaction of our Readers:

'During many years of his life, he ſtatedly obſerved certain days * with a religious ſolemnity; on which, and other occaſions, it was his cuſtom to compoſe ſuitable Prayers and Meditations; committing them to writing for his own uſe, and, as he aſſured me, without any view to their publication. But being laſt ſummer on a viſit at Oxford to the Reverend Dr. Adams †, and that gentleman urging him repeatedly to engage in ſome work of this kind, he then firſt conceived a deſign to reviſe theſe pious effuſions, and bequeath them, with enlargements, to the uſe and benefit of others.

'Infirmities, however, now growing faſt upon him, he at length changed this deſign, and determined to give the Manuſcripts, without reviſion, in charge to me, as I had long ſhared his intimacy, and was at this time his daily attendant. Accordingly, one morning, on my viſiting him by deſire at an early hour, he put theſe Papers into my hands, with inſtructions for committing them to the preſs, and with a promiſe to prepare a ſketch of his own life to accompany them. But the performance of this promiſe alſo was prevented, partly by his haſty deſtruction of ſome private memoirs, which he afterwards lamented, and partly by that incurable ſickneſs, which ſoon ended in his diſſolution.'——'That the authenticity of this work may never be called in queſtion, the original manuſcript will be depoſited in the library of Pembroke College in Oxford. Dr. Bray's aſſociates are to receive the profits of the Firſt Edition, by the Author's appointment; and any further advantages that accrue, will be diſtributed among his relations.'

In this prefatory diſcourſe, Mr. Strahan hath given a friendly apology for the Author's occaſional deviations from the rules of our Church, in offering up prayers for deceaſed friends ‡. Among other remarks,

* Viz. New Year's Day; March 28, the day on which his wife, Mrs. Elizabeth Johnſon, died; Good Friday; Eaſter Day; and September the 18th, his own birth-day.

† Maſter of Pembroke College, at which Dr. Johnſon received part of his education.

‡ This, however, is generally accompanied with ſome *proviſional* clauſe, or 'preface of permiſſion,' as—'ſo far as might be lawful;' or, by expreſſing his hope that God may *have had* mercy, &c. But ſometimes, there is no ſuch *proviſo*, or condition. On the whole, we

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remarks, he obſerves, that 'of all ſuperſtitions, this is one of the leaſt unamiable, and moſt incident to a good mind.' True; and we ſhould hope, that even the moſt rigid churchman will forgive ſo ſlight a departure from what may, by ſome, be deemed *Proteſtant orthodoxy*, in favour of that exceſs of friendſhip and tenderneſs, to which no period could be put, till the lamenter was levelled with the lamented.

Art. 47. *Prayers for the Uſe of Families, and Perſons in private:* With a Preface, containing a brief View of the Argument for Prayer. By John Palmer. The Second Edition. 8vo. 2s. ſewed. Dilly, &c. 1785.

We noticed the firſt edition of this uſeful family prayer-book, in our 48th volume, p. 422.

In this age of ſcepticiſm and levity on the one hand, and fanaticiſm on the other, we are glad to find that there is ſtill ſo much regard left for rational religion, and practical piety, as to call for a republication of the preſent work.

This performance ranks with the forms compoſed by Dr. Enfield; with the Family Devotions jointly compiled by Mr. Mears, Dr. Duchal, and Dr. Weld of Dublin;—and with ſome other compoſitions of the ſame kind, the Authors of which we do not, at this inſtant, particularly recollect.

In the diſcourſe with which Mr. Palmer hath prefaced theſe forms of devotion, he, very judiciouſly, aſſerts the duty of prayer, and, in the moſt convincing manner, enforces the obligations of family worſhip.

Art. 48. *Commentaries and Eſſays:* Publiſhed by the Society for Promoting the Knowledge of the Scriptures. No. II. To be continued occaſionally. 8vo. 1s. Johnſon. 1785.

This number contains notes on the Moſaic account of the creation; a paraphraſe and notes on Rom. v. 8—19.; and an explanation of the apoſtolic benediction, 2 Cor. xiii. 14. To theſe is added, a ſummary view of the evidence againſt the authenticity of the much controverted 1 John, v. 7.

N. B. No. III. is publiſhed, but we have not yet ſeen it.

SERMON

Preached before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter, Jan. 31, 1785, being the Day appointed to be obſerved as the Anniverſary of the Martyrdom of King Charles I. By Chriſtopher Lord Biſhop of Briſtol. 4to. 1s. Rivington, &c.

Although this diſcourſe breathes the ſpirit of moderation, it however at the ſame time diſcourages all attempts to improve the conſtitution, as a dangerous tampering with the ſprings of government: a kind of caution, which, under the appearance of reſpect for the wiſdom of our anceſtors, would deprive us of the free uſe of our own.

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we may believe that he was inclined to favour the notion of an intermediate ſtate; as many other wiſe, and good, and learned Proteſtants have done.

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CORRESPONDENCE.

*** The Reviewers, through a willingneſs to promote and facilitate, by every means in their power, the intereſts of learning and ſcience, have inadvertently encouraged a ſpecies of *Correſpondence* which begins to encroach too much on their time. They find themſelves obliged, therefore, to give notice, that they muſt, for the future, decline anſwering any letters of inquiry, from Students and Tyros, concerning "elementary publications," of whatever kind; as well as on ſome other ſubjects. They are ſorry to refuſe the requeſts of any well-meaning inquirer; but they muſt not ſuffer themſelves to be too much diverted, by *foreign objects*, from their neceſſary attention to the juſt demands of the Public at large: — in the due diſcharge of which, they never find that they have time to ſpare.

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†††† Mr. Michell is ſorry to find from ſome of the late Mr. Canton's friends, that his remarks on the life of that gentleman in the Biographia Britannica, inſerted laſt June, have been ſomewhat miſunderſtood; he neither aſſerted, nor by any means meant to inſinuate, as they ſeem to apprehend, that Mr. Canton had never made any artificial magnets before his own publication on that ſubject, nor does he think it can be juſtly inferred from what he there ſaid; but however that may be, if what has been ſaid is likely to convey a falſe idea, though not neceſſarily implied, or intended, Mr. Michell would wiſh to prevent any ſuch miſapprehenſion for the future. He was well aware, that Mr. Canton had ſhewn artificial magnets, of his own making, to his friends, at leaſt as early as the year 1748, if not earlier; but being only intent on obviating ſome falſe ideas, which he thought the Public were likely to form from the miſrepreſentations animadverted upon, it did not occur to him, that he might poſſibly himſelf miſlead them, by their miſtaking his meaning, and interpreting his words in a ſenſe he never intended.

☞ The obliging letter from *Trin. Coll. Dublin*, is thankfully acknowledged. The *Errata*, in our laſt Appendix, therein pointed out, ſhall be particularly noticed in our next.

§§§ P. 4. is likewiſe thankfully acknowledged.

ERRATA:

In the Review for *May*, p. 473, l. 2. for 'inoculation—according to the moſt favourable computation,' &c. read *unfavourable*.

In our laſt *Appendix*, juſt publiſhed, p. 485, *the note*, for 'OEcon,' r. Œcon.

Ibid. p. 498, *2d note*, for 447, r. 477.

In *July*. p. 71, l. 32, in the poetic line,

'Yet many a fair ſhall meet with woe,'

for 'meet,' r. *melt*.

——— p. 44, in the laſt par. for 'irritation,' r. *imitation*.

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THE MONTHLY REVIEW,

For SEPTEMBER, 1785.

Art. I. *Memoirs of the Baron de Tott*; on the Turks and the Tartars. Tranſlated from the French, by an Engliſh Gentleman at Paris, under the immediate Inſpection of the Baron. 2 Vols. 8vo. 10s. 6d. boards. Jarvis, Becket, &c. 1785.

Memoirs of Baron de Tott. Containing the State of the Turkiſh Empire in the Crimea, during the late War with Ruſſia. With numerous Anecdotes, Facts, and Obſervations on the Manners and Cuſtoms of the Turks and Tartars. Tranſlated from the French. 2 Vols. 8vo. 10s. boards. Robinſon. 1785.

BARON de Tott poſſeſſes an advantage over many who have written on the ſubjects of the preſent work. To ſome he is ſuperior in ability, and to others in information. His remarks are generally founded on facts which immediately fell within his own obſervation; and though they want (and they *do* want) thoſe charms which ſo delight and amuſe us in the celebrated Letters of Lady Wortley Montagu, yet they compenſate, in *ſome* meaſure, for this defect by their ſuperior accuracy, and more ample as well as more uſeful information.

The Baron had opportunities for deriving intelligence from the firſt ſource. He accompanied M. de Vergennes, the French Ambaſſador, to the Ottoman Porte, in the year 1755, and from the ſtation he held, and the connections which he had formed, he was enabled to develope the characters of the people with whom he converſed, and to penetrate farther into their ſyſtem of policy and government, than a man of equal or even ſuperior abilities could have effected, without enjoying the ſame advantages, which happily fell to the lot of our Author. The confidence repoſed in him by the firſt officers of the Turkiſh empire, and the Grand Seignior himſelf; and the very active part which he took in the defence of the Dardanelles againſt the attack of the Ruſſian fleet, occaſioned a report not much to his credit, *viz.* that he had renounced Chriſtianity, and had turned Mahometan. The apoſtacy of the celebrated Count Bonneval, in a ſimilar ſituation, was referred to by way of parallel to give the ſtory credit; and when it was conſidered in what a ſcornful

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light Chriſtians of all denominations are univerſally held by the Turks, it was firſt preſumed, and then poſitively aſſerted, that in order to acquire that conſequence which the Baron enjoyed in the very boſom of Mahometan bigotry, he muſt of courſe have renounced his religion. The conjecture, though natural, was not true; and though frequently called, yet the Baron was not in fact, a *renegado*. He was entitled for his employments ſolely to his abilities; and theſe abilities would in all probability have never been employed in the ſervice of the Porte, if the conſternation of the Sultan, and the general apprehenſion of danger from the Ruſſian fleet, had not, for a moment, ſuſpended the prejudices of religion, and made the Mahometan, in the wiſh of ſafety, loſe ſight of the Prophet. One of the beſt officers of the King of Pruſſia, and with the beſt recommendations, applied to the Reis Effendi for employment in the Turkiſh army. He obtained audience; his recommendations were approved of; "but," ſays the Effendi, "there is one little requiſite which you ſeem to have forgot." "What is that?" demanded the officer. "Only," replied the Turk, "the trifling ceremony of becoming a Mahometan." The officer, with ſome warmth, cites M. de Tott as a proof that a Chriſtian may be employed. "Aye," ſays the Ottoman miniſter, "that is very true; and appears to all of us very aſtoniſhing: but that is no ſort of rule—the Grand Seignior chooſes it ſhould be ſo, and we muſt obey him; but I tell you once more, that it is an example which will not be repeated.—M. de Tott's is a very extraordinary caſe." It is needleſs to add that the Pruſſian officer was not employed.

This anecdote, while it ſhews the extreme bigotry of the Porte, ſufficiently clears the Baron from the moſt diſgraceful imputation that could poſſibly have been thrown on his character and principles; for what name is ſo univerſally abhorred as that of a *Renegado?* who will give a man credit for honour when he forſwears his religion, only to obtain a poſt of profit or an office of diſtinction?

In a deſultory piece of declamation, called a *Preliminary Diſcourſe*, (and which a man may read without being able to recollect the various ſubjects treated in it—they are treated ſo looſely!) the Author obſerves, that the ſyſtem which attributes the moral differences which ſubſiſt in the manners, habits, and polity of various countries to the influences of climate, though ingenious in theory, is falſe in fact.

'When we conſider, that the tyranny of deſpotiſm is to be met with in the neighbourhood of the Polar Circle, as well as under the Torrid Zone, how can we believe that the manners of a nation can depend alone on climate? If we admit that republicaniſm has preceded monarchy, whence has it happened that the latter ſhould have

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entirely effaced all traces of ancient liberty? Yet of such revolutions the world is full; they appear to be the true cause of that variety of manners which, at present, render nations so different, as visibly to alter the natural and primitive resemblance of all human societies.

'Compare a Manchew Tartar with a Tartar of Bessarabia; you may search in vain for that interval of 1500 leagues, by which they are separated. The climate differs but little, the government is the same. Afterwards observe the Greek and the Turk, whose houses join to each other; you will then find the 1500 leagues you before sought to no purpose; yet are they both under the same sky, and live after the same manner. Supply the place of the Mancheu, to the northward of China, by the Arab; who, beneath the tropic, cools himself at the cataracts of the Nile; his manners will be found to bear a greater resemblance to those of the Tartars than those of the Egyptians, his countrymen. But, if he pass the river Amur, he will afford a striking contrast to the Russian soldier. In this examination it will be distinctly perceived, that the character of individuals is far more affected by the nature of the government than the influence of climate. We shall see the power of moral causes constantly predominating over that of physical, and be able to account for those varieties which seem most difficult to explain.

'If we consider, under this point of view, the descendants of Patroclus and Achilles, we shall perceive that, under the impressions of the same climate, despotism, which enslaved the latter Greeks, before conquered by Alexander, while it set upon them the mark of its slavery, could not efface the traces of that religious pusillanimity by which the Grecian empire was ruined; and if we go back to the epocha of the glory of the ancient Greeks, we shall find, in the nature of those early governments, the correctives of a climate which invites more to the enjoyment than the contempt of life. The wretched debility of the Lower Empire could not but enfeeble those souls who were formerly exalted with the love of glory, virtue, and liberty. Under the yoke of actual tyrants, physical causes must regain their influence: these can only be overcome by moral ones, which are ever annihilated by despotism, the species of government which, of all others, takes least effect on the multitude; who are ever sacrificed to its oppressions, because its great reliance is on those who are the principal instruments of the calamities of the people.

'If the climate which the Turks inhabit relaxes the fibres, despotism, by which they are enslaved, incites them to violence. They are sometimes even brutal; and this ferocity is increased by their doctrine of Predestination. This prejudice, which, in a cold climate, might have rendered them brave, in a hot one only inspires them with temerity and fanaticism *. Perpetually heated with this fever,

* 'This assertion is constantly proved in the private quarrels of the Turks. Intoxication always precedes revenge. Assassination is the only method employed; but danger is never faced in cold blood. An Ottoman army, when attacked, takes to flight before it is beaten.

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ſever, they deſpiſe whatever is not agreeable to the manners of their nation; the neceſſary reſult of which is pride and ignorance. So that, in the very country which was the nurſe of the arts, and once produced a Pericles, a Euclid, and a Homer, the ſciences are, at preſent, treated with deriſion and contempt. The love of fame, however, will always prevail among mankind; vanity is continually in action, but its views are different. The Turks are, perhaps, the only people who ſeek celebrity by murder, without having ſufficient courage to commit it deliberately. When the climate enfeebles, at the ſame time that deſpotiſm incites to violence, intoxication, only, can impart reſolution ſufficient for ſuch a crime; and its commiſſion raiſes the criminal to an equality with the deſpot.'

The Author gives Lady W. Montagu's Letters the praiſe of ingenuity; but denies them the more ſubſtantial tribute of hiſtorical fidelity. He ſuppoſes, that entertainment was their only object; and, to accompliſh this end, truth was frequently ſacrificed to fiction: and while the fair writer amuſed the fancy, ſhe was not very ſcrupulous about the means.—He corrects ſome of her miſtakes †; but he corrects them like a gentleman.

The Baron landed at Conſtantinople in May 1755.—He gives an account of the city, the ſeraglio, the moſques:—the manners and cuſtoms of the Turks of different deſcriptions; their amuſements and entertainments; their political, military, and domeſtic regulations; incidental occurrences to which he was a witneſs; and multifarious circumſtances, which would exceed our bounds, were we to detail even the heads.

There is one idea which impreſſes us with peculiar force, and which the Author will not permit us to loſe ſight of—and that is, the injuſtice and deſpotiſm of the Turkiſh government; and the ſuperſtition, bigotry, and deſpicable character of the Mahometans in general.

'A more perfect judgment,' ſays he, 'may be formed of the proceedings of the Turkiſh government, in the matter of ſucceſſion, by the manner in which the treaſury reckoned with thoſe, who had the management of the affairs of Racub Pacha, who had been a long time married to a ſiſter of the Grand Seignior.

But the firſt ſhock of the Turks, when they can reſolve to attack firſt, is always dangerous and difficult to ſuſtain. At the affair of Grotſka, they filled the foſſés of a redoubt with dead bodies, in order to gain poſſeſſion of it; and in the laſt war with the Ruſſians, ſome of them have been ſo far carried away by fanaticiſm, as to brave the fire of the artillery, and ruſh, like madmen, to hew the cannon of the enemy in pieces with their ſabres.

† Our readers will bear in mind, that the 4th volume of the Letters was not written by Lady M. W. Montagu; and that we gave to the world this piece of ſecret hiſtory, in the Appendix to the lxxth vol. of our Rev. p. 575, *the note*.

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'This Vifir, celebrated for the activity of his mind, the cruelty of his character, and the ſubtilty of his capacity, died in office, and in ſo high a degree of credit, as ſeemed to leave no reaſon for uneaſineſs to thoſe who were entruſted with his affairs; but his wealth had rendered them accountable, and the exaggerated calculations of Sultan Muſtapha might render them culpable. The ſeal was affixed in the name of his Highneſs, who reſerved to himſelf the examination of ſucceſſion.

'A Turk who had been treaſurer to the deceaſed Grand Viſir, was arreſted at the inſtant the ſeal was affixed; as was an Armenian, who had been banker to this Miniſter. Theſe two unfortunate perſons, confined in the priſons of the Seraglio, experienced, every moment, the dread of death, with which their keepers terrified them for their diverſion. For their food they paid its weight in gold; and the leaſt convenience or indulgence was bought at a moſt exorbitant price. At length they gave in their accounts, and the examination, which the Grand Seignior took the trouble to make himſelf, only ſerved to demonſtrate their innocence; but avarice, enraged to find itſelf deceived, had recourſe to tortures to procure the confeſſion of a truſtee who had no exiſtence.

'The Boſtandgi Bachi was charged with this horrible oppreſſion: the moſt extravagant ſlanders were liſtened to, and prodigious ſums ſuppoſed to have paſſed ſecretly through their hands. The cruelleſt torments were continually employed, without effect, as to the pretended truth; but they were beneficial to the avarice of the prince, which ſwallowed up the greater part of the riches that the Armenian inherited from the commerce of his father. The treaſurer ſhared the ſame fate, and was obliged to redeem his life by the loſs of all his fortune, after having undergone anguiſh the moſt cruel and exceſſive.

'Such is the juſtice which the deſpot exerciſes, legally, no doubt, ſince no law condemns theſe barbarities, and the habit of ſuffering prevents even complaints.'

The Baron examines the principles of Turkiſh juſtice, founded on the code which regulates the public tribunals; and ſhews the actual uſe of power on the part of the Grand Seignior, and that of the judges. The inſtances he produces of the moſt atrocious violations of the common rights of humanity, are ſuch as muſt give every liberal mind the moſt horrid idea of Ottoman juriſprudence; and reconcile us to every little grievance (too frequently magnified by our own fears and diſcontent), when we reflect how many of our fellow-creatures are robbed of the moſt ſacred privileges of human nature; and hold their lives and properties by the moſt feeble and precarious tenure.

'Each quarter has its Mekkemai*, in which a Cadi, attended by his Naib†, ſits all day long, to hear complaints, and adminiſter

* The tribunal where juſtice is adminiſtered.

† The firſt clerk of the judge.

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juſtice; which is the more prompt, as the payment of the expences immediately follows the ſentence.

'That which the Stambol Effendiſſi* exerciſes with reſpect to the proviſions of the capital, ſeems more diſintereſted, though it has, in fact, only a more pompous appearance. He fixes the prices of commodities, proclaims them, and takes care either by himſelf or his ſub-delegate, called Murtafib, that the weights and meaſures are honeſt. Preceded by four janiſſaries, dreſt in their habits of ceremony, with their ſtaves in their hands, this officer, mounted on horſeback, goes round the city, with one of his attendants by his ſide, holding the ſcales, while another carries the weights, a third the hammer, and the reſt who accompany him are provided with cudgels and other inſtruments, proper to puniſh the guilty.

'This troop is always preceded by ſome perſons diſguiſed, who, unexpectedly, ſeize on the bread of ſome ſhop; the weights and ſcales of ſome ſeller of fruit, or other commodity, or whatever elſe may convict the fraudulent dealer.

'The bread, brought to the magiſtrate, is put in the ſcale againſt the weight which it ought to weigh, while the baker, already ſeized, and in the preſence of his judge, expects the ſentence, by which he is to be acquitted or condemned to the baſtinado, if not ſome puniſhment more ſevere; ſuch as having his ear nailed to his ſhop, or even to be hanged, according to the caprice of his judge. But what is moſt remarkable, is, that the real baker, the proprietor of the oven, he whoſe knavery ſhould be puniſhed, is not concerned in this affair; he quietly preſerves the daily profits of the falſe weight which incurs puniſhment, and leaves to one of his journeymen, or the foreman of his ſhop, all the danger and trouble of this ſhameful practice; who, for double pay, agrees to repreſent his maſter; and this advantageous poſt is immediately ſolicited by the next journeyman, when the firſt gets hanged, for ſuch a trifle diſcourages no one. But it muſt be confeſſed, that puniſhments of this ſort are not ſo frequently inflicted as they are deſerved.

'The compenſation which the maſter bakers pay the Stambol Effendiſſi, is conſiderable; and though this magiſtrate ought to prevent great abuſes, and puniſh frauds, that are clearly proved, it is likewiſe much his intereſt to grant them many indulgences, to render certain the tribute which he receives. But he owes no ſuch reſpect to the higlers about the ſtreets; their weights and ſcales are taken away, and broken with the hammer, for the leaſt imperfection; and the ceremony is commonly concluded by the baſtinado, unleſs theſe unfortunate fellows are able to extricate themſelves from their embarraſſment, as is cuſtomary in Turkey.

'The moſt dexterous accommodate matters ere they are brought before the judge; for they can make the beſt bargain with the diſguiſed guards who ſtop them, and who likewiſe know how to turn their employment to ſome account.

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* The Lieutenant of the Police at Conſtantinople. This is the firſt ſtep of a profeſſor of the law, towards thoſe great offices, which, as well as that, are in the nomination of the Grand Seignior, without any reſpect to ſeniority of rank.

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'To these precautions, intended to insure honesty in the sale of provisions, the government adds the right of fixing the price. But things are not paid the less for on that account, under a despotic administration; the multitude is easily deceived; it is not a state of ease which they ask; to that they never were accustomed; but they are sometimes seized with fits of fury and despair, when they assume the character of their masters, and will be obeyed. They think they have obtained their end, when, to remedy the excessive dearness of provisions, the Visir commands they shall be sold at a lower price; and going out incognito during the promulgation of this edict, perhaps orders some baker's journeyman to be hanged. Nobody enquires on what grounds the wretch was sacrificed, but every body finds the bread better.

'Is it not strange, that so great a contempt for humanity should be accompanied, among the Turks, by the most absurd benevolence towards animals the least useful to society? Barbarity itself has need of some relaxation; it crushes men under the weight of its iron sceptre, but smiles on objects, the insignificance of which can give no anxiety; and the pride of despotism, while it confounds all beings, chuses its favourites from among the weakest.

'It is on this principle that the government, while it enforces the most rigorous monopoly of the corn which is consumed in the capital, by an exaction ruinous to the cultivator, and a distribution less burthensome to the baker than the consumer, allows so much per cent. in favour of turtle-doves. A cloud of these birds constantly alight on the vessels which cross the port of Constantinople, and carry this commodity, uncovered, either to the magazines or the mills. The boatmen never oppose their greediness. This permission to feast on the grain brings them in great numbers, and familiarizes them to such a degree, that I have seen them standing on the shoulders of the rowers, watching for a vacant place where they might fill their crops in their turn.'

'To finish,' says our Author, 'the description of the Turks, and give an idea of their studied pride, it will be sufficient to quote one of their favourite adages:

'Riches in the Indies,
'Wit in Europe,
'And pomp among the Ottomans.

'A retrospect of the procession of the Grand Seignior, on the day of his coronation, may enable us to form a proper judgment of this pomp, of which they boast so much: though I cannot but acknowledge, that there is something both brilliant and agreeable in the retinue which accompanies the Grand Seignior when he goes by water. The beauty, lightness, and richness of his barges, are to be compared to nothing that the French have of the kind. His Highness has, alone, the right of an awning, covered with scarlet, over which are three gilt lanterns. His barge has twenty-six rowers; and a similar one, following it, is always made use of on his return. The different officers of his court accompany him in their several barges; and the great number of them, joined to the exactness of the rowers, and the swiftness of the vessels, present the most majestic appearance, joined with the most agreeable prospect.

'When

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'When the son of the Grand Seignior is of age to appear in public, his barge, likewise manned by twenty-six rowers, is distinguished by a blue awning; besides whom, the Visir is the only one who can have an awning, but it must be green; and his barge is only allowed twenty-four rowers.

'The Mufti, exposed in his to the inclemency of the air, like the lowest private person, is only distinguished by nine pairs of oars, and the right of having two men on each bench. The other barges of the great, whose number of oars are, in like manner, determined by the importance of their employments, have only one rower on each bench; nor have the foreign ambassadors more, or any right to the awning.

'But the barges of the haram, employed to convey the women of the Grand Seignior, are manned with four-and-twenty rowers, and have white awnings, covered and enclosed all around with lattices. They likewise make use of fences of linen cloth, forming a narrow passage, leading from the gate of the Seraglio down to the boats; and when they go abroad for pleasure, which is very rarely, these linen screens inclose the rural haram, where they divert themselves, and into which they are introduced with the same precaution. Black eunuchs surround this inclosure; and the Assequis *, armed with carbines, form a second line of circumvallation, to forbid all approach; and wo be to him, who, not apprised of his danger, shall come within reach of their balls: the stroke of death would be his first notice. It is in this manner the wives of the monarch, continually penned up like sheep, sometimes enjoy the pleasures of breathing in the open air.

'This extraordinary diversion, certainly, gives no great idea of the habitual enjoyments to be found in the haram of the Grand Seignior. It may well be believed, that the women live there in a less agreeable manner than in this little park, since it is considered as an entertainment. This reflection may, no doubt, be of use to correct our ideas. Those I had at first formed, on the civil and military government of the Turks, were hasty and undigested. It is easiest to judge of men when in action; and I shall leave further remarks on them to a narrative of the events of the last war, when I had better opportunities for circumspect observation. These historical anecdotes will bring me back to Constantinople, which I left in 1763, to return to France, and inform the Minister, that I must lose my time, and the King his money, unless I were employed in some business of more real service.'

The Baron, through the influence of the Duke de Choiseul, was sent in 1767 as Resident to the Cham of the Tartars. His route was from Paris to Vienna; from thence through Poland and Moldavia, to the Crimea, and the country of the Noguairs Tartars.

Ali Aga was his conductor across the Pruth, and accompanied him to the borders of Tartary.

* Bostandi-Assequis is a chosen band, which executes the office of the provost of the palace; it is composed of the grenadiers of the Bostandgis.

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The following dialogue between the Baron and his conductor, will give a pretty clear idea of the insolence and tyranny of the Turks, and the wretched servility of the Moldavians.

'*The Baron.* Your dexterity at the passage of the Pruth, and the good cheer you gave us, would leave me nothing to desire, my dear Ali Aga, were you not to beat these miserable Moldavians so often; or were you to beat them only when they are disobedient.

'*Ali Aga.* What matters it to them, since beat them I must, whether it be before or after? and is it not better to proceed to business at once, than after a loss of time?

'*The Baron.* A loss of time! And is your time well employed then to beat wretches who have not offended you, and who, with all good will, submission and exertion, execute things almost impossible?

'*Ali Aga.* What, Sir! have you lived at Constantinople, do you speak our language, and know the Greeks, and are you ignorant that the Moldavians will do nothing unless you first knock them down? Do you suppose your carriage would have passed the Pruth without the exercise I gave them all night, and till you arrived at the side of the river?

'*The Baron.* Yes, I believe that, without beating, they would have done it all for fear of being beaten. But be that as it may, we have no more rivers to cross, the post-houses must furnish us with horses, and we shall only want provisions, which article I am most interested in: and let me own, my dear Ali, the morsels you cut for me, with the lashes of your whip, stick in my throat. Leave me to pay, that is all I desire.

'*Ali Aga,* You would certainly take a good method to avoid indigestion; for your money would not even procure you bread.

'*The Baron.* Be that my concern; I will pay so well, that I shall have every thing of the best, and with greater certainty than you yourself.

'*Ali Aga.* I tell you, you will not get so much as bread. I know the Moldavians; they insist on being beaten: besides, I am ordered to defray your expences every-where, and these infidel rascals are rich enough to support the heaviest imposts. This they will think a light one, and will be well satisfied, provided they be well beaten.

'*The Baron.* I beg, my dear Ali Aga, you will grant my request: I am willing to pay, and I will engage they are willing to be paid, as well as to be kindly treated; suffer me to manage this matter.

'*Ali Aga.* But we shall be famished.

'*The Baron.* No, no; I have taken it into my head, and must make the experiment.

'*Ali Aga.* Well, you are positive, and so be it; proceed with your experiment, of which, it seems, you stand in need to know these Moldavians: but remember, it is not just that I should go without my supper, and when your oratory and your money have both failed, you will, no doubt, think it but right I should take my own method.

'*The*

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'*The Baron.* Certainly; and these stipulations made, I must beg, that when we approach the village where we are to rest, the Primate* may be sent to me, in order that I may treat with him amicably for provisions; and likewise that we have a good fire under some shelter, where we may pass the night without mixing with the inhabitants, and without fear of the plague, which has made its appearance in Moldavia.

"In that case," said Ali Aga, "I have no occasion to go before." He then ordered one of his people to ride on, and do what I had desired; and again repeated, smiling, "that he would not go without his supper."

'The length of way we had to make would not permit us to arrive before sun-set, and our resting-place was indicated by the fire which was ready prepared.

'Faithful to his engagement, my conductor, when we alighted, went towards the fire, sat himself down, with his elbow leaning on his saddle, his whip upon his knee, and silently enjoying my approaching disappointment. I, on my part, was not less eager in my hopes of procuring nourishment from that humanity, which traffics its necessities. I asked for the Primate; they pointed him out: I approached, laid down ten crowns upon the ground, and spoke to him in Turkish, and in Greek; and in the following terms, faithfully translated.

'*The Baron.* [*In Turkish.*] Here, my friend, here is money to buy the provisions we want. I have always loved the Moldavians, cannot bear to see them ill-treated, and beg you will immediately procure me a sheep† and bread. Keep the remainder of the money to drink my health.

'*The Moldavian.* [*Feigning not to understand Turkish.*] He not know understand.

'*The Baron.* How! not understand! Don't you understand Turkish?

'*The Moldavian.* No Turkish. He not know understand.

'*The Baron.* [*Speaking Greek.*] Well, let us talk Greek then. Bring me a sheep and some bread, and that is all I ask.

'*The Moldavian.* [*Continuing to feign ignorance, and making signs to shew there is no food in the village, but that the people are dying of hunger.*] No bread——Poor——He not know understand.

'*The Baron.* What! have you no bread?

'*The Moldavian.* No bread——No.

'*The Baron.* Unhappy people! I am sorry for you: but you will escape beating at least, and that is something. It is disagreeable, no doubt, to lie down supperless; you, however, are a proof that this misfortune happens to many honest people.—You hear, my dear Ali, and must own, that if money can have no influence, neither could your stripes. These poor creatures have no food, for which I am more sorry than for my own momentary necessities. We shall have the better appetite to-morrow.

'*Ali Aga.* Oh no; for my part, it will not be better to-morrow, I assure you, than it is to-night.

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* A title equivalent to that of Mayor, but his functions differ in proportion as Slavery differs from Liberty.

† A good live sheep is worth about half a crown.

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'*The Baron.* It is your own fault. Why did you let us ſtop at a wretched village, where they have not ſo much as bread? Faſting muſt be your puniſhment.

'*Ali Aga.* A wretched village! Sir, if the darkneſs did not conceal it, you would be enchanted. It is a ſmall town, where every thing is abundant, even to cinnamon *.

'*The Baron.* So, ſo, I ſuppoſe your whipping fit is come on you again.

'*Ali Aga.* By no means, Sir; it is only my ſupping fit: which certainly will not leave me. And in order to ſatisfy my appetite, and prove to you that I know the Moldavians better than you, permit me to ſpeak.

'*The Baron.* And will your flogging abate your hunger?

'*Ali Aga.* Moſt undoubtedly. If you have not a very excellent ſupper in a quarter of an hour, you ſhall repay me every ſtroke I beſtow.

'*The Baron.* I take you at your word; but remember, if you puniſh the innocent, I will moſt certainly return your favours, and with a hearty good-will.

'*Ali Aga.* As heartily as you pleaſe; do you only remain as ſilent during my negociation, as I did during yours.

'*The Baron.* That is but reaſonable; I will take your place.

'*Ali Aga.* [*Riſes, hides his whip under his habit, advances carelleſly towards the Greek, and taps him on the ſhoulder.*] How goes it, my friend, how goes it?—Why doſt not ſpeak? What, doſt thou not know thy friend, Ali Aga?—Come, come, ſpeak.

'*The Moldavian.* He not know underſtand.

'*Ali Aga.* He not know underſtand?—Ah ha! This is aſtoniſhing! But ſeriouſly, my friend, doſt thou not underſtand the Turkiſh language?

'*The Moldavian.* No; he not know underſtand.

'*Ali Aga.* [*Knocks him down with his fiſt, and keeps kicking him while he riſes.*] Take that, raſcal; take that to teach thee then.

'*The Moldavian.* [*In good Turkiſh.*] What do you beat me for? Do you not know very well, that we are poor people, and that our Princes ſcarcely leave us the air we breathe?

'*Ali Aga.* [*To the Baron.*] Well, Sir, you ſee I am an expert maſter; he ſpeaks Turkiſh already, miraculouſly. We ſhall now be able to have a little converſation together. [*To the Moldavian, leaning on his ſhoulder.*] Since it appears, my friend, that thou underſtandeſt the Turkiſh tongue, tell me, how fares it with thyſelf, thy wife, and thy children?

'*The Moldavian.* As well as it can with people who are often in want of neceſſaries.

'*Ali Aga.* 'Pſhaw! thou art joking, friend, thou art in want of nothing, except of being well baſted a little oftener; but all in good time. Proceed we to buſineſs. I muſt inſtantly have two ſheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread, four

* The Turks are very fond of this bark; they put it in all their ſauces, and compare it to every thing moſt exquiſite.

oques

oques* of butter, with salt, pepper, nutmeg, cinnamon, lemons, wines, sallad, and good oil of olives, all in great plenty.

'*The Moldavian* [*weeping*]. I have already told you, that we are poor creatures, without so much as bread to eat. Where must we get cinnamon?

'*Ali Aga.* [*Taking his whip from under his habit, and beating the Moldavian till he runs away.*] You have nothing, have you, infidel-knave? I will make you rich in a trice, the same way I made you find your tongue.

[*The Greek flies, and Ali Aga returns, and sits by the fire.* You see, Sir, my receipt is something better than yours.

'*The Baron.* To make the dumb speak, I grant, but not to get a supper; for which reason, I believe, I am a quantity of stripes in your debt, your method of procuring provisions being no better than mine.

'*Ali Aga.* Oh there will be no want of provisions. If in one quarter of an hour, our watches on the table, all I have ordered does not arrive, here's my whip, take it and use it as I have done.

'In fact, the quarter of an hour was not expired before the Primate, assisted by three of his brethren, brought all the provisions, without forgetting the cinnamon.

'After such a proof, how could I deny that Ali's receipt was the best of the two, or continue to plead in behalf of humanity? My error was inconceivable, but evident: I submitted, and, in spite of my feelings, left my conductor to provide food in future, without disputing about the means.'

In passing through the country of the Noguais, the Baron remarked the similarity in customs and in manner of living with the ancient Nomades.

'The plains,' says he, 'we crossed are so level and open, that no irregularity could be seen, not even so much as a tree or a shrub; nor did we see any thing during the whole day, except some Noguais, whose heads the piercing eyes of our Tartars distinguished when the earth's convexity hid the rest of their bodies. Each of these Noguais were riding alone, and those whom our patroles interrogated, relieved us from the fear of the pretended troubles which had arisen.

'I was curious to know their business, and learnt that these people, supposed Nomades, because they live under a kind of tents, were settled, however, by tribes, in vallies eight or ten fathoms deep, which intersect the plains from north to south, and which are more than thirty leagues long, though but half a quarter of a league wide. Muddy rivulets run through the middle of them, and terminate towards the south in small lakes, which communicate with the Black Sea†. On the borders of these rivulets are the tents of the Noguais,

* A Turkish weight of about 42 ounces.

† Notwithstanding the barren picture which these countries constantly offer, and the facility with which a comparison might be drawn between this soil and that of Moldavia and Poland, and the advantages they enjoy, yet such is the force of habit, and so relative

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Noguais, as well as the ſheds meant to give ſhelter, during winter, to the numerous flocks and herds of theſe paſtoral people.

'Each proprietor has his own mark, which is burnt into the thighs of horſes, oxen, and dromedaries, and painted with colours on the wool of ſheep. The latter are kept near the owner's habitation, but the other ſpecies, united in herds, are, towards the ſpring, driven to the plains, where they are left at large till the winter. At the approach of this ſeaſon, they ſeek and drive them to their ſheds, and this ſearch was the buſineſs of the Noguais we had met.

'What is moſt ſingular in this ſearch, is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his ſearch, nor troubles himſelf about it. He puts up in a bag ſix pounds of the flour of roaſted millet, which is ſufficient to laſt him thirty days. This proviſion made, he mounts his horſe, ſtops not till the ſun goes down, then clogs the animal, leaves him to graze, ſups on his flour, goes to ſleep, awakes, and continues his route. He neglects not, however, to obſerve, as he rides, the mark of the herds he happens to ſee. Theſe diſcoveries he communicates to the different Noguais he meets, who have the ſame purſuits, and in his turn receives ſuch indications as help to put an end to his journey. It is certainly to be feared, that a people ſo patient may one day furniſh formidable armies.

'The end of our firſt day's journey was fixed for the neareſt valley, at ten leagues diſtance. It was now near ſun-ſet, and I ſaw nothing before me but a vaſt melancholy plain, when I ſuddenly felt my carriage deſcend, and beheld a file of obas, or tents, to the right and left, extending farther than I could ſee. We croſſed the rivulet over a bad bridge, near which I found three of theſe obas out of the line, and one of them intended for my uſe. The carriages were placed behind, and the detachment took up its quarters juſt by me.

'My firſt care was to examine the whole of a picture of which my party formed a ſeparate group. I particularly remarked the ſolitude in which we were left, and was the more aſtoniſhed at it, becauſe I ſuppoſed myſelf an object that in ſuch a place might well have excited curioſity. The Mirza had left me, on our arrival, to go and demand proviſions; while I, in the mean time, examined the conſtruction of my Tartarian houſe. It was a large kind of hen-coop, the paling of which was in a circular form, and over this was a dome open at the top. A felt of camel-hair enveloped the whole, and a piece of this ſame felt was thrown over the hole in the centre, which ſerved to give vent to the ſmoke. I obſerved alſo, that the obas inhabited by the Tartars, and in which there was a fire kindled,

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are the neceſſities of men to habit, that it vanquiſhes all ſenſations. The Noguais conceive it impoſſible to traverſe their plains without envying them their poſſeſſion. 'You have travelled a great way,' ſaid one of theſe Tartars to me, with whom I was intimate, 'but did you ever before ſee a country like ours?'

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had each of them this same piece of felt, fastened in form of a banner, directed towards the wind, and sustained by a long pole, which projected out of the oba. This same pole also served to lower the felt, and shut the vent-hole, when the fire, being extinguished, rendered its remaining open useless or incommodious.

'I particularly admired the solidity and delicacy of the paling, which was connected by slips of raw hides; and I learnt that my tent, destined for a young bride, was a part of her marriage portion.

'We were very hungry, and were glad to see the Mirza return with two sheep and a kettle, which he had procured. They suspended the kettle to the centre of three sticks, set up in the form of a pyramid; and the kitchen thus established, the Mirza, the officer, and some Tartars, proceeded to kill and dissect the sheep; some filled the kettle, while others prepared spits to roast what there was not room to boil. I had taken care to bring bread with me from Kichela. This is a luxury with which the Noguais are unacquainted. Their avarice also forbids them the habitual use of meat, although they are very fond of it. My curiosity made me wish to know their manner of living, and to add some of their dishes to the good cheer they were preparing. I informed the Mirza of this whim, who smiled, and dispatched a Tartar, with orders to satisfy my curiosity.

'The man soon returned with a vessel full of mare's milk, a small bag of the flour of roasted millet, some white balls about as big as an egg and as hard as chalk, an iron kettle, and a young Noguai, tolerably well dressed, the best cook of the horde. I diligently observed his proceedings: he first filled his kettle three parts full of water, putting in about two pints; to this he added six ounces of his meal. His vessel he placed near the fire, drew a spatula from his pocket, wiped it upon his sleeve, and turned his liquid all one way, till it began to simmer. He then demanded one of his white balls (they were cheese made of mare's milk, saturated with salt, and dried), broke it in small bits, threw them into his ragout, and again began to turn. His mess thickened, he still turning, though at last with effort, till it became of the consistence of dough; he then drew away his spatula, put it again in his pocket, turned the mouth of his kettle on his hand, and presented me with a cylindar of paste in a spiral form. I was in haste to eat of it, and was really better pleased with this ragout than I had expected. I likewise tasted the mare's milk, which perhaps I should have found equally good, could I have divested myself of prejudice.

'While I was thus occupied concerning my supper, a much more interesting scene was preparing for exhibition. I before observed, that the Noguais, at my arrival, retired each to his hut, without shewing any curiosity to see me; and I had pacified my vanity on this head, when I perceived a considerable company advancing towards us. The order and slowness of their motions, deprived us of all apprehensions on their parts, though we did not suspect their motives for this visit. When they were about four hundred paces distant, they stopped, and one of them advancing to the Mirza, my conductor, informed him of the desire which the principal people of his tribe had to see us; adding, that unwilling, in the least, to trouble

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trouble our repose, he had been deputed to ask whether this curiosity would give me offence; and if not, how far they might come, without exposing me to the least inconvenience.

'I answered the ambassador myself, and assured him they were welcome to mingle with us, for that, among friends, there was no distinction of place, much less a precise boundary. The Nogual insisted on the orders he had received, and the Mirza rose to indicate how near they might approach, to which limits this curious company soon came. I did not fail to meet, in order to observe them the nearer, and procure myself the pleasure of being acquainted with these good folks. When I came within a certain distance, they all rose, and the most remarkable of them, to whom I addressed myself, saluted me by taking off his bonnet, and inclining his body.

'The same ceremony had been observed, by their deputy, to the Mirza, at which I was the more surprised, because the Turks never uncover the head, except for their own ease; and that, when they are alone, or in company with their most intimate friends. It is for this reason that European Ambassadors, and their attendants, go to the audiences of the Grand Seignior with their heads covered; for, to present themselves otherwise before a Turk, would be a want of respect. I shall have other more important remarks to make relative to the similarity of customs between us and the Tartars.

'The little information I gained from my Noguais, was owing, no doubt, to the want of asking them proper questions. The satisfaction, however, which novelty always brings, made the close of this day agreeable enough. I reconciled myself very well to my supper; but as to my people, Tartarian cookery owed all its success with them to their great hunger, which finds every thing good. They understood not the doctrine of amusing themselves with their wants, and I was apparently the object of their lamentations. But I perceived they only wished my personal ease, that they might acquire the right of freely bewailing their own individual privations. By faring as they did only could I silence them; and I give this receipt to all travellers, as the best they can follow.

'However interesting my Noguais might be, eager to abridge my stay amongst them, and sleep the second night in the next valley, I departed very early, and saw the sun appear in the horizon, on these plains, as navigators do at sea. We discovered nothing during this morning, except some hillocks similar to those seen in many parts of Flanders, and especially in Brabant, concerning which the common opinion is, they have been formed by the hand of man, and the union of those sods which each soldier antiently carried to raise a mausoleum over the corpse of his dead General. A great number of these hillocks are likewise seen in Thrace, where, as well as in Tartary, Brabant, and all other places where they are found, they are never single. This quantity of dead Generals, inhumed nearly at equal distances, and always in a relative position, which seems rather to indicate intention than the mere effect of chance, occasioned me to search, in actual customs, the real cause of the formation of these pretended mausolcums. Apparently to me the motive may be found in the usage which the Turks still have, when they

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go to war, of pointing out the route the army ought to follow by hillocks placed in sight of each other. These elevations, it is true, are less than those I have just mentioned, and which have withstood the action of ages on the surface of the earth. But may it not be added, that, in those cases, when the hillocks of the ancients were only intended to mark their route, and thus insure their communication, the spirit of conquest, which made them penetrate unknown countries, must also make them desirous of preserving, from a too easy destruction, these land-marks?

'As to the bones, sometimes found in them, they are only a proof that they occasionally served as sepulchres to the Generals and soldiers who died on the march; but most of them which have been dug into in Flanders have proved they did not all serve this purpose; and if we should be brought to consider them in the light I have hinted, this hypothesis may give an explication of the labours which Xenophon speaks of, in his Retreat of the ten thousand. A country unknown must, every moment, present the Greeks with obstacles more difficult to vanquish, and snares more to be feared, than the nations they had to intimidate or repel.

'I saw no appearance of culture on my route, because the Noguais avoid the cultivation of frequented places. Their harvest, by the sides of the roads, would serve only as pasture to travellers horses. But if this precaution preserve them from such kind of depredation, nothing can protect their fields from a much more fatal scourge. Clouds of locusts frequently alight on their plains, and giving the preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and, so enormous is their multitude, it hides the light of the sun. When the husbandmen happen to be sufficiently numerous, they, sometimes, divert the storm, by their agitation and their cries; but when these fail, the locusts alight on their fields, and there form a bed of six or seven inches thick. To the noise of their flight succeeds that of their devouring activity; it resembles the rattling of hail-stones, but its consequences are infinitely more destructive. Fire itself eats not so fast, nor is there a vestige of vegetation to be found, when they again take their flight, and go elsewhere to produce like disasters.

'This plague, no doubt, would be more extensive in countries better cultivated; and Greece and Asia Minor would be more frequently exposed, did not the Black Sea swallow up most of those swarms which attempt to pass that barrier.

'I have often seen the shores of the Pontus-Euxinus, towards the Bosphorus of Thrace, covered with their dried remains, in such multitudes, that one could not walk along the strand, without sinking half-leg deep into a bed of these skinny skeletons. Curious to know the true cause of their destruction, I sought the moment of observation, and was a witness of their ruin by a storm, which overtook them so near the shore, that their bodies were cast upon the land, while yet entire. This produced an infection so great, that it was several days before they could be approached.

'We arrived before noon at the first valley, and while the Mirza enquired for those whose office it was to procure us fresh horses, I approached a group of Noguais assembled round a dead horse they had

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had juſt ſkinned. A young man about eighteen, who was naked, had the hide of the animal thrown over his ſhoulders. A woman, who performed the office of taylor, with great dexterity, then began by cutting the back of this new dreſs, following with her ſciſſars the round of the neck, the fall of the ſhoulders, the ſemi-circle which formed the ſleeve, and the ſide of the habit which was intended to reach below the knee. There was no neceſſity to ſuſtain a kind of ſtuff which, by its humidity, naturally adhered to the ſkin of the youth. The female leather-cutter proceeded, with equal eaſe, to form the two fore flaps, and the cuffs; which operation ended, our almoſt-man, who ſerved as a mould, crouched on his hams, while the pieces were ſtitched together; ſo that, in leſs than two hours, he had a good brown-bay coat, which only wanted to be tanned by continual exerciſe. This ſeemed to be his firſt care; for I ſaw him leap lightly on the bare back of a horſe, to go and join his companions, who were buſy in collecting the horſes we wanted, and of which we had not yet enough by far.

'We have already ſeen, that the Tartar horſes are left to wander over the plains in companies, and diſtinguiſhed by the proprietor's mark, but each individual is obliged to contribute to the public ſervice. There is, therefore, a certain number appropriated to the uſe of the community, and kept within ſight of their habitations. As theſe animals run free, they are not eaſy to catch; and the choice neceſſary to furniſh ſaddle and draft horſes from among them adds to the difficulty. In this the Noguais ſucceed by a method which, at once, gives their youth, always deſtined to this kind of chace, an opportunity of becoming the moſt intrepid and the moſt adroit horſemen in the world. To effect this they take a long pole, to the end of which they faſten a cord, that terminates in a loop paſſed through the pole, and ſo form a running nooſe, wide enough to receive the head of a horſe. Furniſhed with this inſtrument, the young Noguais mount their horſes, without a ſaddle, make a bridle of the halter, by twiſting it round the under jaw, ride to the herd, pick out the horſe they want, purſue him with vaſt agility, come up with him, notwithſtanding his tricks and turnings, in which he ſhews infinite addreſs, and ſeizing the inſtant when the end of the pole is beyond the head of the horſe, ſlip it over his ears, tighten the knot, ſlacken their courſe, and thus retain their priſoner, which they bring to the general receptacle.'

The Baron's account of the Crimea, its ſoil and natural hiſtory, together with the cuſtoms and manners of its inhabitants, is by far the moſt intereſting part of his Memoirs; and is the moſt ample, and we believe the moſt accurate, that hath hitherto been given to the Public.

[*To be concluded in our next.*]

ART. II. *Huntingford's Apology for his Monoſtrophics. (Concluded from our laſt.)*

THE only part of Mr. Huntingford's Apology which now remains unnoticed, is that which contains his arguments in favour of the HIATUS, and the Concluſion. Of the former we ſhall

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give a short abstract; and then endeavour to establish the truth of our remarks, on this subject, in the Review of the Monostrophics.

Mr. H. sets out with some observations on liberal imitation, on the mixture of dialects, on the liberties which may be taken by a modern copier of the ancients, and on considering Homer, the original master of all poetry, as a model. He then observes, that the Attics did not frequently admit the Hiatus; and after some remarks on their language, he says that the Ionic dialect "has been chiefly imitated in the Monostrophics."—On these points it does not seem necessary to enlarge, as our opinion on them has been given at some length, in the beginning of the article.—He then says, that "Sophocles has some pretty striking instances of the Hiatus, after reading which, a modern imitator might not be afraid of introducing it." He then cites, *Elect.* 850. *Trach.* 1028. 1039. 990. *Ajax.* 959. *Oed. Col.* 348. *Oed. Tyr.* 157. which are all in the *Choricus cantus*, in which the *hiatus*, according to the present arrangement of the verses, is sometimes to be found, though it might, perhaps, be avoided. He also produces, ΤΙ ΕΣΤΙΝ; οὐδὲν δεινον, &c. from Philoctetes, ver. 740. —This is one of the few *formulæ*, in which the Attics allowed the hiatus, and therefore is little to the present case.—But of this hereafter.——Then he produces from the *Ajax*, ver. 1041. Πολλοι μεν ἰχθυες, πετρα· ωφελησιμοι, and adds, that it is to be so read, according to Heath, who says of Johnson's reading *, "*Ut metro autem consulatur, ejicienda est particula δι.*" It is strange, that Heath, who objects to the *hiatus*, which Johnson would admit into V. 624. of the *Trachiniæ*, should himself introduce it into this line, in which it certainly cannot be tolerated.—Johnson has edited παυρα δ' ωφελησιμοι, and proposes in his notes, ωφελησιμα, which Mudge would admit, and which is certainly infinitely preferable to Heath's παυροι. But the passage does not require any alteration, as Toup has clearly shewn, in his third book on Suidas, p. 66, where he remarks, after explaining the verse *Emendationem Cl. Heathii*—Παυροι ωφελησιμοι, *scena Attica aversatur.*

Mr. H. then gives us seven instances of the hiatus from Anacreon, which he prefaces with "Let us now see whether Lyric poets have admitted the Hiatus."—We shall not at present attempt to decide how far the Hiatus was deemed allowable in the Lyric writers. But no certain argument can be drawn from these instances in Anacreon. The *first* indeed, Ode X. 3. δι ὁι, may, perhaps, be excused, on account of the strongly aspirated ὁ, as we find ψυχῆι ὁι in Pindar, Pyth. δ'. 432, and γᾶι ὁι in Apollonius Rhodius, and as short vowels are lengthened before ὁι in Homer, by virtue of the digamma. So also in Hesiod, Orpheus, Oppian, and others, as has been remarked by Dorville in his *Critica Vannus*, p. 393. In the *second*, Od. XXII. 5. Barnes thought γ' necessary in order to avoid the *Hiatus*; but Brunck has given Παρα δ' αὐλον μ' ἐρεθιζει. The *third*, Ει ημελωδει

* Mr. H. is mistaken, in asserting that Heath speaks of Johnson's reading in his note on this passage, for he only says that the word is παυροι in Trielinius, and in the *Scholia* which Johnson first published *e libris Bodleianis.* Johnson proposes an alteration, not of παυρα into παυροι, but of ωφελησιμοι into ωφελησιμα.

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ωμεν, of which Pauw says, *Nihil ineptius*, stands in Barnes †, Ει ημαλωδες, and in Brunck, Ει ημαλωδας ευεστι. The *fourth* is an *Ionicus a minore*, in which the Hiatus seems less offensive, Ode XXXIV. 17. In the *fifth*, Ode XLIV. 6. τι θελει οναρ τοδ' ειναι. Barnes reads γοναρ, and Brunck τι θελει τοδ οναρ ειναι. In the *sixth*, Od. XXIV. 6. Μηδε μοι και υμιν εσθω. Barnes has Ουδεν εσθ σοι τε καμοι, and Brunck has given the common reading, which, however, seems to require correction. We may, perhaps, read, Μη χ' υμιν αδεν εσθω, or Μη χ' υμιν εσθ μηδεν ‡. At any rate, we think it is very evident, that the writer of the Anacreontic Odes did not judge the indiscriminate admission of the *Hiatus* allowable, in his *Dim. catal. Iamb.* by the very few passages, *even if they are correct*, in which it appears.—Mr. H. then passes to the Elegiac writers, and produces two instances from *Tyrtæus*, three from *Solon*, and one from *Plato*.—These are surely unnecessary, as we never thought of excluding the *Hiatus* from Hexameters and Pentameters, in which they have always been used, and may undoubtedly be allowed with great propriety; though we must remark, that in *these* our Author has given a place to them very rarely. Wherever he has admitted them, indeed, they have passed uncensured in our Review, except that we disapproved of δι ελπιδα, in Od. IV. We still think it harsh, though we granted it to be right, and though Homer has και ελπιδι —The Hiatus appears even in an Hexameter in the *Philoctetes*—V. 840.

Mr. H. then brings forwards several instances of the *Hiatus* from the Greek compositions of Johannes Serranus ¶, Henry Stephens §, Thomas Masters, and Dr. Burton, the first editor of the Παιδιαλογια. It would be vain to examine these, and we shall content ourselves with asserting, that not even the smallest weight is due to the authority of any modern writer of Greek verses.—Such are the examples by which Mr. H. defends his frequent admission of the *Hiatus* into his *Monostrophica*. Now, therefore, let us defend our strictures.

To the admission of the Hiatus into *Hexameters* and *Pentameters*, as has been already observed, we have no objection to propose:

† Barnes in his Notes proposes also τ' ημαλωδες, for το ημιλωδες, in order to avoid the *Hiatus*. It is to be observed that Mr. H. quotes only from Pauw's edition. By Brunck's Anacreon is meant not that which is given in the Analecta, by a small edition published at Strasburg, 1778.

‡ The final syllable of υμιν may be short, as appears from Clark's note on Odyss. Π. 372. If the line of Anacreon should be read Μηδεν μοι χ' υμιν εσθω, it might be paralleled by Ode XXXVI. ver. 11. Την ψυχην μοι καρωσοι, as Brunck gives the verse. A *Spondeus* also occurs, *in secunda sede*, in Od. XXXVIII. ver. 5, and ver. 7, in his edition. Barnes, however, has corrected these three verses.

¶ Serranus was a good scholar, but was little acquainted with the metrical laws of Greek poetry; for he not only has admitted the *Hiatus* into his Iambic poetry, but does not scruple to make vowels short before an inceptive ψ, ξ, and ζ.

§ The verses from his translation of the forty-seventh Psalm are improperly called Trochaics, in the Apology, p. 213. They are Anacreontic Iambics, with an Anapest *in prima sede*.

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though even in these to a modern writer we should cry, with Corinna, Τα χειρι σπειρειν, μηδ' ὁλω τω θυλακι. In Anacreon, the examples of the Hiatus are very rare indeed, and these should not, in our opinion, be imitated. In the choral songs of the Tragedies, instances sometimes occur, as they do now and then in the *Anapæstica systemata*. With respect to the *latter*, the passages probably require correction—many of them certainly do, as in Eschylus, *Suppl.* 982. for και αμηνιλω, and in Sophocles, *Antig.* 849, for και σπειλα. we should read with Heath καμηνιλω and καπειλα. So also in Euripides, *Electr.* 1326, καπ' αλλοτριαις, for και επ' αλλοτριαις.—So in the *Hecuba*, V. 121, Ed. Brunck,—οζω Αθηνων should be οζω 'θηνων, as ω 'ναξ, Sophocl. Ajac. 511, and ω 'νθρωπε, in the same play, V. 1176, in Aristoph. *Pac.* 719 ‡, and in several places of the Tragedies and of the Comic Writer, who has also καλω 'νδρας. *Sed de his viderint editores.* The former also, namely those *in Chorico Cantu*, might in several places be avoided, by a new arrangement of the *Systemata*, in which they occur. But as Mr. H.'s irregular Monostrophics are not written in the Doric dialect, nor of course after the model of the ancient Chorus, we shall not at present enter more fully into this question, but leave it as a point of investigation worthy the attention of some future editor of the Greek plays.

In the Iambics, however, both of the Tragic and Comic writers, we peremptorily assert that the Hiatus, except in a few *formulæ*, was NEVER admitted. The reason, why it was so studiously avoided, is thus assigned by Wasius §, in that chapter of his *Senarius*, which relates to the Hiatus: "*Meminerimus interim aliam* DRAMATICÆ *Poeseos, aliam* EPICÆ *rationem esse. Heroum vitam illustrat consiliorum factorumque supra vulgi captum præstantia: decus orationi addunt figuræ insolentes. Comicis autem sermonis ordo nativus et genuinus imprimis quæritur. Colloquium instituunt pro re nata cujusque generis proprium. Artis opinionem etiam ultro a se remotam cupiunt. Forensibus periculis timidam et scrupulosam in verbis struendis diligentiam condonemus. Intra domesticos parietes molestè loqui, nec occupatis vocat; nec rusticis aut rudibus datur. Agit pater cum filio, dominus cum servo, vocibus non tam ad sonum compositis, quam veris, et ut impetus fert, gravibus et copiosis. Offensiunculas literarum, credo, perhorresset,* &c.—The use of the Hiatus, in Epic poetry, is also explained by Clark, in his Notes on Homer, and particularly in Il. δ. V. 456, where he says on—γενιλο ιαχη—*Producta ultima syllaba vocis* γενιλο, *atque etiam hiatu isto interjecto, id efficit poeta—ut quasi auribus accipiatur clamor intentus, sonusque continuus et productior* ‖. But in the Trimeter Iambics of the Tragedies, who will vindicate the Hiatus

‡ So ω 'δελφι for ω αδελφι, in the *Ranæ*, 164—in the *Acharn.* V. 94. ω 'ναξ.—V. 296, ω 'γαθοι.

§ P. 50. He principally treats of Latin poetry, but continually introduces remarks on the Greek, and shews how far the former imitated the liberties of the latter, and how far they resembled each other. The passage, from which this quotation is taken, seems to relate to BOTH, and therefore, in the following page, among the authors who treat of *doubtful* syllables, he names Hephestio.

‖ See also Gellius, VII. 20.

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If any hardy Critic feel inclined to hazard such an attempt, let him peruse the following passages:

Markland *ad Suppl.* V. 109. *In universum, et ut semel dicam, hoc verum esse semper deprehendes, in Tragicorum Iambis, vocalem longam, aut diphthongum, non corripi ex eo quod sequatur altera vox, incipiens a vocali vel diphthongo; sed semper, nisi fiat elisio, interponi aliquid inter vocales vel diphthongos, frequenter obstaculum γ'.*—Valckenaer *in Diatr.* p. 91.—φιλατη εμοι θεων. *Turpis hiatus facilè monstrabat formam legitimam* φιλαθη. *In Hippol.* V. 1197. Την ευθυς Αργος—Hiatum hic evitare maluit Euripides, quam usitato more scribere ευθυ—Heath *in Trach. Soph.* V. 632. *Emendationes quas profert (Johnsonus) tales sunt, quales vix admittit Atticæ poeseos indoles. Hiatibus enim, diphthongorumque elisionibus scatent, quæ studiosè evitare ad plurimum solent scriptores Tragici.*—Morell, *in Prosod. Gr.* p. 42. *Poeseos Atticæ ratio—hiatum, in versibus Iambicis et Trochaicis, omnimodo petat.* To these authorities others might be added, but these are sufficient to deter any modern writer of *Greek Iambics* from admitting such an unwarrantable licence into his compositions *; and likewise to inform us, that the passages which may be produced in vindication of this liberty, are undoubtedly corrupt. Of these, some have been corrected by Markland, in his note on V. 907. of the *Supplices*, and several by Heath, Valckenaer, Musgrave, Brunck, and other Critics, and many still require emendation. For τι ποθι τοδε αιθει, therefore, we should read γ'αιθιον, from the Phaethon of Euripides, *apud Steb.* XCIII. In the *Ion.* V. 606. Μηδεν και ωδιν ω πεπλησομαι, Mr. Tyrwhitt's emendation, Μηδεν και ωδινων πεπλησομαι, though undoubtedly acute, does not satisfy us entirely, as we imagine και ωδιν cannot be found in Iambic poetry. Aristophanes, indeed, has κ'ωδιν, in *Ran.* 68; and *eund.* V. 778; and both Kuster and Le Clerc are censured by Bentley, for suffering και ωκ to stand in a verse in Menander †. In a fragment of the *Hippodamia* of Sophocles, *apud Athen.* XIII. p. 564. the Hiatus in τοιαυδ' εν οψει ιυγγα—is to be avoided, according to Toup ‡, by pronouncing the two last words, as if they were written οψιιυγγα. *Quod verum est.*

It seems right to remark, on this occasion, that the Tragic writers avoided, as much as possible, the Hiatus at the end of a verse. For this remark, we are indebted to Valckenaer, who says in his Commentary on the *Phœniss.* V. 891. *Certè dederunt operam Attici quoque tragici, ne senarius in vocalem desineret, si vocalis sequentem, cum illo continuandum, ordiretur, ut hic etiam earum vitaretur concursus.* He has a note to the same purpose in his animadversions on Hippolytus, V. 682. Brunck also very properly follows this observation in his editions of the Tragedies and of Aristophanes. The curious Reader may consult his notes on *Prom.* 799. *Sept. Theb.* 755. *Med.* 370. and on the *Ran.* 1308, *Lysistr.* 873. and *Av.* 438.

The Hiatus also was excluded from Comic Iambics, except in a few *formulæ*, as rigorously as from those of tragedy, as will appear

* We cannot but commend Mr. Glasse, for the care and attention with which he has avoided this error in his Caractacus.

† Bentl. in Menand. p. 8. ‡ Animadv. ad Schol. Theocr. p. 211.

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by the following authorities: BENTLEY *in Menan.* besides his numerous corrections of passages, in which Le Clerc had admitted the Hiatus, particularly remarks the impropriety of its position *in Comicorum Iambis*, p. 8. 67. 94. 100. 101. 115. 116. 121. 123, and in his Notes on *Philemon*, p. 129, 130, 131. 133. 148. and 151. The transcription of the passages would occupy more room than we can allow.—Pauw, however, in his reply to Bentley, under the name of *Philargyrius Cantabrigiensis*, does not object to the Hiatus, but says, p. 111. *Multa quæ suaviculus noster de concursu vocalium narrat, aut diphthongorum, falsa sunt, et nimis coacta; nam antiquis id sanè non ita religiosè, semper observatum. Qui poëtas lectitant, hoc verum esse ipso experimento scient.*—He has also made the same observation in other parts of his book; as again, in p. 111, p. 122, p. 129, p. 142, *et sæpe alibi.* We have already given our opinion of Pauw, and have not time now, either to correct his blunders, or answer his ostentatious boasts. The work itself is of little value, and it is quite sufficient to point out the passages to the Reader.—Let us hear DORVILLE, in his *Crit. Van.* p. 225. *Non solent comici istos hiatus facile committere, ut egregiè docuit Phileleutherus Lipsiensis, sive Bentleius—et ex eo Scriptores Actorum Lipsiensium*, A. 1709. p. 31; *qui et* p. 299, *nostrum (sc. Pauwium) eo nomine taxaverunt quod ubique hiatus admittat, et vocales longas ante vocalem corripiat. Nam in his longè parciores sunt poetæ Græci, quàm vulgo creditur; et præcipuè Comici, qui vulgarem et pedestrem sermonem omni confectabantur modo.* DAWES, *in Miscell. Crit.* p. 215, corrects ὑδιλε ιγω, in the *Plut.* V. 1142, where Hemsterhuis passes over the Hiatus in silence, into ὑφιλοι' ιγω, and remarks, that *Poeseos Atticæ ratio istiusmodi hiatum, in versibus Iambicis et Trochaicis omnimodo vetat.* Brunck has admitted this emendation into the text.

Many are the passages in which the Hiatus requires correction, in the fragments of the Comic writers. Among them are Χρῆσθε ἀμιλλᾶσθαι νεων—from Plato, *apud Plut. in Themist.* where the MSS. give χρῆσθ' ἀεί.—Incertus *ap. Grot.* p. 915. Εαν γυναικι ὁμιλει καὶ ἰδιαν γυνη. Grotius in his Notes says, *Legebatur* εαν γυνη γυναικι καὶ ἰδιαν ὁμιλει, from which an Iambic may be easily formed, without an Hiatus.—In Suidas, V. Ονος ὑιται is a Trochaic of Cratinus, Οἱ δὲ πυπποζυσι περιτριχοίης, ονος ὑίλαι, on which Toup has remarked, *Versus Cratini claudicat, atque ita articuli ope est sublevandus:*—ὁ ονος ὑίλαι. It should have been written ὀυνος, as in the *Ranæ* of Aristophanes, V. 27.—ὁ συ φερεις, σὐνος φερει. So ὀὐρνις, for ὁ ὀρνις, *in Avib.* 284, ὀὐπισθεν, for ὁ ὀπισθεν, V. 299. So τωνομα, for το ονομα, V. 924.—and τωραϛ, for τὸ ὠραϛ, in *Iphig. Taur.* 55. Further examples are unnecessary. In his *Addenda* to Theocritus also, p. 399, Toup says of this line of *Alcæus* the Comic Writer, Ὢν σοι λεγω πλειν τι γαλαθηνε ὑος.—*Ita scribendus—iste locus.* The line certainly requires some alteration.—Brunck has left a few instances of the *Hiatus*, in his edition of Aristophanes, which, however, may easily be corrected; as, *Ran.* V. 509. Περιοψομαι απιλθοῆς—where we should read Περιοψομαι 'πιλθοῆς, after the example of αι γαθαι. *in Ion. Eurip.* V. 399, and αι ', in *Oed. Tyran. Soph.* V. 1255. To these, if we could allow the room, others might be added.

But enough has been said on this subject to convince our Readers, if we are not mistaken, that the Hiatus can never have a place

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place in the Trimeter Iambics of Tragedy or Comedy. We observed, however, that there were a few *formulæ*, which were excepted from this general rejection. The principal of these are, ἰω, ἰω, *passim.* ἰὼ, ἰὼ, Aristophanes *Plut.* 276. *Nub.* 1. *Pac.* 1191. *Av.* 295, &c.—Οἱ ἐγώ. *Hecub.* 152. *Phœn.* 1284. Eschylus, *Pers.* 515. on which Brunck's note may be consulted.—Ω φίλος, φίλος. Sophocles *Oed. Col.* 1624.—A. A. *Plut.* 1052—H. H. *Nubib.* 105.—Οὐδὲ εἷς. Philemon, p. 324. 338, and 356. *Ed. Cleric.* Menander *in Dyscol.* p. 50. Aristophanes, *Plut.* 138. 1115. *Ran.* 927.—Τί also is never cut off in Iambic poetry. Τί ἐν. Soph. *Philoct.* 100. Aristophanes *Nub.* 87. 176. *Plut.* 1156. Eschylus, *Sept. Theb.* 210. 706. Τί ἐμ. Arist. *Av.* 149, and Eurip. *Phœn.* 889. in the Editions of Musgrave and Brunck, whose notes on the passage may be consulted. Τί ἐστὶ. Antiphanes, *ap. Grot.* p. 635. Aristophanes, *Equit.* 150, 157. *Ran.* 655. 657. *Av.* 49 225. *Nub.* 82. 202. Philemon *in Pyrrho* ap. Stob. IV. and *ap. Athen.* IV. 175. Sophoc. *Philoct.* 734. 753. So also Τί πρὰς. Soph. Philoct 913. *Ed. Morell.* Τί ἦν. Arist. *Plut.* 1097. Τί ὦ. Arist. *Nub.* 80. Τί ἴσ. Arist. *Plut.* 1161. Τί χρήσαμεν. *Nub.* 22. Τί ἐποίει. Philemon, p. 310. Τί ἂν. Arist. *Plut.* 335. *Av.* 172. and Menander *in Dyscol.* p. 50.—The final ι in ὅτι is never cut off, in Aristopanes, *Lysistr.* 611. *Nub.* 1223. *Thesm.* 275. *Ran.* 922. 868. *Equit.* 101. *Acharn.* 516. *Av.* 84. On the first of these passages the acute Brunck says, *Observes velim apud Aristophanem ι nuspiam elidi in ὅτι, non magis quam in πάρ.*

Some of these *formulæ* are to be found in a note by Markland, *in Suppl.* 109, who says they are to be tolerated, because *raptim efferuntur ab iratis, mirantibus, festinantibus, dolentibus, &c. qui regulas loquendi non curant.* In the same remark, he also mentions ἐν ἐσθὶ, ἐπὶ ὦ, ἐπὶ ὠδῖνας, and ἐπὶ ἐκ, which occur in the Iambics of Eschylus and Sophocles.

Thus then concludes our Article, in which we have examined, at some length, the arguments of our candid and ingenious Author. The pleasure which we received, in the perusal of the *Monostrophica*, though it was in some measure abated by the errors which we discovered in the Odes, induced us to write the former article, in which we did not content ourselves with general censure, or with indiscriminate commendation. We examined the poems minutely, and were not discouraged in the prosecution of our design, even though we knew that our Readers would not be numerous, and that critical disquisitions of this nature were commonly neglected.—We were, however, animated by the laudable hope of serving the cause of literature; and as we had formed high ideas of Mr. Huntingford's character from his writings, we trusted that he would view our remarks, as they were meant, rather in the light of friendly admonitions, than of harsh or intemperate strictures. For we think with the learned Meiners, *sentiendi et scribendi libertatem, atque adversus alios disputandi consuetudinem,* TUM DEMUM *reprehendendam esse, quando, vel cum verborum contumeliis, et intolerabili arrogantiâ, aliorumque contemtu, conjuncta est; vel a malevolo etiam, et aliorum gloriæ insidiante animo proficiscitur* *.

* Meiners in Præf. *ad Historiam Doctrinæ de Vero Deo,* Vol. I.

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Such were our hopes, and ſuch were our ideas.—The former have been gratified and the latter have been confirmed. The article was received with the ſame ſpirit of candour with which, we venture to affirm, it was written. Mr. Huntingford anſwered our Review, with knowledge and liberality, with the learning of a ſcholar, and the politeneſs of a gentleman.—But ſeveral of our poſitions were controverted, and the reputation of our Review demanded that an anſwer ſhould be given. We have, therefore, replied, and at ſome length—but have frequently been more conciſe than we wiſhed, on account of the form in which this examination was to be publiſhed.

The Readers of theſe articles will ſee that many of the paſſages, to which we objected, have been corrected, that, in ſome places, we ſtarted queſtions without ſufficient reaſons, and condemned words rather too haſtily; while, at the ſame time, we truſt it will appear, that in numerous inſtances the opinions of our Apologiſt are combated with force of argument, and our own aſſertions ſupported by the production of reſiſtleſs authority—Yet never, we hope, without having candour and moderation in our view—and, indeed, *ob aliquid acerbè, contumeliosè, jactabundè, dictum, minimè lectori* INTERCEDIMUS: *namque ut nihil iſtiuſmodi excidiſſe* SPERAMUS, *et* SPONDEMUS *etiam, ſic talia nullam in excuſationem cadere poſſunt* †. How, indeed, ſhould we lament, if the remark of Voſſius on Rob. Titius's treatment of the great Hottoman ſhould be applied to us, where we have ſucceeded in confuting Mr. Huntingford's arguments: "*Sententiam damnat, et merito quidem, ſed tanta malignitate, ut quantum bona obſervatione laudis, tantum impotentis animi reprehenſionis meritus ſit.*"

The arguments then advanced in this Review, are recommended to the attention of Mr. Huntingford. Let him remember the words of a moſt able Critic and profound ſcholar ‡, who juſtly remarks, that it well becomes every liberal man to reviſe his writings, and to correct his miſtakes. Where our arguments appear founded in juſtice and truth, let him correct the paſſages to which we object: when they appear weak or erroneous, let him oppoſe them, or ſuffer them to be conſigned to oblivion.—To our opponent we need not recommend candour, after ſo conſpicuous an example of it, as his Apology affords: for to our controverſy what Plutarch ſays, may be applied: Οὐδὲ περὶ προσῳδίας ἔχει τις ἁπλῶν ὄλασιν ἐν πρλει γινομένην §.

We ſhall now cloſe our inquiries with the words in which Julius Scaliger unfolds the liberal and generous motives by which his mind was actuated, when he oppoſed the learned Budeus, who boaſted, that he had confuted Cicero's celebrated criticiſm upon the word *ineptus*:—In this quotation we muſt beg leave to transfer the addreſs, which the great Critic makes to Ferronius Atticus, and other of his learned contemporaries, to Mr. Huntingford, and his highly reſpectable friends: "*Vos omnes precor, Attice, quæſoque, ut quem ego animum* procul a partibus atque ambitione pro otio *concordiaque devovi*

† Burgeſs Præf. in Dawes, p. xlii. ‡ Jonathan Toup, Præf. in Suid. III. *Profecto hominis ingenui, ſi quid aliud eſt, ita vineta ſua cædere, ut quæ prava ſunt, corrigat, et quæ minus emendata ſunt, emendet.* § In his treatiſe, Πότερον διδακτὸς ἡ ἀρετὴ. Vol. VII. p. 728. Ed. Reiſkii.

literarum,

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literarum, eum apud vos inveniam mihi dignum memoria vestrum sempiterna. Neque enim contentionis studio in certamen equidem descendi ullum, neque mihi quicquam prius antiquiusque, ad hanc usque diem, visum est, quam pacis atque amicitiæ artes colere. Neque a me commissum unquam fuit ut solverentur in diversa studia factiones literariæ; sed ut, extinctis dissidiis, unum omnes saperemus. Quid enim aut jucundius, aut civilius a Diis immortalibus humano generi dari potuit, quàm rectè sapere? Quod cum nobis expetendum est ipsis, tum alios quoque, eodem affectos animo, aut observare, si sint, aut, si non sint, efficere, egregiæ vere interesse pietatis puto *.

ADDENDA.

In the first part of this article, we proposed a subject of inquiry, which was, whether some *Ionicisms* might not be removed from the Tragedies, by assigning the power of *double consonants* to the liquids, A, M, N, and P.—On this question, which was rather hastily made, while the article was at the Printer's, we did not lay much stress. It has probably been long since answered in the negative, by many of our learned readers. We, however, *originally* made no assertion, nor do we *now*: we feel, indeed, more inclined to relinquish the supposition, than pledge ourselves to support it: yet we cannot wholly quit the subject, without throwing out a few hints, for the consideration of those who may be inclined to develop the power of these four letters.

It seems very certain, that they sometimes had the power of lengthening a preceding short vowel, when they stood at the beginning of words.—Thus we find—νῖᾶ λυειν, at the end of an Iambic of Babrias, *ap. Suid.* V. Ηϊων. In Tyrwhitt's *Dissertation*, p. 44.—Και σῦ μεν ελθοις—in the Μοιχοι of Amipsias, *ap. Suid* †. V. Καββαλιων, and —περι δε μιγαδας χειι λοιβα, in Apoll. Rhod. III. 1209. Thus also, *Lib.* iv. 620.—τραπέ̄ νοος· αλλ' αγα τοιγε.—Other instances might be collected from this author. Simonides *in Mulier.*—ἡμιερης απο̄ ρυπου. Theopompus, *ap. Suid* †.—απαλῶν ο̄ ραχισίης Δημοφων. With respect to P, however, as well as the rest, notwithstanding the assertion of Dawes, which is confirmed by the authority of Dorville, in his *Critica Vannus*, it should seem, that even the Attic writers did not consider themselves, always, as under a necessity of making a final *short* vowel, *long* before it. For we find—τηλε̄ ρυσαιμην πολιν, in the Oedipus *Tyrannus* of Sophocles, V. 72, which, we think, none of the commentators have noticed; and—παλλᾰ ρυη, in an *antistrophe*, in Euripides, *Suppl.* 380, which answers to λιψομεθα in the *strophe*. In Homer, Dawes has observed, that the inceptive liquids have *this power*, by the addition of the *digamma*, which *ante se pronunciari*

* *Conf. Amphitheat. Roman.* in which this scarce and valuable tract is to be found. It is much to lamented, that it is not republished, as it does not appear in the *Opuscula* of Scaliger, or in the Collections of Grevius. Every scholar, who finds an easy access to Budeus and his opinions, must anxiously wish to peruse this treatise of Julius Scaliger, in which he has confuted the arguments of his opponent with no common depth of learning, with great acuteness of reasoning, and, if possible, even with greater liberality of spirit.

† *Quæ non prætermisit Toupius,*

commodissimè,

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commodissimè, patiebantur; but whether *it* extended to the middle of words, and how far, let others determine!—In order to elucidate this subject, the curious Reader may consult Dawes, *Miscell. Crit.* and Burgess in his Notes; Dorville, *Crit. Vannus*; Toup, in his Remarks on Suidas, and Theocritus; Wasius, in his *Senarius*; H. Stephens, in his Notes on Apollonius Rhodius; Brunck, in his Notes on the Tragedies. At the same time, it must be remembered, that there are a vast number of words, which are used *ad libitum*, with the liquids either *single* or *double*;—and some, in which the *latter* form has been introduced by modern editors, while the former prevails in the ancient copies. We shall only instance απολειψας, and also Ολυμπω, with the *omicron* long, before *one Lambda*, in the old editions of the *Theog.* of Hesiod, V. 792, and V. 953, where απολλειψας and Ουλυμπω are now found. But on this subject no more at present. These hints may, perhaps, be of some little service to those, who wish to circumscribe the power of the liquids, by their proper limits, even though the *Ionicisms* remain undisturbed in the text of the Tragedies. For that the Attic writers admitted some words of that form into their Iambics, never can be doubted. They were not only convenient, but even elegant and ornamental; and gave their poetry the dignified and venerable air of antiquity.

In our second article, p. 366, we observed, that Pauw's Anacreon had been seldom commended. In justice, however, we cannot help laying the following passage before our Readers, which has been communicated to us: not, indeed, that we subscribe entirely to the truth of it, but to shew the Public that this Critic has not been favoured with the commendation of Mr. Huntingford alone. It is extracted from *Fischerus*, who says, that in the Notes, "*Multa comparent et certa vestigia acuti cujusdam ingenii, et judicii subtilis, nec mediocris Græcarum literarum scientiæ. Certè magna non tam reprehensionum justarum, quàm acerbissimorum conviciorum, pars, quæ Dorvillius fudit in bonum Pauum, vana est et inanis, quam facilè appareat exæstuasse ex animo commotâ bile ferventi.*" The same writer also observes, that "*In ipsis notis a Barnesio traduntur multa studiosis doctrinæ Græcæ, omninoque antiquæ, utilia; quæ tamen magnam partem illuc ex Stephani maximè et Fabri observationibus translata sunt: quæritur item diligenter de metricis legibus, &c.*"

In our last, p. 113, we objected to χρησίος as an epithet for Aristides, which we had formerly done in our Review of the *Monostrophica*. On perusing again, however, the arguments advanced by Mr. Huntingford, in his Apology, as he seems to insist on this point, it may be right to combat him with more than mere assertions. It was remarked, that Δικαιος seemed appropriated to the hero, of whom Nepos says, "*Cognomine* JUSTUS *sit appellatus.*" The remembrance of his being generally, if not always, termed Δικαιος by the Greek historians, was the reason for our making this observation. In order, therefore, to prove the justness of it, we shall transcribe some of the passages to which we allude.

Herodotus, Αριστειδης—αριστον ανδρα γενεσθαι εν Αθηναισι, και ΔΙΚΑΙΟΤΑΤΟΝ. *Lib.* VIII. *p.* 656. *Ed. Wessel.* Lucian, *Calumn. non tem. cred.* ΔΙΚΑΙΟΣ μεν γαρ ως προς τους αλλους Αριστειδης. Vol. III. p. 158. Diodorus

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dorus Siculus, Δια την υπερβολην της δικαιοσυνης ΔΙΚΑΙΟΣ επωνομασθη. *Lib.* XI. *Vol.* I. *p.* 440. *Ed. Weſſel.* Suidas, *V.* Αριστειδης. Ουλω δε ην ΔΙΚΑΙΟΣ—παυ ΔΙΚΑΙΟΣ ων—Μιλτιαδη μαλιστα ισχυει· εκατερος τουτων αριστος ηγειτο. Αριστειδης μεν ΔΙΚΑΙΟΣ. Plutarchus, *Vit. Ariſtidis.* Αιτιος πασης και δημοσιας εκλησεως την βασιλικωτατην και θειοτατην προσηγοριαν ΤΟΝ ΔΙΚΑΙΟΝ. *Vol.* II. *p.* 492. *Edit. Reiſkii.*—And again, Ου γαρ δοκειν ΔΙΚΑΙΟΣ.—Be theſe inſtances ſufficient.—It may ſtill, however, be obſerved, that if Mr. H. had been ſpeaking of Phocion, his epithet would have been proper; for Χρηστος belongs as much to *him*, as Δικαιος does to *Ariſtides*. Thus ſays Plutarch, in his Life of Phocion:—Τραχυς ουτως αυτος και σκυθρωπος εκλησαλο την ΤΟΥ ΧΡΗΣΤΟΥ προσηγοριαν. Vol. IV. p. 311; and thus Suidas, V. Φωκιων, ΧΡΗΣΤΟΣ ως εκληθη κοινη ὑπο, εν εκκλησια.—Cornelius Nepos, indeed, informs us, that Phocion *cognomine* BONUS *eſt appellatus*, as he had before told us, that Ariſtides was called JUSTUS.——In p. 115, l. 1, we meaned to inſert: At the end of an Iambic and two Trochaic verſes.

In a note alſo of our laſt, p. 108, we hope that our Readers will alter the word *corruptions* into *corrections*, which typographical error unaccountably crept into the following paſſage: 'Of all theſe corrections, Toup's firſt is the only one which does not make a *Palimbacch. in quarta ſede.*' It may be remarked, that Morell, in his Theſaurus, has given the verſe, cited from Theocritus, as an authority for the quantity of the word Στιχος, without obſerving the miſtake, which is ſo obvious in the line.

We muſt not omit to inform our Readers, that there is a new Συλλογη of *Monoſtrophica*, at the concluſion of the Apology. Theſe, in general are more correct than the former Odes, and are ſeldom inferior to them in poetical merit. On the whole, indeed, we cannot but aſſert, that notwithſtanding the errors, which may be found in theſe Collections, we know few ſcholars, "in theſe degenerate days," from whom we can expect GREEK POETRY of equal merit. While we conſider the number of the verſes, and the variety of their ſubjects, and the uncommon difficulty, and labour, neceſſarily attending on ſuch compoſitions, we ſhall freely declare, that we have not ſeen any Greek poems, in modern times, which are more worthy of admiration, or intitled to a higher degree of praiſe for their taſte and ingenuity:—nor let us forget, while we bellow this juſt encomium on the talents of the *Author of the Monoſtrophica*, that at leaſt an equal portion of commendation is due to him as *Author of the Apology*, for the modeſty, the learning, and the candour, which are diſplayed in that performance.

ART. III. *Lectures on the Canon of the Scriptures:* comprehending a Diſſertation on the Septuagint Verſion. Delivered in the Cathedral Church of Weſtminſter. By the Rev. John Blair, L. L. D. Prebendary of that Church. 4to. 1l. 1s. Cadell. 1785.

AS this is a poſthumous work, and was left by the Author uncorrected and unfiniſhed, it would be ungenerous to criticiſe it with rigour. There is in it very little that will be deemed new, or profound; but it may prove uſeful to perſons who have neither ſufficient leiſure nor ability to peruſe the elaborate

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elaborate and learned writings from which the obſervations that occur in the preſent performance were induſtriouſly collected.

It is divided into four parts. The firſt treats very briefly of the canon of the Old Teſtament; the ſecond contains ſome general obſervations on the Apocrypha, together with particular inſtances of contradictions, inaccuracies, and abſurdities, in the Apocryphal writings, to prove that they have no claim to divine authority, and ought not to be ranked in the Canon. 'Beſides the Apocryphal, which we have at preſent bound up with our Bibles, the dark ages of the world (ſays this Author) have produced an amazing quantity of ſpurious writings, which have been occaſionally circulated, pretending by their titles to have been written by the ancient patriarchs and prophets, and ſome of them dating their birth even ſoon after the creation. The *Book of Enoch*, the *preaching of Noah* to the *Antediluvians*, the *Teſtament of Jacob*, &c. &c. may be claſſed among the ſpurious ſcriptures. The Tolandiſts have enumerated the writings of *ſeven propheteſſes*, and *forty-eight prophets*. There are many counterfeit writings aſcribed to Samuel and to David, whoſe pſalms, they pretended, amounted to *three thouſand*; and that the *hundred* and *fifty* in the preſent canon were ſelected from this multifarious maſs by the judgment and diligence of Ezra the ſcribe. There was alſo a forgery of the *Conſtitutions*, *Benedictions*, and *prayers* of Ezra—his *Revelation*, his *Dream*, his *Prophecy* of the fate of the *Roman empire*, and a *calendar* ſent down from heaven, in which auſpicious and unfortunate days were marked with aſtrological exactneſs.

The third diviſion of the preſent work conſiſts of a *Diſſertation on the Tranſlation of the Septuagint*. This is the moſt elaborate and critical part of theſe lectures, and may afford conſiderable information, and ſome amuſement alſo to perſons whoſe acquaintance with ſubjects of this nature hath not been extenſive or profound.

The Author treats firſt of the *hiſtory* of the tranſlation, as related by Ariſteas—by Philo—and by Joſephus; and as authenticated, in ſome degree, by the earlieſt and moſt diſtinguiſhed fathers of the Chriſtian church, viz. Juſtin Martyr, Irenæus, Tertullian, Clemens Alexandrinus, Euſebius, Cyril, Auguſtin, and Jerome.

'Ludovicus Vives, about the beginning of the 16th century, was the firſt who queſtioned the authority of the Hiſtory of the Septuagint, as given by Ariſteas. He was followed by that great critic Joſeph Scaliger, towards the cloſe of the ſame century, whoſe immenſe reading enabled him to collect together thoſe principal objections againſt Ariſteas, which ſucceeding critics have only copied, and retailed, on his authority.

Dr.

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Dr. Blair, however, will not allow that the credit of this History of the Septuagint version hath been overthrown, either by Scaliger, or by the writers who followed him. Yet he acknowledges that there is great reason to believe (and the supposition is perfectly consistent with the historian's account) that the translation made by the seventy-two interpreters only comprehended the five books of Moses; these being the only part of the holy scriptures that was publicly read in the synagogues during the reign of the first Ptolemies. Indeed, by an accurate and critical examination of the different books of the Old Testament, as translated in the Septuagint, there appears a manifest variation in the style and turn of expression, and the same words are often found distinctly translated in different books. Thus Dr. Hodge, Lambert du Bos, and many other learned men, have been careful to trace and point out those remarkable variations; whereas the translation of the five books of Moses is acknowledged to be every-where uniform and consistent.

A few instances of remarkable variations in respect of language and some singularities of expression, are pointed out in the present work. The reader who wishes for fuller information must consult the learned and elaborate work of Dr. Hody, who hath collected almost every criticism upon this subject which was to be found in any former writer, and hath digested and arranged them under their distinct heads, consisting of nearly 200 articles.

A great and obstinate controversy hath long subsisted, and was indeed much agitated in the early periods of the Christian church, with regard to the use which our Saviour, as well as the evangelists and apostles, have made of the Septuagint translation, when they quoted any passage from the books of the Old Testament. Isaac Vossius asserted, that the Septuagint was their sole guide. Morinus entertained the same general opinion, allowing for a few exceptions. This was also, in a great measure, the sentiment of St. Austin, in which he was opposed by Jerome, who was followed by Cappellus, in the defence of the following proposition, viz. 'That the writers of the New Testament do most frequently give their quotations from the Old Testament copied from the Septuagint translation; yet they now and then give it in words that are more literally translated from the Hebrew; and more particularly in those passages where the Septuagint translation hath varied in the meaning considerably from the original Hebrew text.'

In these lectures we have a general view of the argument on both sides of the question fairly stated, and judiciously discussed.

The last part was appropriated to a critical examination of the canon of the New Testament; but the plan was never completed:

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pleted: and we have only a few general and common remarks on the title of the New Teſtament—the Hebraiſms that occur in the evangeliſts—the Alliniſtic Jews, and their peculiar dialect.

How far this work might have been rendered of general utility, if the learned Author had finiſhed his deſign, we will not undertake to decide. At preſent there is more in it to amuſe a curious and critical humour, than to confirm our faith in the divine records, or furniſh the mind with ſolid and uſeful knowledge.

A work of this kind, executed with judgment and perſpicuity, and adapted to the capacities of common readers, is much wanted. The writer who would collect the principal arguments in defence of the preſent canon, and repreſent them in their full force and evidence, without entering into thoſe nicer debates which have engaged the attention of more critical and laborious authors, would deſerve the thanks of the Chriſtian world.

ART. IV. *Elements of Orthoepy:* Containing a diſtinct View of the whole Analogy of the Engliſh Language, ſo far as it relates to Pronunciation, Accent, and Quantity. By R. Nares, A. M. 8vo. 5s. Boards. Payne. 1784.

A LITTLE Tract on *the Demon of Socrates* * firſt brought us acquainted with the author of the preſent work, and gave us a very promiſing ſpecimen of his learning and abilities. We are happy to meet him on ground, where, if he hath leſs ſcope for ingenious ſpeculation, he hath more ſolid materials for uſeful information: and, inſtead of amuſing the few who are capable of following him through the mazes of learned conjecture, he may benefit his countrymen at large by ſuch inſtructions as all can comprehend, and in which all are intereſted.

Though our language is deſervedly the boaſt of our country for its ſtrength and copiouſneſs, its perſpicuity and beauty, and the facility with which it may be adapted to every ſubject, and almoſt every form of compoſition; yet, ſometimes from the caprice of faſhion, and ſometimes from the ſpirit of improvement injudiciouſly directed, ſuch changes are frequently made in its ſtructure and ſound, as to diſfigure, if not eſſentially injure it, and render it, in ſome of the circumſtantials of outward dreſs and appearance, unſteady and embarraſſing. The inconveniences ariſing from an unfixed and fluctuating pronunciation are many and obvious. They affect common converſation: but they more affect literary compoſitions, and particularly poetical works. Converſation may ſhift with language, and accommodate itſelf to the varying modes of accent and pronunciation; but what is written muſt remain: ſo that the ſentence or the

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* See Review, Vol. LXVII. p. 440.

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verſe

verſe which was harmonious in one period, may become harſh and diſcordant in another. The rules of grammar are founded on ſuch principles as cannot yield to any innovations. They muſt ſupport themſelves by their own intrinſic power, and are independent of arbitrary or capricious faſhion. It were to be wiſhed that the leſſer forms of language were as well guarded as the more eſſential laws of grammar: ſome ſtandard is wanting to reduce them to a regular ſyſtem, and prevent that confuſion which ariſes from the unſteadineſs which hath been ſo frequently and ſo juſtly complained of.

The preſent work (the fruit of great ſtudy and judgment) is deſigned to ſupply the deficiency ſo long experienced and regretted by the lovers of Engliſh Philology. 'The ſubject,' ſays Mr. Nares, 'has indeed been often handled, but it hath not been exhauſted; nor has it, perhaps, been treated hitherto in ſuch a method as is neceſſary to produce the effects required, namely, to reſiſt capricious innovation, to direct the efforts of thoſe who would reform, and to remove the difficulties of thoſe who doubt.

'It has been judged that this could only be done effectually by a Work ſyſtematically arranged; for though the cuſtomary uſage of any ſingle word may be ſhewn even by a Dictionary, yet the whole weight of analogy on every ſide can only be diſplayed by the arrangement of ſimilar examples in regular claſſes.' This is the judicious, eaſy, and perſpicuous method employed in the tract before us; and we doubt not but the copiouſneſs of its matter altogether, and the clearneſs of its arrangement, will render it more ſatisfactory and more fit for general uſe than any other treatiſe of the kind. The brevity and *generalneſs*, of the rules will be found favourable to the memory, and the methodical claſſing of the exceptions will prevent them from impeding the application of the rules.'

Theſe *Elements of Orthoepy* are divided into four parts; and under each general diviſion the ſubordinate heads are arranged with great accuracy and preciſion: for this work is ſtrictly ſyſtematic and methodical. Though the author ſays, that 'practical convenience is rather the object of it, than ſpeculative acuteneſs of diſtinction.'

The firſt part contains a diſtinct account of the pronunciation of every *letter* in our alphabet, whether ſingly taken, or particularly combined.—In every inſtance the regular ſound of each letter or combination is laid down in a general rule; and then *every exception in the language* is ſubjoined in a methodical arrangement: ſo that every word that is not found in any liſt of exceptions muſt be conſidered as ſtrictly regular;—making allowances for caſual omiſſions, which, it is preſumed, will not be found to be numerous.

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Under this head Mr. Nares, attending to his own maxim of the *useful* and *simple* beyond the more *subtle* and *refined*, rejects some of Dr. Wallis's speculations relating to the power of letters. That great man (who is deservedly called the Father of English Philology) hath excluded the English long *i*, (that sound peculiar to our language which occurs in the word *strike*, &c.) from the list of simple sounds. He imagined that it was compounded of the *e* feminine, and of the consonant *y*. But our author rejects this notion as more fanciful than solid, and considers the sound to be altogether as simple as that of *a* or *e*. He therefore declines all distinctions which tend to perplex, and takes things as they are found in common practice, and in the simplest form.

We commend his discretion. A man that writes for general information should avoid subtleties: and though precise and clear in his definitions, should not be abstracted, nor mix Metaphysics with Grammar.

In this part Mr. Nares combats the decision of Dr. Johnson (to whose valuable labours and great abilities he pays also a just tribute of applause) with respect to the power of some letters.

The second grand division of this work treats more particularly of *Accent*; to which are subjoined such *exceptions* as occur in writers of distinguished authority, as well as those which arise from the genius of the language, independent of example.

'Accent in English, says our author, is only a species of emphasis; when one word in a sentence is distinguished by a stress, as more important than the rest, we say that it is *emphatical*, or that an *emphasis* is laid on it. When one syllable in a word is distinguished by a stress, and more audible than the rest, we say that it is *accented*, or that an *accent* is put upon it. Accent, therefore, is to syllables what emphasis is to sentences. It distinguishes one from the crowd, and brings it forward to observation.

'If this accent be right, it naturally follows that in monosyllables accent and emphasis must be the same; and that those monosyllables alone have any accent which are capable of being emphatical.... Many monosyllables are occasionally accented or not, according to their accidental importance in a sentence: as in these lines the word *must*:

"Where all *must* fall, or not coherent be,
"And all that rises, rise in due degree;
"Then in the scale of reas'ning life 'tis plain,
"There *múst* be somewhere such a rank as man."

'So exactly is accent in English the same as emphasis, that when words of different meaning are contrasted, the accent of one is often shifted from its natural seat to that distinctive syllable which the opposition hath rendered emphatical. Thus the accent of *unsociable* and *intólerable* is regularly upon the syllable—*so*—and—*to*; but when we say some men are *sociable*, others *unsociable*; some *tolerable*, and others *intolerable*, we usually throw the accent upon—*un*—and—*in*—the particles upon which the contrast depends.'.....'Among the Antients

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Antients the term [accent] denoted a very different thing. It signified a musical modulation of the voice, making it higher or lower with respect to gravity or acuteness of sound. Thus προσωδια in Greek, and *accentus* in Latin, were a *singing* to.....It is true we do not speak monotonously, but do frequently elevate or depress our voices, not only as to softness or loudness, but in respect of musical tone. These inflections, however, seem to affect sentences rather than single words; nor are they, as far as I can discover, directed in any degree by the accentuation of syllables. Many considerations seem to support what this doctrine of the antient accents naturally suggests, that the speaking of the Antients was more nearly allied to recitative, than the elocution of modern times. I shall mention only the circumstance related by Cicero [*De Oratore* iii. 60.] of Caius Gracchus. It was his practice to be attended when he spoke in public by a musician with an ivory flute, whose business was to assist him in the regulation of his voice. Such an attendant would very much perplex and distress a modern speaker.'

Our author remarks, that 'Accent appears to be the most unstable part of the English language.' To check the inroads of innovation, and supply such hints as bid the fairest for producing a regular standard for our language, in point of accent, is one great end of the present work. The author very judiciously and clearly points out the general analogy of our language in this respect; and lays down *Rules* to illustrate his principles; to which he hath added a list of *Exceptions.*

Mr. Nares hath accented some words differently from Dr. Johnson: but a mistake is so easily made in printing accents, that many of the instances here produced may be owing to the press alone. *Bombast, Carbine, Carmine, Cartel, Finance, Florin, Fusee, Gavot, Gazette, Glacis, Levant,* [Subst.] *Petard, Sherbet, Spinnet, Trepan,* are all accented by Dr. Johnson on the first syllable, and by our author on the last. 'I confess (says he in a note) that Shakespeare seems to have used the adjective *bombast* according to Dr. Johnson's accentuation:

"Evades them with a *bómbast* circumstance."

But the authority of so free a measure is not always decisive.'

Mr. Pope appears to have accented *Gazette,* with Dr. Johnson, on the first syllable:

"Like the last *Gázette,* or the new Address."

But the poet would occasionally shift his accents: as in the word *Barrier.* Once he accents this word on the last syllable*: but more frequently, as well as more properly, on the first.

Mr. Nares hath his doubts with respect to the accentuation of some words: as *Benzoin, Berlin* [a coach], *Impress,* [Subst.] *Inverse, Oblong,* &c. He thinks *Record,* [Subst.] though often accented on the last syllable, like the Verb, is better and more regularly accented on the first. *Farewell, Fourscore, Upright,*

* Essay on Man, I. 223.

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and *Uproar*, receive the accent indifferently on either syllable: ſo alſo *Perfume* [Subſt.] in poetry.——*Revenue* is accented both ways by the beſt writers. Dr. Johnſon hath accented the following words on the *penultima*, and Mr. Nares on the antepenult, viz. *Compoſite*, *Concolour*, *Epocha*, *Utenſil*. On the contrary, the Doctor hath accented *Parotid* on the antepenult, and our author (we think rightly) on the penult.—The word *Oriſons* hath been variouſly accented by the poets. Shakeſpeare hath accented it both on the penult and on the antepenult. Dyer, in his *Ruins of Rome*, hath adopted the former accentuation, and Milton the latter:

" Lowly they bow'd adoring, and began
" Their *óriſons* each morning," &c.

'I have no doubt, ſays our author, that Milton's accentuation is right.'

Dr. Johnſon hath wrongly accented on the penult *converſant* and *ſubaltern*; as hath Pope the word *miniſtrant* in the following line:

" Miniſtrant to their Queen with buſy care."

Milton hath it right,

" Princedoms and Dominations *miniſtrant*."

Mr. Nares obſerves, that it hath been generally ſaid and believed, that it is conformable to the genius of Engliſh pronunciation to throw back the accent as far as poſſible from the end of a polyſyllable. This ſuppoſition hath at times corrupted our ſpeech with many barbarous and unpleaſing ſounds, which are in reality repugnant to its analogy; ſuch as *ácademy*, *réfractory*, *pérfunctory*, *réceptacle*, *ſúſceptible*, &c. which no ear can hear without being offended. It is high time then that this falſe notion ſhould be controverted, and the further ill effects of it prevented.

'The analogy of the Engliſh language accents every word of more than two ſyllables on the antepenult. We have, indeed, many polyſyllables in which the accent is thrown farther back; and they belong chiefly to a few terminations, or are influenced by the accentuation of words from which they are derived.' Mr. Nares hath here thrown them together.

We have next a more complete Liſt than we ever ſaw before of the ſame words differently accented, as Nouns and Verbs; *e. g. ábſtract* the Subſt. and *abſtráct* the Verb; *collect*, *conduct*, &c. &c. &c.

The third part treats of Quantity, and the Laws by which *long* and *ſhort* ſyllables are determined.—The antient meaſures are not applicable to the Engliſh language. It is the length and ſhortneſs of ſyllables which alone materially affects our pronunciation. Though our language cannot be reduced to the rules of antient verſe, yet it is an error to ſuppoſe that Quantity in Engliſh is a matter of no conſequence. Miſtakes in Quantity are not uncommon: and indeed it is obſerved to be a principal defect

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defect in the pronunciation of our northern neighbours to lengthen the vowels which we pronounce short, and *vice versâ*: thus for *hĕăd* they say in Scotland *hēde*, or *hēēd*, and for *tāke* they say *tăk*.

The author lays down very distinctly and judiciously the rules for the division of words, and rules of Quantity.——Under the latter head he remarks, that

'It happens in many instances, that we shorten syllables which, by their Etymology, ought to be very long, as the middle syllable in these words, *aŭdĭtor*, *blăsphĕmy*, *cĭcătrix*, *ĭrrĭtate*, *măthĕsis*, *ŏrātor*, *plēthŏra*, *sĕnātor*, derived from Latin and Greek words, whose middle syllables are long. Thus also *cŏrŏnet*, *cŏrŏner*, and *cŏrŏnal* from *corōna*. And those who read the Grecian History in English only, unavoidably talk of Alexander's battles of the *Grăvĭcus*, and of *Arbĕla*.' [*Note.* All those examples serve to illustrate the tendency of our language to accent trissyllables upon the antepenultima.] 'From a contrary cause, namely, from our unwillingness to shorten the vowel *u*, when it is not followed by a consonant in the same syllable, we speak of the shrub *Arbūtus* instead of *Ar'bŭtus*, as it is in Latin. *Idéa* is a singular instance of a contrary deviation.

'Hence we may observe also why our language is so extremely unfit to imitate the metrical harmony of the Antients. It abounds too much in short syllables; and those which, according to the rules of the antient metre, would be long by position, are so hurried on by the predominating force of our accentual emphasis, that they have neither the stability of long syllables, nor the fluency of short ones. Add to this, that the number of our words which end in vowels is very ill proportioned to those which begin with consonants: they do not therefore flow readily into each other, but form a perpetual clashing of consonants. This harshness does not much offend our ears, to which long use hath made it familiar; but would grievously agitate the organs of such a critic as he who considered the opening of Thucydides's History as remarkably unmusical. I should indeed be loth to subject the sounds of our language to the trial of any antient ear.'

The list of exceptions affixed to the rules is very copious, and they are all arranged in distinct classes, according to the order of the rules to which they refer.

The author observes, that the termination *ion* is now invariably used in poetry as a simple syllable; but it was employed formerly as a dissyllabic at pleasure. He instances in quotations from Spenser, Waller, and even Dryden. Witness the following couplet in the verses on Lord Hastings:

"No comet need foretel his change drew on,
"Whose corps might seem a *con-stel-la-ti on*."

The same licence was taken in other similar cases; but the effect is too inharmonious to be tolerated in polished versification.

In the last chapter of this third part there is a very ample list of syllables suppressed by poetic licence. Our elder poets took more liberties of this kind than the moderns will be permitted

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to use. Milton makes but two syllables of *barbarous*, *covenant*, *credulous*, *Deity*, *ominous*, *pasturing*, *popular*, *populous*, *puissance*, *resonant*, *violent*; and but one of *dying*, *eaten*, *evil*, *garden*, *highest*, *hugest*, *iron*, *spirit*, &c. &c. in the Paradise Lost. A variety of other instances of this sort of licence by Shakespeare, Waller, and Cowley, are produced. The latter in one place uses *medicinal* only as a dissyllable [*quasi* medsnal.] The lower class of people in many parts of England universally pronounce the substantive *Med'cin*; and the poet's adjective was forced from this corrupt pronunciation.

Nor were our antient poets satisfied with having the liberty of contracting words at pleasure; they also bestowed them occasionally with as much freedom. Of this licence our author produces many examples from Spenser, Shakespeare, Milton, &c. &c. Thus *business*, *changeling*, and *dearly*, are made trissyllables by Shakespeare; and *heroes* by Spencer. Milton makes *sonable* a quadrissyllable.

The fourth part of this accurate and judicious work is of a miscellaneous nature, and contains observations, and examples to illustrate them, which do not *strictly* belong to the subject, but were too instructive and too entertaining to be suppressed.

The first chapter consists of a list of words spelt and accented alike, yet differently pronounced. The second treats of colloquial corruptions and contractions; the third of orthography; and the last of accent, or peculiar accentuation.

To the whole are subjoined very copious Indexes, to enable the reader to collect with ease the different remarks which have been made by the author concerning each word.

We earnestly recommend this work to the lovers of Philology; and we do not scruple to pronounce it the most useful, perspicuous, and complete publication that hath appeared on the subject of English Orthoepy.

ART. V. *Account of the* PHILOSOPHICAL TRANSACTIONS, Vol. LXXIV. for 1784, *concluded*. See Rev. for April.

THE 1st, 2d, 3d, and 22d Articles contain observations on the variation of light in the star Algol; the first by Sir *Henry C. Englefield*, Bart. the two next by *Palitch*, a farmer of Prolitz, near *Dresden*, communicated by the Count *De Bruhl*; wherein the period of that remarkable phenomenon is estimated at 2 days 20 h. 52 min. *nearly*. In the 22d, the original discoverer, *John Goodricke* Esq; taking the mean of a great number of observations, finds 2 days $20^h\ 49^m\ 3''$ for the period of variation. He adds, 'It appears to me now, that the duration of the variation is about 8 hours; but, as it is difficult to hit exactly the beginning and end of the variation, this may occasion different observers to differ in this respect. Before I conclude, I beg

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I beg leave to mention a circumstance deserving of notice; which is, that *Flamstead* has also amongst other stars observed Algol, and in two places has marked it of less magnitude than at other times, *viz.* of the third magnitude, 1696, January 16, $6^h\ 24^m$; and 1711, December 5, $9^h\ 13^m$, both mean time and old stile. Suspecting these might probaby be the days of Algol's variation, I computed the interval between them, but could not find a period answerable to that which I have above determined.' See our 72d vol. p. 50.

Art. 5, and 36, contain the discovery and observations on a comet, by *Edward Pigott* Esq; first seen in 1783, Nov. 19, $11^h\ 15^m$ in 41° right ascension, and 3° 10′ North declination. This comet had exactly the appearance of a nebula, but its light was so faint that it could not be seen in a good opera glass. In the night telescope the nucleus was scarcely visible, and the diameter of the surrounding coma was about three minutes of a degree.

Art. 6. *Project for a new Division of the Quadrant.* By Charles Hutton, LL.D. F.R.S.

This is a hint for adapting the tables of sines, tangents, and secants, to equal parts of the radius, instead of to those of the quadrant. Thus the arches would not be expressed by divisions of 60ths, in degrees, minutes, &c. but by the common decimal scale of numbers, and the real lengths of the arches, expressed in such common numbers, would then stand opposite to their respective sines, tangents, &c. Which would be particularly useful, at least, in the higher branches of the mathematics.

Art. 7. *On the Means of discovering the Distance, Magnitude, &c. of the Fixed Stars, in consequence of the Diminution of the Velocity of their Light, in case such a Diminution should be found to take place in any of them, and such other Data should be procured from Observations, as would be farther necessary for that Purpose.* By the Rev. John Michell, B.D. F.R.S.

'The method by which it might, perhaps, be possible (says Mr. M.) to find the distance, magnitude, and weight of some of the fixed stars, by means of the diminution of the velocity of their light, occurred to me soon after I wrote what is mentioned by Dr. Priestley in his History of Optics, concerning the diminution of the velocity of light in consequence of the attraction of the Sun; but the extreme difficulty, and perhaps impossibility, of procuring the other data necessary for this purpose, appeared to me to be such objections against the scheme, when I first thought of it, that I gave it then no farther consideration. As some late observations, however, begin to give us a little more chance of procuring some at least of these data, I thought it would not be amiss, that astronomers should be apprized of the

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method, which, as far as I know, has not been suggested by any one else.——

'The very great number of stars that have been discovered to be double, triple, &c. particularly by Mr. *Herschel*, if we apply the doctrine of chances, as I have heretofore done in my *Inquiry into the probable Parallax, &c. of the Fixed Stars*, in the Philosophical Transactions for 1767, cannot leave a doubt with any one, who is properly aware of the force of those arguments, that by far the greatest part, if not all of them, are systems of stars so near to each other, as probably to be liable to be affected sensibly by their mutual gravitation; and it is therefore not unlikely, that the periods of the revolutions of some of these about their principals (the smaller ones being, upon this hypothesis, to be considered as satellites to the others) may, some time or other, be discovered.

'Now the apparent diameter of any central body, round which any other body revolves, together with their apparent distance from each other, and the periodical time of the revolving body being given, the density of the central body will be given likewise. See Sir *Isaac Newton*'s Princip. III. 8. Cor. 1.

'But the density of any central body being given, and the velocity any other body would acquire by falling towards it from an infinite height; or, which is the same thing, the velocity of a comet revolving [moving] in a parabolic orbit, at its surface, being given, the quantity of matter, and consequently the real magnitude of the central body, would be given likewise.

'Let us now suppose the particles of light to be attracted in the same manner as all other bodies with which we are acquainted; that is, by forces bearing the same proportion to their *vis inertiæ*, of which there can be no reasonable doubt, gravitation being, as far as we know, or have any reason to believe, an universal law of nature. Upon this supposition then, if any one of the fixed stars, whose density was known by the above-mentioned means, should be large enough sensibly to affect the velocity of the light issuing from it, we should have the means of knowing its real magnitude, &c.'

On these principles Mr. M. determines the velocity a body would acquire by falling from an infinite height towards the Sun, when it arrived at his surface, being the same as that of a comet moving in a parabolic orbit in the same place, to be more than 20 times, or about 20.72 times that of the Earth in its orbit, at its mean distance from the Sun: but the velocity of light, according to the best observations hitherto made, is more than 10310 times that velocity of the Earth, or 497 times that of such a comet, and therefore, when the velocity of light was diminished

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nished as much as the Sun could diminish it, nay, the supposed action or attraction of the Sun could never diminish it near so much, but it would still be more than 10290 times that of the earth in its annual orbit: and whether the velocity of light has yet been determined so exactly as to be known within the 497th part of its whole quantity, may well be questioned in such an extremely nice affair: and more than this, Mr. M. himself allows, that the diminution of velocity caused by the Sun would be less than the 494000th part of the whole quantity; so that the effect of the Sun in diminishing the velocity would, even at the distance of the fixed stars, be quite insensible. He therefore takes, for an example, a supposed double star, such, that the one might revolve * round the other in 64 years, the central one being of the same density with the Sun, and determines its diameter to be 155 times that of the Sun, or near three-fourths of that of the *magnus orbis*. And yet he says, that the apparent diameter of such a star, which is necessary to be known in order to ascertain its density, would be much too small to be observed by any telescopes yet existing, or any that it is probably in the power of human abilities to make, it being necessary for one to magnify 309060 times to give such a star, notwithstanding its amazing magnitude, an apparent diameter of three minutes. He therefore supposes, the well defined round disc of the fixed stars, as observed by Mr. *Herschel*, to be only an optical deception, and shews that if the bright star in Lyrâ, supposing it no bigger than the Sun, had, as it appeared to Mr. *Herschel*, an apparent diameter of one third part of a second, it must have an annual parallax in the pole of the ecliptic of about 72 seconds.

For these reasons, Mr. M. gives up the hope of obtaining that necessary element, the apparent diameter; and after some considerations on the intensity of the light of the stars, he recurs to the probability of an observed diminution of the velocity of light, and supposes that the quantity of this diminution might be found, in consequence of the different refrangibility of the light, whose velocity should be so diminished. And on the Newtonian supposition, that the refraction of light is occasioned by a certain force impelling it towards the refracting medium, in which its velocity will always bear a given ratio to that which it had before it entered it, and the sines of incidence and refraction will be to each other as these velocities inversely. Hence he recommends the use of a prism, with a small refracting angle, to look at two stars, one of which should be large enough to diminish the velocity of its light, and the other not: but for this we must refer the curious to the *Article* itself. We must say,

* How could the revolving one be seen at all at such an immense distance, and shining only with borrowed light?

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however, that we are very doubtful of the success of any such attempts; but nothing venture, nothing gain.

Art. 17 *On a Method of describing the relative Positions and Magnitude of the Fixed Stars, together with some Astronomical Observations.* By the Rev. Francis Wollaston, LL.B. F.R.S.

In order to discover any changes in the relative positions and apparent magnitudes of the fixed stars, Mr. W. wishes to propose to astronomers in general, that each should undertake a *strict* examination of a certain district in the heavens, and frame an exact map of it, with a corresponding catalogue, and communicate their observations to one common centre. Such a plan would, by the joint labours and emulation of so many astronomers as are now in Europe, produce a celestial Atlas far beyond any thing that has yet appeared.

But as this is more than can be well expected at present, he recommends the following method which is not out of the reach of any who amuse themselves with viewing the celestial bodies:

To a night glass of Dolland's improved construction, magnifying about six times, and taking in a field of about six degrees of a great circle, add cross wires, intersecting each other in an angle of 45°; mount it on a polar axis, it will do without divisions on its circle of declination, so that the telescope having an equatorial motion, one of the wires must be so set as to describe a parallel of the equator nearly: another will then be an horary circle, and the whole area will be divided into 8 equal sectors. Then a known star being brought into the common intersection of all the wires, the relative positions of such other stars as appear within the field of view, are to be judged of by the eye; whether at $\frac{1}{2}$, or $\frac{1}{3}$, or $\frac{1}{4}$ from the centre towards the circumference, or *vice versa*; and so with regard to the nearest wire respectively. These, as seen, are to be noted down with a black lead pencil, upon a large message-card held in the hand, upon which a circle, three inches in diameter, similarly divided as the field is by the wires, is ready drawn. After a little practice, says Mr. W. it is astonishing how near one can come to the truth in this way; and assiduity can do more with indifferent instruments, than will ever be accomplished with the very best without it.

To this are added some curious observations on eclipses, occultations, &c. made during eight or nine years, at Chiselhurst in Kent.

Art. 19. *On the remarkable Appearances at the Polar Regions of the Planet Mars, the Inclination of its Axis, the Position of its Poles, and its spheroidical Figure; with a few Hints relating to its real Diameter and Atmosphere.* By William Herschel, Esq.

It was pretty well settled before Mr. Herschel made his observations, that the period of this planet's rotation about its axis

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axis was nearly $24^h\ 39^m$; but it was, supposed, that this axis was nearly perpendicular to the plane of the planet's orbit; and that its apparent magnitude, if seen at the mean distance of the Earth from the Sun, would be about 11″,4. But Mr. H.'s observations shew a remarkable affinity between Mars and the Earth; they seem to be covered with similar atmospheres, their diurnal motions are nearly the same, and the obliquity of their respective ecliptics, on which the seasons depend, is not very different. The result of his observations is as follows:

The axis of Mars is inclined to the ecliptic 59° 42′.

The node of the axis is in 17° 47′ of Pisces.

The obliquity of the ecliptic on the globe of Mars is 28° 42′.

The point Aries on the Martial ecliptic answers to our 19° 28′ of Sagittarius.

The figure of Mars is that of an oblate spheroid, whose equatorial diameter is to the polar one as 1355 to 1172, or as 16 to 15 nearly.

The equatorial diameter of Mars, reduced to the mean distance of the Earth from the Sun, is 9″ 8‴.

Memorandum. It wants ascertaining yet, whether the axis of Mars, like that of the Earth, always moves parallel to itself.

Art. 24. *Observations du Passage*, &c. i. e. Observations on the Transit of Mercury over the Sun's Disc, November 12, 1782; made at the Royal Observatory of Paris: With Reflections on an Effect perceived in these Observations, resembling that of a Refraction in the Atmosphere of Mercury. By Johann Wilhelm Wallot, Member of the Electoral Academy of Sciences and *Belles Lettres*, at Manheim, &c.

These Observations seem to have been made chiefly with a view of clearing up the doubt of the existence, and effect, of the refraction of the atmosphere of Mercury. M. Wallot does not pretend to have perceived the least appearance of an atmosphere, or nebulosity, about the planet, during the whole time of the transit, although he made use of an excellent three feet achromatic telescope by Dolland; he always saw its disc quite black, and equally well terminated in all the circumference, which always appeared as if neatly cut, especially towards the middle of the passage, when the undulations became less violent. Notwithstanding this, he is fully persuaded of the existence of an atmosphere about this as well as the rest of the planets, and which he thinks, in a climate where the air is clearer than at Paris, might have been perceived during this transit.

Having computed the nearest distance of the centres of the Sun and planet, from the observed times of the internal and external contact at beginning and end, he found *that* nearest distance by the internal contacts to be 15′ 41″.2, and by the others 15′ 42″.5, differing by 1″.3; which difference, to reduce it to nothing,

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nothing, would require that there should have been an error of 106 seconds of time in the observations, whereas he is pretty certain that such error could not amount to more than 5 or 6 seconds. This difference then he resolves into the effect of an atmosphere about the planet, and very satisfactorily accounts for it; making the horizontal refraction of Mercury's atmosphere 0″.276, that of Venus being about 0″.205, and the mean horizontal parallax of the Sun 8″.7.

Art. 28. *On the Summation of Series, whose general Term is a determinate Function of* z, *the Distance of the first Term of the Series.* By Edward Waring, M. D. *Lucasian* Professor of the Mathematics at Cambridge.

Dr. W. has here delivered some of the most general methods hitherto known for summing these kinds of series. The first is reduced nearly to the same form with that given by Mr. Nichole, in the Memoirs of the Royal Academy of Sciences at Paris.

The second, which he thinks is to be preferred to the preceding one, both for its generality and facility, may be easily deduced from what is done by Dr. Brook Taylor, in his Appendix to Monf. Monmort's paper on the subject, published in the Philos. Transactions, No. 353, p. 676, or, Jones's Abridgment, Vol. iv. p. 130. In applying this, to the finding of the sum of the series marked *B*, on page 135 of De Moivre's Miscellanea Analytica, there is an inadvertency of expression at least; for, by omitting to divide the expression for the general term by three, Dr. W. has brought out a sum, which is three times that of the proposed series. He shews how to extend this method so as to include the cases where exponential quantities, as x^z, are contained in the general term of the series.

The third method is that of Mr. *James Bernoulli*, who found summable series, by assuming one whose terms, at an infinite distance, are infinitely little; this Dr. W. expresses in general terms, and gives various examples of its use.

Fourthly, he assumes two such series, and from their sum collects that of a more complex one.

Fifthly, he adds two, three, four, &c. terms, in each of these series, together; and from the sum of the two resulting series generally expressed, shews how to find the sum of one not immediately to be had from the above mentioned addition.

Sixthly, he directs to multiply two converging series together, with the indices of the unknown quantity in each, ascending in the same progression, or that of the natural numbers, or to find any rational or integral function of them, and the resulting series will be finite, and equal to that product or function: and shews how to apply the former methods to series of this kind: and gives forms for series where three different ones are added together.

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His two next methods are the well-known ones, uſed by Bernoulli, De Moivre, Euler, &c. of multiplying the given ſeries and its ſum, by ſome power of the unknown quantity, finding the fluxions, &c. or by the fluxion of ſome power of the unknown quantity, and finding the fluents, proceeding in this manner, ſucceſſively if neceſſary.

Laſtly, for ſeries that contain more than one variable quantity, he directs to find the ſum of the ſeries firſt, from the hypotheſis that one of them is only variable, which, properly corrected, let be A, in A make one of the other quantities only variable, and find the ſum of the ſeries thence reſulting, which let be B, and ſo on; and the ſum of the ſeries will be deduced. But, for particulars, we muſt refer to the paper itſelf.

'In the year 1757, I ſent to the Royal Society the firſt edition of my *Meditationes Algebraicæ:* they were printed and publiſhed in the years 1760 and 1762, with Properties of Curve Lines, under the title of *Miſcellanea Analytica*, and a copy of them ſent to Mr. *Euler* in the beginning of the year 1763, in which was contained a reſolution of algebraical equations, not inferior, on account of its generality and facility, to any yet publiſhed (viz. $y = a\sqrt[n]{p} + b\sqrt[n]{p^2} + c\sqrt[n]{p^3} + .. \sqrt[n]{p^{n-1}}$). This reſolution was publiſhed by Mr. *Euler* in the Peterſburg Acts for the year 1764. Whether Mr. Euler ever received my book, I cannot pretend to ſay; nor is it material: for the fact is, that it was publiſhed by me in the year 1760 and 1762, and firſt by Mr. Euler in the year 1764. M. de la Grange and M. Bezout have aſcribed this reſolution to Mr. Euler, as firſt publiſhed in the year 1764, not having ſeen, I ſuppoſe, my Miſcell. Analyt. M. *Bezout* found from it ſome new equations, of which the reſolution is known, and applied it to the reduction of equations: more new equations are given, and the reſolution rendered more eaſy by me in the Philoſophical Tranſactions.'—Here it may not be improper to obſerve, in behalf of a man who is no longer in *being*, to ſpeak for himſelf, that *Euler*, than whom few have had more ſucceſs in their mathematical enquiries, ſo long ſince as in the Peterſburg Commentaries, tom. vi. for 1732 and 1733, has ſhewn, that $x = \sqrt[3]{a} + \sqrt[3]{b}$ is general for the reſolution of cubic equations, and $x = \sqrt[4]{a} + \sqrt[4]{b} + \sqrt[4]{c}$, for all biquadratic ones; and hence conjectures, that in equations of the higher orders, it is poſſible always to find one a degree lower, whoſe roots being a, b, c, d, &c. the expreſſion $x = \sqrt[n]{a} + \sqrt[n]{b} + \sqrt[n]{c} + \sqrt[n]{d}$, &c. ſhall be a general reſolution of the higher one; but he leaves the matter, he ſays, to be perfected by others, that take delight in theſe things, or to himſelf at another opportunity, being then content,

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content, he says, with having, perhaps, shewn a fit and genuine way to it.

Dr. Waring's resolution above, of which he has not given the investigation in his Miscell. Analyt. is so much of the same form with this of Mr. Euler's, that it really seems derived from it. It is true, that, having more indeterminate quantities, it will take in more particular resolving equations than that of Euler; but they are neither of them general one step higher than biquadratics, and neither by this nor any other method has the general resolution of even those of the fifth power been yet found out, though this was Euler's express design in adducing these formules, to carry the general resolution higher than that of biquadratics, which was well known before: and as he failed of his end then, he was likely enough to make other attempts afterward, and might readily hit upon the expression claimed by Dr. W.; and as he published it in 1764, he probably investigated it before 1763, when Dr. W. sent him his book *.

* The Author has published, and called his works in again, in such a manner, that our Journal is rather deficient in recording their appearance; we shall, therefore, seize the present opportunity of saying a few words concerning them. The Miscellanea Analytica was published by subscription, in 1762; it is divided into two books, the whole containing 162 pages in quarto. The first book, of 65 pages, contains what he has since called the first edition of his Meditationes Algebraicæ; the first chapter of it was distributed in the University, when he was a candidate for the Lucasian Professorship, in the year 1760, as a specimen of his abilities; which produced a small pamphlet of Observations, said to have been written by Mr. Powel. To this Mr. Waring replied; and Mr. P. again defended his observations. These pamphlets were circulated only or chiefly in the University of Cambridge. The second book consisted of the algebraical and fluxionary properties of curve lines. In 1770, appeared what he calls the second edition of his Meditationes Algebraicæ, but this we have never seen; it is, if like the third edition, quite a different work from the Meditationes Analyticæ, published in 1776, of which an account is given in our Review for August 1778, but which was shortly after called in again, in consequence, we imagine, of the mistakes that were in it. As to the Algebraicarum Curvarum Proprietates, mentioned in our Vol. LIV. p. 101, the present Reviewer has never yet seen them.

In 1782 came out Meditationes Algebraicæ, editio tertia recensita et aucta. This, instead of 65, contains upwards of 400 pages in quarto, besides a long Preface of 44 pages more. This, and the long Preface to the Medit. Analyt. seem to be intended as a sequel to the *Histoire des Mathematiques, par Montucla*, 1758.

This third edition is probably still to be had, as it came down to the order of a common country bookseller, price 15s. 6d. sewed. Of all Dr. Waring's labours on these operose and abstracted subjects, the method of transforming an equation into another whose roots are the squares of the differences of those of the first, we think as useful as any.

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Art.

Art. 33. *Account of some Observations tending to investigate the Construction of the Heavens.* By William Herschel Esq.

These observations were made with a Newtonian telescope, the object speculum being of 20 feet focal length, and its aperture $18\frac{7}{10}$ inches.

'Hitherto,' says Mr. H. 'the sidereal heavens have, not inadequately for the purpose designed, been represented by the concave surface of a sphere, in the centre of which the eye of an observer might be supposed to be placed. It is true, the various magnitudes of the fixed stars even then plainly suggested to us, and would have better suited the idea of an expanded firmament of three dimensions; but the observations upon which I am now going to enter, still farther illustrate and enforce the necessity of considering the heavens in this point of view. In future, therefore, we shall look upon those regions, into which we may now penetrate by means of such large telescopes, as a naturalist regards a rich extent of ground, or chain of mountains, containing strata variously inclined and directed, as well as consisting of very different materials. A surface of a globe, or map, therefore, will but ill delineate the interior parts of the heavens.'

On perusing this paragraph, the man of science may be apt to ask, whether Mr. Herschel really thinks that his contemporaries and predecessors in the science of astronomy did not know, or need to be reminded, that the heavens are of three dimensions? There is certainly as much propriety in delineating them on globes, or even maps, as in painting the portraits of solid bodies on plain canvas. As to his applying the telescope to a part of the *Milky-way*, and finding that it resolved the whole whitish appearance into small stars, was not this well known before? He supposes the Sun to be one of these bodies that compose the *Via lactea*, which he calls the great sidereal stratum, because it apparently extends round the heavens; and he tries to come at the knowledge of the Sun's place in this stratum, by what he calls a star-gage, or taking the number of stars in a field of view of his telescope, in different positions or places of the heavens; and concludes, that the Sun is placed in the great stratum, not far from the branching out of another stratum, which, he thinks, will lead us to guess at the cause of the motion of the solar system. 'For,' says he, 'the very bright great node of the *Via lactis*, or union of the two strata, about Cepheus and Cassiopeia, and the Scorpion and Sagittarius, points out a conflux of stars, manifestly quite sufficient to occasion a tendency towards that node in any star situated at no very great distance; and the secondary branch of the Galaxy, not being much less than a semicircle, seems to indicate such a situation of our solar system, in the great undivided stratum, as the most probable.'

He

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He ſays, that he has already, with his teleſcope, found out 466 new nebulæ, and cluſters of ſtars, none of which, as far as he knows, have been ſeen by any other perſon. However, there is one thing, which he ſays towards the end of his paper, that we approve of more than any of the reſt, *viz.* that it ſtill might be dangerous to proceed in more extenſive conjectures, that have as yet no more than a precarious foundation.

Art. 38. *Sur un Moyen*, &c. i. e. On the Means of guiding Aeroſtatic Machines. By the Count de Galvez. Communicated by Sir Joſeph Banks, Bart. Preſident.

By obſerving the uſe which birds make of their wings to fly, and how fiſhes apply their fins and tail to make them ſwim in any direction, the Count de Galvez was led to think, that ſomething of the ſort might be put in practice for giving a direction at will to aeroſtatic machines. By way of trial, he fixed to a ſhallop a machine reſembling three pair of wings, each pair put in motion at the ſame time, and by the ſame man, by means of three ſail-yards of elaſtic wood, with cords tied to the ends, ſo that when the man drew theſe cords, and thus bent the yards, the wings faſtened to them were inclined in an angle of 45 degrees to the horizon; and thus, by pulling theſe cords, and ſlackening them, the ſhallop, or large boat, of which and the machine a plate is given, was carried upon the canal of Manzanarés, near Madrid, againſt the ſtream and what little air there was, at the rate of 150 feet in a minute, carrying ſix men, and at the rate of 243 going with the wind and ſtream. Whether, however, this can be applied with any ſucceſs to the deſired purpoſe, is much to be queſtioned, there is ſo much difference between a veſſel ſteadily poized in water, and one vacillating in air. Nevertheleſs, the invention is curious, and capable of being applied to more uſeful purpoſes.

MEDICAL, *&c.*

Art. 34. *Account of a new Species of the Bark-tree, found in the Iſland of St. Lucia.* By Donald Monro, M. D. Phyſician to the Army, F. R. S.

We have here an account of a new ſpecies of *Cinchona*, different from the common, or quilled bark, and from the red bark. It is called the *Cinchona Sanctæ Luciæ*, and is deſcribed as follows: "*Cinchona floribus paniculatis, glabris; laciniis linearibus, tubo longioribus; ſtaminibus exſertis; foliis ellipticis, glabris.*" It is both emetic and purgative, and therefore, though it may be beneficial in ſome caſes, it is not likely to be ſo generally uſeful as the *Cinchona officinalis* *.

* In our *critique* on Dr. Kentiſh's *Experiments and Obſervations on a new Species of Bark*, we have given a particular account of the *Cinchona Sanctæ Luciæ*; which may be ſeen by turning to the Review for June laſt, p. 473.

Art.

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Art. 39, by Mr. Martineau, Surgeon to the Norfolk Hoſpital, gives the hiſtory of a dropſy, ariſing from a diſeaſed *ovarium*; an occurrence by no means uncommon; but there are ſome extraordinary circumſtances attending this caſe. The poor woman (Sarah Kippus) was firſt tapped in 1757, and died in 1783. Thus, as the Author of this narrative obſerves, ſhe lived full 25 years, with ſome intervals of eaſe, having 80 times undergone the operation of tapping, and had taken from her, in all, 6631 pints of water, or upwards of *thirteen* hogſheads. An accurate table is ſubjoined, ſpecifying the quantity drawn off at each time, and by whom the operation was performed.

The laſt Article of this volume is the ſecond part of that by Profeſſor Landerbeck, mentioned in our Review for January laſt, p. 49.

Art. VI. *Memoirs of the Life and Writings of Arthur Aſhley Sykes,* D. D. By John Diſney, D. D. F. S. A. 8vo. 5s. boards. Johnſon. 1785.

IN the grand debate between conviction and intereſt, the principal aim of ſome men is to accommodate matters with as much eaſe as poſſible between both. Theſe are your *half-way* reformers; who endeavour to find out the ſecret band which will unite the two oppoſite extremes, and coaleſce, in one maſs, the moſt heterogeneous qualities of inward perſuaſion and outward profeſſion. *Video meliora.* They love the truth; they are always looking about to diſcover where it lies. But—*deteriora ſequor.* Error hath ſuch *conſequences*:—ſo much in poſſeſſion and ſo much in proſpect, that it requires more reſolution than moſt men are endowed with, to break off all connection with it, and reſign its ſervice and its wages too.

This principle of accommodation, by which men endeavour to ſecure the character of *children of light*, without wholly relinquiſhing the *good things* which fall to the ſhare of the *children of this world*, reminds us of the Popiſh artiſt of Cologne, mentioned by Æneas Sylvius, who made the beſt crucifixes of his time, and pawned them to ſupply his extravagancies; but ſcrupled to ſell, or to redeem them: for to ſell his Saviour was impious; and to redeem him, needleſs; but *only* pawning them he filled his purſe, and kept his conſcience quiet. To ſubſcribe articles, and not believe them; and to reconcile it to conſcience, by calling them articles of *peace*, and not articles of *faith*, is only pawning the crucifix they pretend not to ſell.

We were led into theſe reflections (which we leave others to purſue) by reading the *Memoirs of the Life and Writings of Dr. Sykes*:—a man, who, while he made it the buſineſs of a long life to expoſe the diſtinguiſhing doctrines of the eſtabliſhed

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church, was content to enjoy both its dignities and emoluments. Thus the "*bold rectifier of prejudices*" (as Warburton denominated him, in his mixed way of jeſt and earneſt) wanted one thing to make his heroiſm complete: and hence the "*current of his enterpriſes was turned awry, and loſt the name of action!*"

The preſent performance is rather a *review* of Dr. Sykes's writings, than a hiſtory of his life. The *latter*, indeed, afforded few materials that could either intereſt or amuſe the reader. As to the *former*, Dr. Diſney, we ſee, conceives them to be of ſufficient importance to be enumerated and analyſed: and this buſineſs he hath undertaken from a 'high regard for the great learning and worth of Dr. Sykes, and alſo for the zeal which appears in the defences of the religion of Chriſt, the rights of Proteſtantiſm, and the liberties of mankind:'—and it is but juſtice to the worthy Author of theſe Memoirs, to ſay, that he has executed his taſk with great preciſion and accuracy.

While Dr. Diſney profeſſes himſelf to be an ardent admirer of the abilities and erudition of Dr. Sykes, and devoted to the cauſe which it was the chief object of his writings to ſupport, yet *nullius addictus jurare in verba magiſtri*; he doth not implicitly rely on his judgment, nor indiſcriminately adopt his ſentiments. There was one grand point of difference between them, which our Author is very particular in noticing, and ſeems to wiſh his readers not to loſe ſight of it: Dr. Sykes 'admitted the pre-exiſtent ſtate of Chriſt, and of his being the inſtrumental Maker of the worlds or ages: his interpretations *therefore* (ſays his Biographer) are *conſequently* expoſed to all the inextricable difficulties of the Arian hypotheſis.'—Again 'Mr. Pierce, Mr. Hallet, and Dr. Sykes, ſeem to hold one and the ſame interpretation of ſuch paſſages as have any conſtructive reference to the ſuppoſed divinity and pre-exiſtence of Chriſt; and if I may be excuſed, I ſhould ſay that this is the great miſtake in their ſeveral books, and an hindrance to the advancement of the truth as it is in the goſpel of Jeſus..... It is nothing but a fondneſs for eſtabliſhed formularies, and a fear of forſaking the trammels and prejudices of education, and an apprehenſion of imaginary conſequences, that men are backward to declare, that God is eſſentially and numerically ONE, and that he only is to be worſhipped; and that Jeſus Chriſt is no other than a man, eminently diſtinguiſhed, and divinely commiſſioned by Almighty God, as his Meſſenger, to preach and declare his will concerning his creatures.'

Dr. Sykes was a voluminous writer. The bare *catalogue* of his Works (arranged by his Biographer, with the moſt ſcrupulous exactneſs, according to the order of publication, with all the items of ſize and date) takes up nearly fourteen 8vo pages. One of his earlieſt tracts was entitled "The Innocency of Error aſſerted

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asserted and vindicated:" and one of his last was a Socinian exposition of "the Doctrine of Redemption."

Our Biographer traces Dr. S. through all his polemics—for his whole life was a warfare of the pen—first in the Bangorian controversy—next in the Arian—then in the dispute about Phlegon—and afterwards in the Inquiry concerning the Demoniacs; till we arrive at the period "when the press sweated with *a new* controversy, and every church-man militant would try his arms in thundering upon *Warburton's* steel cap *:" from thence we are brought to Dr. Middleton's ground; and there we see the man, who had been the *squire* of so many *knights-errant*, holding *his* stirrup also.

The review of the dispute between Warburton and Sykes will give our Readers a specimen of Dr. Disney's style and manner of writing; and as it is the most entertaining and spirited part of the present performance, we will give an extract from it:—expressing, at the same time, our entire dissent from Dr. Disney with respect to the edition of the Bishop's works now in the press, and under the direction of his learned and most distinguished friend.

'The next publication of Dr. Sykes's [No. 51] was his *Examination of Mr.* Warburton's *account of the conduct of the ancient legislators; of the double doctrine of the old philosophers; of the theocracy of the Jews, and of Sir* Isaac Newton's *Chronology.* (1744.) This book was written in consequence of a conversation with an old and learned friend, Mr. P***, † who, not unaptly, considered Mr. Warburton's book as a learned *romance*; adding, that the digressions in it about the mysteries, the hyeroglyphics, and the book of Job, are or may be deemed, so many ingenious *novels*, which serve to relieve or divert the reader. Mr. P***, exhibiting to Dr. Sykes some misrepresentations made by Mr. Warburton in his recital of evidence, raised a suspicion against the fidelity of his report, and the justice of his conclusions, which till then had been unsuspected by the examiner.

'With respect to "the conduct of the ancient legislators," it was Mr. Warburton's purpose to prove, that "there is a certain difference between Moses and all other legislators. That Moses never inculcated the doctrine of a future state of rewards and punishments; which yet is absolutely necessary to the well-being of society; and that all other legislators did. Hence he undertook to demonstrate the divine legation of Moses from his omission of this doctrine among the Jews."

'It seems Mr. Warburton made some difference between the two first editions of his book, in the statement of a proposition to be proved. In the latter it stood, the legislators endeavoured "to propagate religion by making the doctrine of a providence, with which *in its full extent* they prefaced and introduced their laws, the grand

* As Warburton said of Hobbes and his opponents in the Preface to the second volume of the *Divine Legation.*

† Most probably the reverend and learned Thomas Pyle.

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sanction of their institutions." Whereas in the first edition, *a Providence, in its full extent,* was the grand sanction of their laws.

'Dr. Sykes, however, denies that either the one or the other is true. He examines the proœmium to the laws of Zaleucus, cited by Mr. Warburton; and that to the laws of Charondas, which was omitted by him; and that also of Cicero to his book of laws for an Utopian commonwealth; and compares these with the institutions of Moses. He vindicates the laws of Moses, as inculcating the same reverence for God; and observes, that when Mr. Warburton "attempts to demonstrate the divine legation of Moses by the medium of no future state of reward and punishment in the Mosaic dispensation, he must equally demonstrate the divine legation of Zaleucus, and Charondas, and Cicero; since none of them, nor indeed any one else of the old legislators ever made a Providence *in its full extent*, or a *future* state of rewards and punishments, the sanction of their laws." And from a further state of Mr. Warburton's representation of a future state of rewards and punishments, it should seem he gave the heathen world the advantage over the Jews in this respect; "though in truth," says Dr. Sykes, "it was a doctrine universally received and believed by Jews as well as Gentiles: and therefore all the old legislators established their respective national religions upon principles already allowed and admitted; and therefore had no necessity to mention that notion particularly, either as the *sanction* of their laws, or in any other manner." He further shews, that neither Triptolemus, the most ancient legislator of the Athenians, Draco, nor Solon, prefaced their laws with the doctrines in question: nor did the laws of Romulus and Numa, among the old Romans; nor the laws of the xii tables, say any thing of a future state of rewards and punishments, or a Providence in its full extent.

'The conclusion of this enquiry is, that "Moses is upon the same footing at least with all these ancient legislators: his notions of a Providence are as extensive as theirs: his words ought in common justice to be construed as extensively as theirs; or their words reduced to the extent of his. And if the bare omission of a future state in any body of institutes be sufficient to prove the divine legation of such legislator, any one may judge how many of the ancient legislators will have a claim to a divine mission, as well as Moses."

'Our author now proceeds to the second subject of his examination, called, "the Double Doctrine of the Ancient Philosophers." The teachers of wisdom in the schools of ancient philosophy gave two kinds of lectures; one sort were to a few individuals in private in a morning, and were styled *esoteric*, as Aristotle taught Alexander; the other were delivered to any number of voluntary and mixed hearers in public in the evening, which Aristotle practised in the Lycæum, and these were styled *exoteric*. In the former, it seems, the teacher was more finished in his composition, and exercised greater subtlety in argument, and more learning; and that in the latter he was more general and more familiar in his manner. Dr. Sykes has satisfactorily stated, from authority, the nature and purpose of both customs. Mr. Warburton had conceived that, in this different mode of teaching, he had discovered that in the one case they taught what was true, and in the other what was popular, or,

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in other words, what they did not believe: whereas, in fact, the leſſon on theſe different occaſions was accommodated not to the prejudices, but the capacities of the vulgar. Mr. Warburton avows his opinion to be new; Dr. Sykes admits the novelty, but denies the truth of it. He enters very fully and maſterly into his proofs, and examines Mr. Warburton's general reaſons in ſupport of his paradox; and, in the courſe of this examination, offers a full vindication of Plato's belief of a future ſtate of rewards and puniſhments, which Mr. Warburton conſidered as having been advanced only in the *exoteric* or popular way, agreeably to the prejudices of the people, and not according to his own private conceptions, and therefore no proof that Plato believed it. And as Dr. Sykes ſays, "if he has ſhewn Mr. Warburton to have been miſtaken in this point of the double doctrine of the ancients, great part of his third book will be nothing to the purpoſe."

'The third ſubject of examination, in the work before us, is "the nature of the Jewiſh theocracy and its duration." Dr. Sykes opens this inquiry with a vindication of Mr. Bayle's account of the law of Moſes, in the puniſhment of idolaters and falſe prophets with death, as perfectly correſponding with Mr. Locke's account, to which Mr. Warburton had given the excluſive preference; reminding us alſo that Mr. Bayle's account was publiſhed three years before Mr. Locke's, and agreed alſo with Dr. Spencer, who preceded Bayle, in the publication of the ſame ſentiment, about a year. All theſe conſidered this puniſhment as inflicted upon traitors and rebels, for an overt act of high treaſon, while under a theocracy; the application therefore of the precedent will by no means hold under any other ſpecies of government, in ſupport of any reputed orthodox believers inflicting the ſame puniſhment, or other penalties, upon reputed heretics.

'The following pages, upon this part of the ſubject, exhibit the confuſion and inextricable difficulties in Mr. Warburton's account of the Jewiſh theocracy, in reſpect to its origin and duration; and alſo concerning the exerciſe of an extraordinary Providence over particular perſons, as well as over ſtates in general. On the former queſtion, Dr. Sykes vindicates Dr. Spencer, who had "conceived that the gradual declenſion of the theocracy began in the Iſraelites demand of a king; that it was more leſſened when God called Saul and David to the head of affairs; that under Solomon it became nearer to its ceſſation." And in proof of this, he urges the diſuſe of the urim and thummim, and ſuch other arguments as ſhewed there was not ſuch frequent interpoſitions of an extraordinary Providence, as were under the Judges, or in Joſhua's or in Moſes's days: at the ſame time he contends, that ſome obſcure footſteps of it continued to the laſt times of their ſtate.

'In reſpect to the exerciſe of an extraordinary Providence over particular perſons, as well as over ſtates in general; ſo much as relates to the latter, ſeems to have been pretty well agreed and admitted by both parties; but, as to particular perſons, when it is ſaid, "no tranſgreſſor eſcaped puniſhment, nor any obſerver of the law miſſed his reward," the account is contraſted by the repreſentation which the ſcriptures make in ſeveral places of the proſperity of the wicked, and

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ill ſucceſs of the good, and which inſtances remain unanſwered, and unanſwerable. Mr. Warburton himſelf ſeemed ſo ſenſible of the difficulties, notwithſtanding his endeavour to give his reader ſome preſent ſatisfaction, that in a momentary diſtruſt of his own abilities, he profeſſed to reſerve himſelf for the further diſcuſſion of the queſtion.

'The laſt diviſion of the ſubjects of this volume is "a vindication of Sir Iſaac Newton's chronology." Dr. Sykes expoſes, with great juſtice and ſpirit, the contradictory compliments which Mr. Warburton paid that eminent and excellent man; of whom, as he expreſſes himſelf in one place, "ſcience and virtue ſeemed to be at ſtrife about which ſhould render him moſt illuſtrious, while they equally concurred to make him the ornament of human kind."

'Sir Iſaac maintained, that Oſiris and Seſoſtris were only two names for one and the ſame perſon, in the hiſtory of Egypt; and his chronology is dependent on that circumſtance, as far as it is affected by it. Mr. Warburton conſidered them as two diſtinct heroes. The evidences which had been produced and received by Sir Iſaac, were rejected by Mr. Warburton; while he was diſpoſed to give credit to far inferior teſtimony; even to the accounts of the Egyptian prieſthood, "who were maſters in their trade," and who were very juſtly ſuſpected of forgery by himſelf. After an enquiry into facts, there follows an examination of ſix conſequences which were produced by Mr. Warburton, as eſpouſed by Sir Iſaac, all "contrary to ſacred antiquity." Whereas four of them are the creatures of Mr. Warburton's imagination, never eſpouſed, never admitted, never mentioned by Sir Iſaac Newton. The other two are vindicated, the one as agreeable to hiſtory, the other as agreeable to the account in the bible.

'Dr. Sykes readily acknowledges the *Divine Legation* to be "the work of a man of learning and abilities, however inconcluſive his reaſoning is;" but leaves to the determination of his reader, the application of a remark of Mr. Warburton's, "that ſyſtems, ſchemes, and hypotheſes, all bred of heat in the warm region of controverſy, [or of a wild imagination] will, like meteors in a troubled ſky, each have its turn to blaze and paſs away."

'It may not be unentertaining to obſerve here, what others thought of theſe combatants, and the queſtions in diſpute between them.

'The learned Mr. William Clarke, late Chancellor of the church of Chicheſter, writing to Mr. Bowyer about the year 1744, ſpeaks highly of Dr. Sykes's advantage over Mr. Warburton in his *Examination*; and ventures, at the ſame time, to hazard a conjecture of the probable conſequence of the contempt which the party examined had, or affected to have, for his examiner. "I ſee," ſays he, "your friend Warburton is ſtill a hero; he makes nothing of attacking whole battalions alone: though he gives me the moſt pleaſure of any body, I cannot but ſay I am in pain for him. Is there no keeping that fire and genius within proper limits? He will fall, as great men have done before him, by the things he deſpiſed moſt, Dr. Sykes and the people. The doctor has outdone himſelf, and I am perſuaded that he is right in his three firſt poſitions, the exoteric doctrines, the ſenſe

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of the old legiſlation, and the Jewiſh theocracy; and I long to ſee how the author of the Divine Legation will diſengage himſelf, though I expect he will beat up his quarters, and bear down all before him *."

'Mr. Markland writing alſo to Mr. Bowyer in April 1744, ſays, "Mr. Clarke has ſent me Mr. Warburton's anſwer to his opponents, and Dr. Sykes's *Examination*, &c. the former of which ſeems to me to have been publiſhed chiefly with a deſign of giving the general review of the argument of the Divine Legation, which is an uſeful thing, and the latter (Dr. Sykes's) ſeems to be a fly one. I ſhall be glad to ſee an anſwer, a direct one, to ſome parts of it†." Mr. Markland's opinion ſeems to favour more the adroitneſs of the examiner, than the opinions he maintained. Nevertheleſs, be that as it might, he thought a direct anſwer was neceſſary, and certain it is that Mr. Markland was a very competent judge; nor was he diſappointed in his deſire and expectation. In 1745, Mr. Warburton publiſhed *Remarks on ſeveral occaſional reflections, in anſwer to the reverend Doctors* Stebbing *and* Sykes; *ſerving to explain and juſtify the two diſſertations in the Divine Legation, concerning the command to* Abraham *to offer up his ſon; and the nature of the Jewiſh theocracy; objected to by thoſe learned writers.* Part ii. and laſt.

'In the concluding part of theſe *Remarks*, Mr. Warburton inſiſts much on the milkineſs of his temper and diſpoſition; it is to be lamented that he had no evidence to offer in the ſupport of his defence. He moſt aſſuredly received much rough language from his adverſaries; but he amply paid all convicted, and even ſuſpected offenders, in one common coin, both principal and intereſt: and it was not ſeldom that he dealt out, from the ſame mint, much illiberal abuſe upon ſome of the moſt learned and reſpectable characters and ſcholars

* See Nichols's *Biographical Anecdotes of Mr.* Bowyer, p. 175. Note.—If the curioſity of the reader ſhould be ſo far excited, as to make him deſirous to enquire into Mr. Warburton's political proweſs, he may ſee a curious ſpecimen of his eaſy diſpoſal of the principalities and powers of this world, exhibited in the invaluable *Memoirs* of Thomas Hollis, Eſq. (vol. ii. p. 497—499.) Mr. Warburton, with only a few ſtrokes of his pen, atchieved exploits againſt nations with the ſame hardineſs that he *attacked whole battalions* of polemics. To ſay the leaſt, this mighty Coloſſus certainly ſpoke ſomewhat lightly and unadviſedly of the deſtruction of Sodom and Gomorrah, Nineveh, and the ſeven nations of Canaanites in the old world; when he ſaid, "he regarded thoſe illuſtrious ſocieties as no more than *paper and packthread* thrown into the balance, when God, in his juſtice, weighs the fate of nations." (See his *Apologetical Dedication to Dr.* Stebbing, *in defence of his Faſt Sermon in* 1745.) And it was not a little extraordinary, that Mr. Hook, the Roman hiſtorian, ſhould thence be led to betray his affection for the arbitrary governments, and great monarchies of modern times; for when ſpeaking, in a certain converſation, of the foregoing paſſage, and citing it from memory, he underſtood it to be intended to apply to the kingdoms of France and Spain, and was intereſted accordingly.

† Nichols's *Biographical Anecdotes of Mr.* Bowyer, p. 176.

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of his time, only because they presumed to differ from his system of legislation. His language to Mr. Tillard, "who had the character of a studious, honest, good man," was most reprehensible, not to say unpardonable *: and in these same *Remarks*, out of the abundance of his charity and good manners, he says, "I chuse to let pass, without any chastisement, such impotent railers as Dr. Richard Grey, and one Bate, a zany to a mountebank †." Mr. Peters was another learned gentleman, whom he complimented with the contemptuous appellation of the "Cornish critic ‡."

'Mr. Warburton animadverted upon Dr. Sykes's *Examination*, in his usual manner, in the before-mentioned *Remarks in answer to the reverend Doctors* Stebbing *and* Sykes. Of the four heads of the *Examination*, he omitted to make any particular reply to three of them; observing, with an arrogance till that time almost peculiar to himself, "how much Dr. Sykes had to thank him for, when instead of exposing the other three parts of his book, which abound with such beauties [mistakes] in every page, he had confined himself to this, [the theocracy of the Jews] where the natural obscurity of the subject hides both his blunders and his blushes §?"

'A man who felt less sensibly than Dr. Sykes did, the imputations insinuated in the preceding language, would not have been silent, while he was persuaded that he had not deserved it. Our author therefore replied in (LII.) *A defence of the* Examination *of Mr.* Warburton's *Account of the theocracy of the Jews; being an answer to his* Remarks, *so far as they concern Dr.* Sykes. (1746.) Some pages are employed, as might be expected, in observing on the manner of Mr. Warburton, and the little or no satisfaction afforded by his *Remarks*, as far as they incidentally had respect to the question, relating to the conduct of the old legislators, and the double doctrine of the old philosophers; the former of which he certainly was more immediately concerned to make good. Dr. Sykes then proceeds to the direct subject of his *Defence*, and observing the order prescribed by Mr. Warburton, he divides his book into xiv distinct sections.

"The obscurity of the subject" before observed, and admitted by Mr. Warburton, may indeed be pleaded in excuse for his own blunders, so far as they were involuntary, and to apologize for his blushes were ridiculous; but this very consciousness of the difficulties in the way of a demonstration of his hypothesis, places his extreme presumption beyond the reach of a charitable construction: and the superior ability of the examiner has shewn, that the ground of the Divine legation of Moses, taken by Mr. Warburton, is untenable and indefensible. Dr. Sykes speaking of that work in general, says, he "owns that he never could see the truth of the premises of his demonstration made out: nor had ever met with one single person

* See *Advertisement* to the *Appendix* to the *second* edition of the second vol. of *Divine Legation*, and Sykes's *Examination*, p. 6.

† See *Remarks*, &c. part ii. p. 245.

‡ See *Divine Legation*, 4th edit. vol. v. p. 18.—cited also by Bishop Lowth in his *Letter*, &c. p. 23. note (q.)

§ See the *Remarks*, &c. part ii. p. 154, note.

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that

that thought them proved." And, with a generous concern at being led to ſtate a fact ſo unfavourable to the learned demonſtrator's labours, he adds, "forgive me this provocation *."

'Nor is this opinion to be placed to the account of any defect in Dr. Sykes's organs of viſion, merely becauſe his glaſs was pointed towards Mr. Warburton. The ſentiments of the learned are known very generally to look the ſame way. Few learned theological books have been more univerſally read in their day, than Mr. Warburton's Divine Legation, and ſtill fewer of thoſe which have been ſo much noticed, have been ſo ſoon neglected, diſregarded, and forgotten. Biſhop Lowth is deciſive †; and I remember to have been, ſome years ago, in company with three very learned and reſpectable dignitaries of the eſtabliſhed church, none of whom were in any degree to be ſuſpected of heretical pravity; when the converſation turning upon Biſhop Warburton, they agreed in one opinion, that it was, to ſay the leaſt, a fair queſtion, whether his writings had more ſerved the cauſe of infidelity, or of revelation?

'But to return: Mr. Warburton anſwered to the *longing*, if not to the full expectation of Mr. Clarke, as mentioned in his letter to Mr. Bowyer, for he "whipped the examiner at the cart's tail in the notes to *Divine Legation*, the ordinary place of his literary executions," as Biſhop Lowth expreſſes himſelf on another occaſion ‡. And therein he fails not to incorporate the language of his *Remarks*, and, as if it were in compliance with an orderly cuſtom to preſerve a charter, to talk to his learned adverſary of "the trade of anſwering," and, correſpondent therewith, to ſtyle him "an anſwerer by profeſſion;" compliments theſe, which he had repeatedly beſtowed upon his opponents. Doctors Stebbing and Sykes, ſays he, "had been anſwerers from their early youth; and, as the heads of oppoſite parties, never yet agreed in any one thing, but in writing againſt the *Divine Legation*. Here they went to work as brethren; and indeed not without reaſon: the book was manifeſtly calculated to ſpoil their trade §." And in the very title pages of theſe *Remarks* addreſſed to theſe gentlemen, he applies to them the following deſcription from Virgil:

Arcades ambo,
Et cantare pares, et RESPONDERE parati.'

In the concluſion we have a general delineation of the character of Dr. Sykes.

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* See his *Defence*, &c. 16.

† Should the partial friendſhip of Biſhop Hurd induce him to be the editor of the entire works of Biſhop Warburton, which is very credibly reported to be the caſe, it will be no impeachment of the judgment of the public, nor any loſs to the cauſe of revelation, if the volumes are left to ſleep in ſilence, in ſuch general repoſitories where his Lordſhip's generoſity ſhall place them; even though they ſhould be accompanied by a *Diſſertation on the Delicacy of Friendſhip*.

‡ See Biſhop Lowth's *Letter*, &c. p. 4. And *Divine Legation*, vol. ii. 5th edit. pages 104, 189; and vol. iv. 4th edit. pages 338, and ſeq. 267, 287, 291, 294, 295, 324—327, and 336.

§ See *Remarks*, &c. part ii. p. 5.

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'In private life (says his biographer) he was of easy, gentle, and obliging manners, naturally cheerful and good-tempered, modest and unassuming, unsoured by controversy, not proud of, or confident in his learning. He was strictly just in all his concerns with others, faithful in his engagements, humane to the poor; singularly exact in all his appointments, and punctual in his payments.

'His manner and delivery in the pulpit were very generally approved and admired. His sermons were rather plain than elegant; but they were always clear and intelligible, though sometimes argumentative. He was always careful in the choice of his substitute, when he was necessarily absent from town, where he chiefly resided, except during some part of every summer, which he constantly spent at Rayleigh, and his occasional residence at Winchester and Salisbury. And he never wanted the ready assistance of some of the highest order of the clergy. A person now living, who himself regularly attended public worship in King-street chapel, remembers to have heard three bishops preach for him, on three successive Sundays.

'It is very observable, that Dr. Sykes applied himself early in life to the study of the Scriptures; and he pursued it with equal application and success to a good old age. He was also well versed in the writings of the fathers, and the early philosophers; and added to these acquirements, he was happy in a quick discernment, and a solid judgment. In all his various political debates, and literary controversies, he always conducted himself with temper and good manners towards his adversaries; insomuch, that it will be difficult to find one single instance, wherein he exceeded the bounds of decorum and civility. Few men have laboured more unweariedly to serve the best interests of Christianity and Protestantism; for while he defended the truth and evidences of our common faith, he displayed the same zeal for the sacred right of private judgment, without which the revealed will of God would cease either to lead us into a reasonable faith, or influence a rational conduct. He was warmly attached to the civil liberties of his country, to the principles of the revolution, and the protestant succession.'

No man of candour will deny Dr. Sykes that tribute of respect which is due to great industry, acuteness, and ingenuity. We think his writings, in many respects, favourable to the interests of truth and liberty. They breathe a spirit of manly freedom: and persons of sound understandings and virtuous dispositions may make an excellent use of them.

ART. VII. *Poems on several Occasions.* By Ann Yearsley, a Milk-woman of Bristol. 4to. 6s. sewed. Cadell, 1785.

THE productions of the *unlettered* Muse are generally esteemed for their rarity, more than their value; and in proportion as they take us by surprise, so we proportionably magnify their beauties, and overlook their faults.

The world expects that criticism should suspend its rigour, when the *Thresher* and the *Milk-woman* leave the humbler occupations of the farm-yard, to pay court to the Muses, and bring offerings

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offerings to Apollo: it expects a more than ordinary share of candour for those deviations from grace and elegance, which necessarily arise from the habits of vulgar life, and the incumbrances of *low-thoughted Care*; and bids us excuse what we cannot applaud; though, where praise is due, it expects to have it dispensed in no common measure, and with no sparing hand.

In strict justice, however, we must judge of a work by *itself*, and not by its Author; for the question is not so much, *who* hath written it, as *what* is written. It is its intrinsic worth that can alone ensure its preservation: for curiosity, excited by *relative* and *adventitious* circumstances, is as fleeting as its principle is casual: and when the charm of novelty ceases to amuse, disgust succeeds admiration; and the work, which had no better support than the caprice of the moment, is left to sink in oblivion, and perish of itself.

We would not wish the Reader to apply these reflections, without any reserve, to the poems of the Milk-woman; and we should be sorry to think them prophetic of their fate:—though, when we reflect on the fate of her elder brother, who quitted the flail for the lyre, we cannot say that we are without apprehensions for *Lactilla*, and are somewhat suspicious that her fears of transmigration * are ominous of her destiny.

These poems are ushered into the world by the celebrated Hannah More, in a prefatory Letter, addressed to Mrs. Montagu; in which we have some account of the Author, and some very sensible and ingenious strictures on the nature and merits of her compositions.

'On my return from Sandleford, a copy of verses was shewn me, said to be written by a poor illiterate woman in this neighbourhood, who sells milk from door to door. The story did not engage my faith, but the verses excited my attention; for, though incorrect, they breathed the genuine spirit of poetry, and were rendered still more interesting, by a certain natural and strong expression of misery, which seemed to fill the heart and mind of the Author. On making diligent enquiry into her history and character, I found that she had been born and bred in her present humble station, and had never received the least education, except that her brother had taught her to write. Her mother, who was also a milk-woman, appears to have had sense and piety, and to have given an early tincture of religion to this poor woman's mind. She is about eight-and-twenty, was married very young, to a man who is said to be honest and sober, but of a turn of mind very different from her own. Repeated losses, and a numerous family, for they had six children in seven years, reduced them very low, and the ri-

* The harmless snail, slow-journeying, creeps away,
Sucks the young dew, but shuns the bolder day,
(Alas! if transmigration should prevail,
I fear LACTILLA's soul must house in snail.)

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gours of the laſt ſevere winter ſunk them to the extremity of diſtreſs. For your ſake, dear Madam, and for my own, I wiſh I could entirely paſs over this part of her ſtory; but ſome of her moſt affecting verſes would be unintelligible without it. Her aged mother, her ſix little infants, and herſelf (expecting every hour to lie in), were actually on the point of periſhing, and had given up every hope of human aſſiſtance, when the gentleman, ſo gratefully mentioned in her Poem to STELLA, providentially heard of their diſtreſs, which I am afraid ſhe had too carefully concealed, and haſtened to their relief. The poor woman and her children were preſerved; but—(imagine, dear Madam, a ſcene which will not bear a detail) for the unhappy mother, all aſſiſtance came too late; ſhe had the joy to ſee it arrive, but it was a joy ſhe was no longer able to bear, and it was more fatal to her than famine had been. You will find our Poeteſs frequently alluding to this terrible circumſtance, which has left a ſettled impreſſion of ſorrow on her mind.

'When I went to ſee her, I obſerved a perfect ſimplicity in her manners, without the leaſt affectation or pretenſion of any kind: ſhe neither attempted to raiſe my compaſſion by her diſtreſs, nor my admiration by her parts. But, on a more familiar acquaintance, I have had reaſon to be ſurpriſed at the juſtneſs of her taſte, the faculty I leaſt expected to find in her. In truth, her remarks on the books ſhe has read are ſo accurate, and ſo conſonant to the opinions of the beſt critics, that, from that very circumſtance, they would appear trite and common-place, in any one who had been in habits of ſociety; for, without having ever converſed with any body above her own level, ſhe ſeems to poſſeſs the general principles of ſound taſte and juſt thinking.

'I was curious to know what poetry ſhe had read. With the Night Thoughts, and Paradiſe Loſt, I found her well acquainted; but ſhe was aſtoniſhed to learn that Young and Milton had written any thing elſe. Of Pope, ſhe had only ſeen the Eloiſa; and Dryden, Spenſer, Thomſon, and Prior, were quite unknown to her, even by name. She has read a few of Shakeſpeare's plays, and ſpeaks of a tranſlation of the Georgics, which ſhe has ſomewhere ſeen, with the warmeſt poetic rapture.

'But though it has been denied to her to drink at the *pure well-head* of Pagan poeſy, yet, from the true fountain of divine Inſpiration, her mind ſeems to have been wonderfully nouriſhed and enriched.'

Of the nature and merits of the Milk woman's poetry, Miſs More expreſſes her ſentiments in the following elegant terms:

'You will find her, like all unlettered Poets, abounding in imagery, metaphor, and perſonification; her faults, in this reſpect, being rather thoſe of ſuperfluity than of want. If her epithets are now and then bold and vehement, they are ſtriking and original; and I ſhould be ſorry to ſee the wild vigour of her ruſtic Muſe poliſhed into elegance, or laboured into correctneſs. Her ear is perfect; there is ſometimes great felicity in the ſtructure of her blank verſe, and ſhe often varies the pauſe with a happineſs which looks like ſkill. She abounds in falſe concords, and inaccuracies of various kinds; the groſſeſt of which have been corrected. You will find her often

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often diffuse from redundancy, and oftener obscure from brevity; but you will seldom find in her those inexpiable poetic sins, the false thought, the puerile conceit, the distorted image, and the incongruous metaphor, the common resources of bad poets, and the not uncommon blemishes of good ones.

'If this commendation be thought exaggerated, qualify it, dear Madam, with the reflection that it belongs to one who writes under every complicated disadvantage; who is destitute of all the elegancies of literature, the accommodations of leisure, and, I will not barely say the conveniencies, but the necessaries of life: to one who does not know a single rule of grammar, and who has never even *seen* a dictionary.'

This rustic Poetess is under great obligations to Miss More, for bringing forward her productions to public notice, and for placing them and herself in the most advantageous light. A tribute of respect is paid to her private character, as well as to her poetical talents; and we are taught to esteem the woman, while we are entertained by her Muse.

'I have,' says Miss M. 'the satisfaction to tell you, dear Madam, that our poor Enthusiast is active and industrious in no common degree. The Muses have not cheated her into an opinion that the retailing a few fine maxims of virtue, may exempt her from the most exact probity in her conduct. I have had some unequivocal proofs that her morality has not evaporated in sentiment, but is, I verily believe, fixed in a settled principle. Without this, with all her ingenuity, as she would not have obtained my friendship, so I should not have had the courage to solicit for her your protection.'

Possibly, however, a sufficient trial hath not yet been made, of the real disposition of our Poetess. The moral qualities of her mind can only be known, when she hath felt the influence of public favour; and from her behaviour in '*that decent and comfortable situation*,' in which she acknowledges she hath been placed by the interest of those who have so warmly exerted themselves to rescue her from the obscurity and penury of her former state, we may discover how far gratitude and humility may be reckoned among the other virtues of her character.

The poems before us, though very unequal in point of merit, bear evident traces of the same wild and fervid imagination. A few of them are of the lighter kind; but Mrs. Yearsley's Muse is in general a *Muse of fire*, that makes strong efforts to *ascend the highest heaven of invention*. It is sometimes invested with a solemn and melancholy air; and in her more pensive moments she reminds us of the Muse of Dr. Young.

The following extract from the first poem in this collection, entitled NIGHT, *addressed to Stella*, will give our Readers a striking specimen of a genius of no common bent, and a fancy pregnant with those images which give to poetry its most captivating power:

—'The

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——— 'The gloomy joy
I once preferr'd, and thought the nobler choice,
Has loſt its reliſh; grand miſtake of fools,
In ſullen ſelf abſorb'd! Lo! far eſtrang'd
From ſocial joy, I fix'd my woe-fraught eye
Where riches blaz'd upon a murky ſoul,
And ſerv'd to light its errors to the world;
I met th' ungenial influence, bright, but cold,
And, hardening by th' encounter, deep I ſunk
Abſtracted—Scorn and Silence led the way,
No matter whither:—The too gaudy Sun
Shines not for me; no bed of Nature yields
Her varied ſweets; no muſic wakes the grove;
No vallies blow, no waving grain uprears
Its tender ſtalk to cheer my coming hour;
But horrid Silence broods upon my ſoul,
With wing deep-drench'd in Miſery's torpid dews.
That heart which once had join'd the laughing train,
Whoſe guiltleſs rapture flew on Fancy's wing,
Nor once ſuſpected thus to feel the gripe
Of iron-claw'd Deſpair, now yields to pangs,
To agonies more exquiſite than death;
That is—to live. O, Nature! ſhriek no more,
I have no anſwer for thy thrilling voice;
Go, melt the ſoul, leſs frozen in her pow'rs,
And bid her weep o'er miſeries not her own;
Hold up the fainting babe who ſighs its wants,
So mutely incoherent; mark the head
Which age and woe bend tremulous to earth;
Whoſe lamp, now quivering in the ſocket, calls
In haſte for aid, ne'er finds it, and goes out.
Plead thou for thoſe, but never talk of aid
For miſeries like mine, which mock relief.
'Thus deſperately I reaſon'd, madly talk'd—
Thus horrid as I was, of rugged growth,
More ſavage than the nightly-prouling wolf;
She feels what Nature taught; I, wilder far,
Oppos'd her dictates—but my panting ſoul
Now ſhivers in the agony of change,
As inſects tremble in the doubtful hour
Of tranſmigration; loth to loſe the form
Of various tints, its fondly cheriſh'd pride;
Diſrob'd like me they fall, and boaſt no more.
'STELLA, how ſtrong thy gentle argument!
By thee convinc'd, I ſcorn the iron lore,
The ſavage virtues of untutor'd minds:
In thy mild rhetoric dwells a ſocial love
Beyond my wild conceptions, optics falſe!
Thro' which I falſely judg'd of poliſh'd life.
'This is the ſullen curſe of ſurly ſouls,
To diſbelieve the virtues which they feel not.

Ah,

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Ah, STELLA! I'm a convert; thou haſt tun'd
My ruſting powers to the bright ſtrain of joy:
My chill'd ideas quit their frozen pole
Of blank Deſpair, and, gently uſher'd in
By grateful Rapture, meet thy genial warmth:'

The Epiſtle to Mr. R——— *on his benevolent Scheme for reſcuing poor Children from Vice and Miſery, by promoting Sunday Schools*, contains many admirable thoughts, expreſſed in ſtrong language, and adorned with bold and glowing imagery:

'What pen, tho' dipp'd in horror's deepeſt dye,
Can juſtly paint the poor unletter'd tribe,
Aſſembled in a groupe? The florid youth,
Robuſt, impetuous, ardent in his ſtrength,
Lively and bounding as the ſkipping roe,
The bluſh of beauty glowing on his cheek;
Within, a ſtrong epitome of hell;
There vices rage, and paſſions wildly roar;
Strong appetites, which never knew reſtraint,
Scream for indulgence, till the ſoul diſtract,
Seizes in haſte the draught of poiſons mix'd
When ſin began, and ruin'd nature fell;
The dire infuſion ſtronger grows by time;
And ſtill fermenting, ſins on ſins ariſe,
In order horrible. Thus ever loſt,
The poor benighted ſoul ne'er hopes to light
On GILEAD's ſovereign balm, its worth not known,
Or long miſus'd; ah! hapleſs, hapleſs ſtate,
Where Immortality itſelf is ſick,
And hopes annihilation. Dreadful thought!
Poor miſerable refuge! poorer ſtill
The ſoul who hopes to find it. O befriend,
Ere 'tis too late, the tender budding mind,
Now choak'd by ignorance; cheriſh the ſpark,
The particle of Godhead, which impels
To good if nouriſh'd, if o'erwhelm'd muſt die!'

On the whole, theſe Poems preſent us with a very ſtriking picture of a vigorous and aſpiring genius, ſtruggling with its own feelings. We ſee an ardent mind exerting itſelf to throw off every incumbrance that oppreſſes it, and to burſt from the cloud that obſcures its luſtre.

FOREIGN LITERATURE.

ART. VIII. *Eſſai Hiſtorique ſur l'Art de la Guerre*, &c.—An Hiſtorical Eſſay on the Art of War, during the War of Thirty Years. By J. Mauvillon, Captain in the Heſſian Service. 84 pages ſmall 8vo. Printed at Caſſel, in 1784.

THIS learned and ingenious eſſay firſt appeared in the German language, in the year 1783. Since that time Mr. Mauvillon has relinquiſhed the ſervice of the Landgrave of

Heſſe

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Heſſe Caſſel for that of the Duke of Brunſwic, in which he has the rank of Major; but his principal employment relates to the Military Academy, inſtituted by that illuſtrious Prince; at which many of our young countrymen have of late years been educated.

The excellent treatiſe before us deſcribes, with great preciſion, the important revolutions produced in the military art by the memorable war of 30 years, preceding the peace of Munſter, or as we commonly call it, the treaty of Weſtphalia. The art of war differs from moſt other arts in this, that it has been chiefly improved by Kings. The Egyptians and Chineſe, indeed, refer moſt inventions in the arts and ſciences to their Kings and Queens—but this has juſtly been aſcribed to the ſervile flattery which prevails in thoſe nations. In the art of war, Kings alone can realize their ſpeculations; and the wars carried on by princes, endowed with genius and invention, are alone intereſting to poſterity. For this reaſon, the wars of 1618—1648, 1740—1745, and 1756—1762, deſerve far more attention than thoſe of 1674, 1688, that of the Spaniſh ſucceſſion, and all the other wars which have happened in the courſe of two centuries and an half.

To examine his ſubject more methodically, M. Mauvillon diſtinguiſhes war into three branches, the mechanical, ſcientific, and political. The firſt comprehends the nature of weapons, the mode of forming the troops in order of battle, their exerciſe, pay, maintenance, &c. Under the ſecond head, he conſiders the mechanical part of war, in its application to a whole army acting againſt an enemy: this ſubject comprehends battles, ſieges, marches, and encampments. The third, or political, branch of war, conſiſts in examining the cauſes for which wars ought to be undertaken, and all the other relations which military affairs bear to the ſafety, grandeur, &c. of the ſtate. Under the head ARMOUR, Mr. M. obſerves, that the war of thirty years is the æra at which fire-arms gained the ſuperiority over *l'armes de main*, or manual weapons. About a century before, the firſt muſkets were uſed by the Imperialiſts in Italy; the French had them not till conſiderably later. The troops of Guſtavus Adolphus were divided into muſketry, and pikemen. Harte ſays, that Guſtavus aboliſhed the uſe of pike-reſts. Mr. M. thinks he muſt mean muſket-reſts. Guſtavus, however, was not the firſt who invented muſkets light enough to be levelled without any other ſupport than the ſoldiers arm. Robert Barre, in his "Theorie and Practike of Warre," printed in 1594 mentions this more manageable kind of muſkets, which he calls "Callivers." Guſtavus aboliſhed the uſe of heavy muſkets, and armed all his men with callivers. Match-locks ſtill continued to be univerſal, nor were flints ſubſtituted for the

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purpose of striking fire till 20 years after the peace of Westphalia. Montecuculi fixes the utmost range of a musket ball at 300 paces. At present our soldiers begin firing at 400. The difference is to be ascribed to the superior quality of our gunpowder.

The chief improvements of Gustavus relate to the artillery. At the beginning of the war of thirty years, the importance of artillery was but little known. The Count of Baquoi besieged Graetz with 17,000 men, and two pieces of cannon; at the battle of Prague, the King of Bohemia had 12,000 infantry, 10,000 cavalry, and 10 cannon. Gustavus, sensible of the prodigious effects produced by cannon, set himself to facilitate the transporting them, and determined to have always a great train of ordnance in his army. At the battle of Grafenhagen, he had 80; in his camp at Frankfort, 200; in that of Nuremberg, 300; in the battles of Breitenfeld and Lutzen, the Swedish artillery alone amounted to 100 pieces. Notwithstanding these improvements, the Swedish artillery still remained in a state of great imperfection. This appears from the obstinate resistance of many places, which, in the present age, would not be defended 24 hours. Freyberg sustained a siege of seven weeks, though it was surrounded only by a wall.

The above extract may suffice for a specimen of the information contained in this ingenious little essay. On some future occasion, we shall give an account of a far more extensive and important work of Major Mauvillon's, viz. his Essay "On the Changes produced by the Invention of Gunpowder, in the Military Art;" a work little known, we believe, in this country, but which certainly places M. Mauvillon in the first rank of military writers.

Art. IX. *Les Veillées du Chateau*; ou, Cours de Morale, à l'Usage des Enfans. Par l'Auteur d'Adele et Théodore. 3 Tom. 12mo. Paris *. 1785.

This is the much applauded original of the *Tales of the Castle*, of which we gave an account, in our Review for last month, from Mr. Holcroft's translation.

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For SEPTEMBER, 1785.

COMMERCIAL.

Art. 10. *The Criſis of the Colonies conſidered*; with ſome Obſervations on the Neceſſity of properly connecting their Commercial Intereſt with Great Britain and America. Addreſſed to the Duke of Richmond. With a Letter to Lord Penhryn, late Chairman of the Committee of Planters and Weſt India Merchants. 8vo. 1s. 6d. Bew. 1785.

THIS pamphlet, which is ſigned John Williams, reviews the ſituation of the Britiſh ſugar iſlands in conſequence of the late war, and the peace by which that war was terminated. The Author inſiſts on the neceſſity of preſerving their commercial intercourſe with America, and recommends the eſtabliſhing a free port at Jamaica; another, with a royal dock, at Grenada, as the moſt windward of the iſlands; together with ſome farther regulations adapted to the preſent circumſtances of the iſlands in general.

The moſt obvious means of indemnifying ourſelves for the loſs of dependencies too extenſive to be retained under that name, will be, to conſult the due cultivation of our own country, and thoſe iſlands that appertain to it; and in theſe, the objects of our attention being leſs diſſipated, and confined to the undeviating line of inſular policy, we run no danger but that of overſhooting the mark that common ſenſe in every inſtance points out.

AMERICAN.

Art. 11. *Conſiderations ſur l'ordre de Cincinnatus*, ou Imitation d'un Pamphlet Anglo-Américain. Par le Comte de Mirabeau. Suivies de pluſieurs Pièces relatives à cette Inſtitution; d'une Lettre ſignée du Général Waſhington, accompagnée des Remarques par l'Auteur François; d'une Lettre de feu Monſieur Turgot, Miniſtre d'Etat en France, au Docteur Price, ſur les Légiſlations Américaines; & de la Traduction d'un Pamphlet du Docteur Price, intitulé: *Obſervations on the Importance of the American Revolution, and the Means of making it a Benefit to the World*; accompagnée de Réflexions & de Notes du Traducteur. 8vo. 5s. Boards. Johnſon. 1784.

For an account of this work, we refer our Readers to our Review of the tranſlation, given in a preceding article. See p. 96. of laſt month's Review. This article ſhould have appeared before the Engliſh edition; but, unfortunately, it was miſlaid.

IRELAND.

Art. 12. *The Speech of Sir Hercules Langriſhe*, on the Motion for a Parliamentary Reform in the Iriſh Houſe of Commons, April 28, 1785. 8vo. 1s. North, in Little Tower Street.

Sir Hercules Langriſhe appears, by this maſterly ſpeech, to be a moſt formidable opponent to the ſcheme of a parliamentary reform in Ireland. For particulars we refer to the publication at large.

Art.

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Art. 13. *The Iriſh Proteſt to the Miniſterial Manifeſto contained in the Addreſs of the Britiſh Parliament to the King.* Containing, 1. The Addreſs. 2. Remarks on the Addreſs. 3. Authentic Copy of Mr. Pitt's Bill. Dublin printed. London re-printed. 8vo. 1s. 6d. Debrett. 1785.

This Iriſh Proteſt may probably be an Iriſh compoſition, as it appears to have been firſt publiſhed in Dublin; and ſeaſons of conteſt will generate ſuch productions in Dublin as well as in London: but in no other ſenſe is it entitled to be conſidered as *The Iriſh Proteſt*, whatever meaning the title may have been intended to convey. The compoſition is of an acrimonious nature, on a ſubject that, whenever reſumed, will, it may reaſonably be hoped, be managed by far different agents on both ſides, than the pamphleteer volunteers, who have taken it up with ſo much ſpirit.

Art. 14. *Letters concerning the Trade and Manufactures of Ireland*, principally ſo far as the ſame relate to the making Iron in this Kingdom, and the Manufacture and Export of Iron Wares; in which certain Facts and Arguments ſet out by Lord Sheffield, in his Obſervations on the Trade and preſent State of Ireland, are examined. By Sir Lucius O'Brien, Bart. With a Letter from Mr. William Gibbons of Briſtol to Sir Lucius O'Brien, Bart. and his Anſwer. To which *is* added, the Reſolutions of England and Ireland relative to a Commercial Intercourſe between the two Kingdoms. 8vo. 2s. Stockdale. 1785.

This formidable antagoniſt to Lord Sheffield enters into an elaborate examination of the iron trade, controverting the moſt important of his lordſhip's aſſertions and concluſions on that head, and whichever of them may be the beſt maſter of the ſubject, the diſcuſſion muſt be of ſervice in rectifying the partial knowledge of thoſe who wiſh to form juſt ideas of it. Particulars we cannot enter into, but may venture to hint, that the more the real circumſtances of the two countries are known, the more groundleſs all our manufacturing and commercial alarms will appear; as, according to Sir Lucius O'Brien, who writes both as an Iriſhman and as an Engliſhman, and whoſe obſervations carry an internal evidence of veracity, the apprehenſion of Iriſh rivalſhip, in the iron manufacture at leaſt, is, from local circumſtances, the moſt idle of all chimeras.

EAST INDIES.

Art. 15. *An Heroic Epiſtle to Major Scott*, with Notes Hiſtorical and Explanatory; dedicated to Edmund Burke, Eſq. by One of the Cadwalladers. 4to. 1s. 6d. Kearſley. 1785.

Though compoſitions, the humour of which conſiſts in the publication of unwelcome private anecdotes and perſonal ſatire, cannot be juſtified, yet it is poſſible that they may ſometimes have a good effect in tempering thoſe extraordinary bounties of fortune, that the human mind cannot always bear with a due degree of fortitude: and though ſuch licentious inſults, true or untrue, cannot be cordially received by the perſons aimed at, the very circumſtance of riſing to conſequence enough to invite or provoke them, is no trivial conſolation. When the late Dr. Rock, of facetious memory, uſed to publiſh his medicines in the mountebank ſtyle, and was once extol-

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ling their virtues on Tower-hill, he obſerved a porter with a trunk on his ſhoulders, who had attracted part of his audience to a ſeparate circle. This not being agreeable to the phyſical orator, he inquired what that fellow was doing? "Why, doctor," ſaid one of the crowd, "he tells us he remembers the time when you was a porter as well as himſelf." "It is very true," replied Rock, "but you ſee *he* is a porter ſtill!"

The tendency of this officious epiſtle, which profeſſes to have been excited by a ſuperfluous pretenſion to family, that once eſcaped in a ſenatorial altercation, is ſufficiently indicated by a couplet from Daniel de Foe, aſſumed as a motto in the title page;

"Great families of yeſterday, we know,
"And lords, whoſe fathers were — the Lord knows who!"

POLITICAL.

Art. 16. *Hiſtory of the Weſtminſter Election*; containing every material Occurrence, from its Commencement on the firſt of April, to the final Cloſe of the Poll. To which is prefixed, a ſummary Account of the Proceedings of the *late Parliament*, ſo far as they appear connected with the *Eaſt Indi.a* Buſineſs, and the Diſmiſſion of the Portland Adminiſtration; with other ſelect and intereſting Occurrences at the Weſtminſter Meetings, previous to its Diſſolution on the 25th of March 1784. By Lovers of Truth and Juſtice. 4to. 10s. 6d. Debrett.

Oblivion was hurrying away, at a great rate, with the materials which compoſe this large voluminous bundle of political miſcellanies; but he has been ſtopped in his career by the Editors, who have reſcued and preſerved many a piece of wit, and ſhrewd altercation, which really deſerved to laſt beyond the occaſion which gave them birth. A great number of the *caricaturas*, and other prints of the day, which decorated the ſhop-windows during the time of the conteſt, are here given as embelliſhments to the volume.

Art. 17. *Ridgway's Abſtract of the Budget*; or, Ways and Means for the Year 1785. Second Edition. 12mo. 1s. Ridgway.

Of the firſt edition of this abſtract we gave an account in our laſt, page 147. In a poſtſcript added to this edition, we are informed, that this little, but uſeful work, will be continued from year to year.

Art. 18. *The Claims of the Public on the Miniſter*, and the Servants of the Public, ſtated. By John Earl of Stair. 8vo. 1s. Stockdale. 1785.

Lord Stair ſtill inſiſts on the deficiency of our revenue to anſwer the current expenditure of the nation; accuſes the Miniſtry of retaining their offices merely by temporizing expedients; pays ſome indirect compliments to Lord North and Mr. Fox; and loudly calls for efficient ſteady meaſures to extricate us from our difficulties. His Lordſhip is in earneſt, and to all appearance unbiaſſed by party conſiderations; but this is a looſe compoſition, ſtating the apparent neceſſity of relief, but propoſing nothing: ſo that the poor goaded Miniſter is under little obligation to his noble taſkmaſter for merely telling him what, to give him only common credit, we muſt ſuppoſe he knew ſufficiently already.

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POLICE.

Art. 19. *A Letter to the Author of* Thoughts on Executive Justice. Small 8vo. 1s. Debrett. 1785.

In our Review for May, p. 383, we gave a short account of "Thoughts on Executive Justice;" and also of Mr. Baron Perryn's late charge to the grand jury of Surry, wherein the very humane judge took occasion to mention the "Thoughts" with some degree of disapprobation: observing, that to execute the criminal law, to the extent and rigour that the Author of the tract on executive justice recommends, would be making our laws like those of Draco, which, from their severity, were said to be *written in blood*.

We have already observed, in the article above referred to, that, to repel the imputation which the Author of the "Thoughts" apprehended to be unfairly cast upon his book, that sensible writer published an *appendix*, in which he freely, but candidly, animadverted on the charge delivered by the learned judge: but here comes another opponent to the Author of the *Thoughts*, who, like Baron Perryn, takes the milder side of the question, and endeavours to shew, that robberies are not now more frequent than they were at the conclusion of the late war, nor *so* frequent*; that the powers of *reprieving*, vested in the judges, are not improperly exercised; and that *severity of punishment* is, in itself, not only insufficient for the suppression of crimes, but rather productive of them, and tending to the increase of their enormity. The Author writes with candour, and like a man of much observation and knowledge of human nature. Still, however, it must be confessed, that the subject is attended with great difficulties; and that much may be said, and hath been well said, on both sides of the question. But, whatever speculative men may urge, either for severity or lenity, it is melancholy to reflect, that we have so little assurance of protection for our persons or our property, from that government which we support at so enormous an expence!

POETRY.

Art. 20. *An Ode* on the much lamented Death of Dr. Samuel Johnson. Written the 18th December 1784. 4to. 1s. Bew.

The *death* of a great man generally gives *birth* to a multitude of writers, who assume the title of POETS. But as rhime and measured syllables will not alone render verses worthy reading, so will they not, with flightiness and obscurity by their side, form all that is necessary to constitute an ode. This English *monostrophic*, however, seems to be well intended; and, in these degenerate days, some praise, at least, is due to a good design.

Art. 21. *Poems by a Literary Society*; comprehending Original Pieces in the several Walks of Poetry. 12mo. 1s. Becket, &c. 1784.

The name of this society, as we are told in a prefatory advertisement, is THE COUNCIL OF PARNASSUS. Their productions are generally above mediocrity; and as their plan is to meet, and criticise, *in public*, the verses of the members, the future numbers

* We doubt this fact. Mr. Akerman is the best authority to consult on this head.

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of this work (for if encouraged, it will be continued) may probably exhibit some good poems. Their title, however, is a bad one. The relationship between Parnassus and poetry has been long lost. In one of the pieces, also, Apollo is introduced unmeaningly enough. Mythology has now no charms, and is rather a dead weight, than an ornament, in poetical compositions.

Art. 22. *The Demoniad*, or Pests of the Day; displayed from various Characters. 4to. 2s. Fores. 1785.

The pests of the day are, Mrs. Siddons, Lord North, Mr. Lunardi, Lord G. Gordon, &c. The satirist appears to be a young man, forward to print, though conscious of the unripeness of his poetic faculties. He honestly confesses, that 'those who look for poetical beauties in the *Demoniad* will be deceived.' Where there is *modesty*, however, we do not despair of improvement; but if this unfledged writer should resume the pen, as he seems inclined to do (for he promises a *second part*, in case his readers are kind enough to overlook the defects of the first), we wish him to attend more carefully to his rhimes, which, in several instances, are unpardonably illegitimate.

Art. 23. *Probationary Odes for the Laureatship*; with a preliminary Discourse, by Sir John Hawkins, Knt. 8vo. 3s. 6d. Sewed. Ridgway. 1785.

In our last month's Review, we gave some account of a former edition of these celebrated burlesque odes, in which the public had not a complete collection; nor was it introduced by the pleasant *preliminary discourse* which the Author hath presumed to write in the person and manner of Sir John Hawkins, with an high seasoning of exaggeration. The liberty here taken with many other names, in the same way, is surely not allowable; but this witty and licentious dealer in mimickry and caricatura will have his laugh, and make his readers laugh too,—no matter at whose expence, provided it doth not fall within the pale of his own party. The persons who are here forced to mount the stage, and figure away as poetical merry Andrews, are Sir Cecil Wray, Lord Mulgrave, Sir Joseph Mawbey, Sir Richard Hill, Mr. Macpherson*, Mr. Mason, the Attorney General, Mr. Wraxal, Sir G. P. Turner, Mr. M. A. Taylor, Major Scott, Mr. Dundas, Dr. Joseph Warton, Mr. Thomas Warton (whose *real* ode brings up the rear of these mock-performances), Lord Mountmorres, the Lord Chancellor, Dr. Prettyman, the Marquis of Graham, Sir George Howard, Monsr. le Mesurier, and the archbishop of York. With what *propriety* Lord Chancellors, Archbishops, &c. appear as candidates for *such a place*, no one will seriously enquire. A number of droll pieces in prose make up this extraordinary miscellany; such as, 'Thoughts on Ode writing,' 'Recommendatory testimonies of Candidates abilities,' 'Account of Mr. Warton's ascension in a Balloon,' 'The Laureat's Election,' 'Prohibitory Mandate,' 'Proclamation,' and a 'Table of Instructions.' This last contains a humorous premonition respecting the qualifications of a laureat; with rules for the composition of a birth-

* Of the imitation of the Ossian style we gave a specimen in our last Review. See p. 149.

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day ode. It is, surely, become high time to abolish a post which hath so long been the object of ridicule to all but its immediate possessors!

Art. 24. *The Blessings of Peace, and Guilt of War*, a Lyric Poem, by the Reverend William Hurn. 4to. 2s. Johnson. 1784.

This poem, by accident, escaped our notice on its first appearance. Peace and war are subjects which have too frequently employed the pens of the poets in all ages, for us to expect much novelty in the work before us. We find in it, however, versification not unharmonious, and a tolerable command of language; but the introduction of *Evangelia* is not well conducted, and the name is not happily chosen.

Art. 25. *Verses addressed to Sir G. O. Paul, Bart.* on his benevolent Scheme for the Improvement of the County Prisons. 4to. 1s. 6d. Gloucester, printed; and sold in London by Debrett. 1785.

The numerous circumstances, offensive to humanity, attending our public prisons, which have engaged the benevolent exertions of Mr. Howard, Sir G. O. Paul, and others, are here described in verses, which, without any uncommon share of poetical merit, may be read with pleasure, as expressing just thoughts and humane sentiments in natural language.

Art. 26. *Urim and Thummim.* A Poem. Inscribed to the Duchess of Devonshire. 4to. 2s. 6d. Macklew.

A pointless panegyric on Mr. Fox and his party; with a due proportion of abuse on the *Pittites*, equally trite and unavailing.

Art. 27. *The Dog's Monitor*, A Satirical Poem; in which are exhibited more Characters than one. Containing also some seasonable Advice from an unfortunate Magpye, to the Right Reverend the L——d B—sh—p of D——y. By Major Henry Waller. 4to. 2s. Kearsley. 1785.

Major Waller hath much improved this affecting, yet (as he has managed it) pleasing tale. We pity the poor dog, we execrate his worthless master, and we much applaud the poet's benevolent sentiments. For our mention of the *first edition*, under the title of "Avaro and Tray," see Review for October last, p. 315. The Author has a fling at the Reviewers; but his poem hath put us into so much good humour, that, at present, we are in no disposition to be angry with him.

Art. 28. *Lyric Odes* for the Year 1785. By Peter Pindar, Esq; a distant Relation of the Poet of Thebes, and Laureat to the Royal Academy. 4to. 2s. 6d. Jarvis, &c.

Here comes the real * Peter Pindar; no counterfeit, but all alive and merry as heretofore, when he first entered, self-appointed, on his office of mock-panegyrist to the royal academy. This is a more elaborate, more varied performance, than his first publication of *lyric odes*, and will afford much entertainment to most readers: but many of the artists will shake their heads at Peter Pindar, and be ready to exclaim against him for throwing about, like the madman

* See an account of *More Odes to the Royal* Academicians, Review June last, p. 467.

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of old, fire-brands, arrows, and death; and crying out all the while, "Am I not in ſport?"

Art. 29. *The Tears of the Pantheon*, or the Fall of the Modern Icarus. A Poem. 4to. 1s. 6d. Kearſley. 1785.

It has frequently been a cauſe of regret to us, when we have ſeen reſpectable abilities engaged in trivial undertakings; we have grieved, when we have viewed genius without judgment to direct it;—but, in this inſtance, we experienced no ſuch ſenſations. The ſubject of the poem before us is trifling, and it is treated exactly in that manner which ſuch a ſubject merited and required.

Art. 30. *The Bees, the Lion, the Aſſes, and other Beaſts.* (Dedicated to the Right Hon. Frederick Lord N — h.) A Fable, in Imitation of Gay. 4to. 2s. Debrett. 1785.

This political Fable is written in an eaſy, agreeable manner; the Author profeſſes himſelf an imitator of Gay, and, in our opinion, he is far from being unſucceſsful in his imitation. He is very ſevere againſt Lord North, on account of the American War, and no leſs ſo againſt the King, for liſtening to his Lordſhip's counſel.——The lion, the king of beaſts, is deſirous of an addition to his prerogative; his prime miniſter, the aſs, encourages him to attempt it; the bees reſiſt his intention, and having formed a powerful alliance with other animals, force the king to relinquiſh his deſign. Upon this the aſs, with a bad grace, quits his Majeſty's ſervice.—The application is evident.

Art. 31. *The Paphiad*, or Kenſington Gardens: humbly dedicated to her Grace the Ducheſs of Dev—n—re. 4to. 1s. 6d. Harlowe, &c. 1785.

In this poem Venus is repreſented as wiſhing to appoint a Vicegerent on earth:

'I ſhall depute one Belle, ye Powers, know,
As my Vicegerent, to command below:'

for this purpoſe all the Britiſh belles are introduced into the preſence of the goddeſs, in their Sunday walks through Kenſington gardens, in order that the prize might be adjudged to the greateſt beauty, accompanied with merit, and diſtinguiſhed birth. From all the fair, the virtuous, and the noble, the Ducheſs of Devonſhire is ſelected, and to her the prize is given. We peruſed this poem with ſome pleaſure, as it is by no means deficient in point of fancy, and as the moral it contains is unexceptionable.

Art. 32. *The Louſiad:* an Heroic-comic Poem. Canto I. By Peter Pindar. 4to. 1s. 6d. Jarvis. 1785.

This ſatirical wag will ſuffer no living creature, that hath the leaſt connection with royalty, to eſcape his laſh, from the dignified Academician, to the crawling inſect.

The foundation of the comical heroic atchievement now before us, is the ſtory [here aſſerted for fact] of his M——y having, ſome time ago, as he ſat at dinner, obſerved a little ignoble animal upon his plate: in conſequence of which diſcovery, an edict paſſed for ſhaving all the cooks and ſcullions belonging to the royal kitchen, and obliging them to wear wigs.

Theſe ſcanty materials were ſufficient for the rich imagination of Peter Pindar, which hath "*bodied them forth*," and clothed them in *princely*

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princely attire.—We thank him for the hearty laugh with which he hath treated us; but, after *such* a publication, he muſt beware how he makes his appearance at court, where the ſubject may be no laughing matter. Cooks, ſcullions, and turnſpits, all, will certainly be upon him; and he may chance to get a good *baſting*, in return for his ridicule.

Art. 33. *The Strolliad.* An Hudibraſtic Mirror. 4to. 1s. Ridgway. 1785.

When we took an accidental glance at this *Mirror*, we thought we diſcovered a feature of Hudibras:

'He acted too—but found the ſpeech hard
O' th' ſecond murderer of Richard.'

But upon a nearer view, all reſemblance diſappeared, and we clearly ſaw, by his own mirror, that the poet is a brother of the players whoſe metamorphoſes he ſo *harmoniouſly* deſcribes in the following lines:

'——— Utopia witneſs bears,
Some aſſes are transform'd to play'rs:
To fill the *Perſonæ Dramatis*,
Centaurs come in; while ſome, like Thetis,
Can various ſhapes aſſume at will.....'

We would, however, adviſe theſe *aſſuming* animals, to remember the fable of the Aſs in the Lion's Skin; and if they would eſcape detection, let them keep ſilence.

Art. 34. *The Pittiad:* or, Poetico-Political Hiſtory of William the Second. In five Cantos. By Timothy Twiſting, Eſq. Hiſtoriographer to the Pitt Adminiſtration. Dedicated to the Rev. Geo. Prettyman, D. D. 4to. 3s. Debrett. 1785.

'For this good reaſon, or ſome other,
Our gracious King without a pother,
Or ceremonious *nonſenſe*;
Sends for the ſeals at dead of night,
To put their keepers in a fright,
And baniſh'd them his *preſence*.'

It is a pity that the poet who (without any conſiderable variation) hath been ſo near nonſenſe in his meaning, ſhould be ſo diſtant from it in his rhime!

'Yet he had got no qualms of *conſcience*,
But could with all their ſins *diſpenſe*.'

We have, however, *our* 'qualms,' and cannot 'diſpenſe' with ſuch 'ſins,' both of omiſſion and commiſſion, as the author of the *Pittiad* ſtands juſtly charged with in the Court of Parnaſſus. But the misfortune is,

Coblers now drop their laſt and awl,
And taylors let their cabbage fall,
Their bulks and ſhop-boards quit;
And ſwear, that tho' on ruin's brink,
They'll t'other pot of porter drink———
And then turn poets!

Art. 35. *The Art of Eloquence*, a Didactic Poem. Book the Firſt. 4to. 2s. 6d. Dilly. 1785.

If this firſt book meets with approbation, the author intimates to his readers, that the Poem will be continued, and completed in four books.

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books.—He insinuates, that the following books will be far more entertaining than the first, which required great strictness of method, and 'prevented the intertexture of digressions, addresses to living personages, allusions to recent transactions, and a vast variety of illustration, which the other books will admit of. In fine, the author has much amusing matter in store, but whether it will ever be brought forward or not, it is for the Public to determine.'—To facilitate this decision, we shall insert the author's Introduction, marking such passages as deserve *his* attention, as well as that of the Public.

'Whilst Britain's Genius *bids* the sister-arts
In liberal homage to rejoice, the muse
Full oft deploring thy dishonour'd wreath,
Fair ELOQUENCE! and emulous to raise
Its sombre colours from their mass of shade,
To antient lustre; pants to trace thy art
(Congenial with her own) amid the scenes,
Where orators of old with kindling voice
Drew Virtue from its slumbers. Hence the charms
That *into music melodiz'd the speech*;
Ennobled diction; fir'd it with the flame
Of patriotic freedom; wak'd the soul
To action; and gave dignity to life!
'Spirit of Athens, over Albion breathe
Charms not inferior! For here flourish Laws
That foster free-born worth! In union here
(Erst visionary deem'd) the threefold form
Of Senate lives; yet realiz'd alone
By favour'd Britons! Here Religion beams
Her genuine light! *From images like these*
Might rise the soul of ELOQUENCE *to heights*
Supernal, such as Rome nor Athens knew.'

Art. 36. *Carmen in Honorem Georgij Savile*, &c. &c. A Poem in Honour of Sir George Saville, Baronet; to which is added, a Sepulchral Inscription. By John Wright, London. 4to. 1s. 6d. White. 1784.

The virtues of this most respectable Baronet are described in tolerable poetry, and very good prose. The poetry, it must be acknowledged, has too much the air of a Cento; a common fault with our modern Horaces and Virgils.

Art. 37. *A Dialogue between Dr. Johnson and Dr. Goldsmith*, in the Shades, relative to the former's Strictures on the English Poets, particularly Pope, Milton, and Gray. 4to. 1s. 6d. Debrett.

To some person, who imagines himself both a poet and a critic, the Public are indebted for this Dialogue. We are afraid that those who happen to read this production will not perceive in it many traces of poetical fancy, or critical acumen. What prevented its appearance in Doctor Johnson's life-time, it is not easy to determine. The form might easily have been changed. Was it delicacy?—The great Lexicographer would not have been too much hurt.—Was it fear of a reply?—Depend upon it, he never would have answered.—It seems almost equally difficult to settle, why it was published after his

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his death. Is it to crush the Lives of the Poets?—The Public do not easily give up a favourite work.—Was it to obtain a reputation?—We will venture to affirm, that this is not to be acquired by trifles.—But this knotty point will probably be cleared up in a second edition;—and so to other matter.

Art. 38. *A Dialogue between the Earl of C——d and Mr. Garrick*, in the Elysian Shades. 4to. 1s. 6d. Cadell.

This Dialogue, which, in the Dedication to Sir Joshua Reynolds, is allowed to be a hasty production, and is said to owe its appearance entirely to *the request of friends*, is in blank verse. It is intended as a tribute to the memory of Dr. Johnson, and though the poetry is not conspicuously excellent, yet it is by no means devoid of merit. It may serve as an *antidote* to the *bane* of the last-mentioned performance.

Art. 39. *A Monody to the Memory of Admiral Hyde Parker*, who was lost in the Cato, of 64 guns, in his Passage to the East-Indies. By S. Whitchurch, late of his Majesty's Navy, 4to. 1s. Baldwin. 1785.

A well meant tribute to the memory of the late Admiral Hyde Parker, in which more friendship is, perhaps, displayed, than poetry; though the lines are generally smooth, and the ear is not often hurt by bad rhimes.

Art. 40. *Elegy to the Memory of Captain James King, L.L.D. F.R.S.* By the Rev. William Fordyce Mavor. 4to. 1s. Nicol. 1785.

Though there are some exceptionable stanzas in this Elegy, and some affectations which we dislike, several parts of it merit perusal. Yet we must regret, that the same muse who lamented the death of Cook, did not shed a few tributary tears on the grave of Capt. James King.

Art. 41. *Abelard to Eloisa*: an Epistle, &c. By Mr. Warwick. 12mo. 1s. Dilly. 1785.

In our Review for February, we gave an account of the first edition of this performance; which is now so much altered and improved, that, as the author remarks, it is rather to be considered as a new work, than a new edition. An entertaining narrative of the lives of Eloisa and Abelard is prefixed, extracted, as he assures his readers, from original authorities. Notes and references are likewise added.—The *Sonnets*, of which we gave some specimens, are to be re-printed, with some other pieces, by the author.

Art. 42. *The Knight and Friars*; an Historic Tale. By Richard Paul Jodrell, Esq. F. R. S. and A. S. S. 4to. 2s. Dodsley. 1785.

'The work of three mornings in the Christmas holidays.' So says the Preface: and as that is the case, we shall not criticise *this harmless trifle*, for such the author styles it; though we cannot approve of SUCH *hasty publications*. The story is taken from Haywood's Translations, and is not a bad subject for a poetical tale. At the end of the poem Mr. Jodrell has re-published the original prose, as it appears in an extract, in Blomefield's and Parkin's History of Norfolk, volume III. There are some indelicacies in this tale, which cannot but offend; and particularly as they might easily have been avoided.

Art.

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Art. 43. *The Diſbanded Subaltern:* an Epiſtle from the Camp at Lenham. 4to. 1s. 6d. Flexney. 1785.

This is a 'ſecond edition, with additions.' The firſt edition was commended, and an extract given, in our Review for November 1783. We are not ſurprized that a poem of ſo much merit ſhould repeatedly make its way to the preſs.

Art. 44. *A ſelect Collection of Engliſh Songs.* In three Volumes. 8vo. 12s. Boards. Johnſon.

This Collection of Songs has been made by Mr. Ritſon, whom the literary world has more commended for his acuteneſs, than applauded for his candour. In theſe volumes he has endeavoured 'to exhibit all the moſt admired and intrinſically excellent ſpecimens of lyric poetry in the Engliſh language at one view. To promote real, inſtructive entertainment; to ſatisfy the critical taſte of the judicious; to indulge the nobler feelings of the penſive; and to afford innocent mirth to the gay, has been the complex object of the preſent publication. How far it will anſwer theſe different purpoſes, muſt be ſubmitted to time, and the judgment, taſte, and candour of its various readers.'

The ſongs are arranged under the heads of LOVE, DRINKING, and MISCELLANEOUS ſongs; and the former diviſion hath ſeveral ſubdiviſions. Every ſong that could offend the moſt delicate female has been very properly omitted. A fourth part is added, which contains old popular tragic legends, and hiſtorical or heroic ballads.—Of many of the ſongs the muſical notes are added; and the names of the authors are, in general, prefixed.

The firſt volume is enriched with an Hiſtorical Eſſay on Song Writing, in which our readers will find much entertainment, and, indeed, inſtruction.

There are ſome ſongs, which we are ſurprized not to have found in theſe volumes, and others which might have been omitted—but *de guſtibus non diſputandum.*—Yet ſtill, on the whole, we think that this collection is preferable to any which has appeared. We muſt add, that Mr. Aikin's Eſſay on ſong-writing has met with the praiſe from Mr. Ritſon, to which it is ſo well entitled; and that many of our readers will think the Biſhop of Dromore's *Reliques of ancient Poetry* did not merit ſo very ſevere a cenſure!

With reſpect to the *Scotch Songs*, the editor promiſes them in a future collection.

SCHOOL-BOOKS, &c.

Art. 45. *Salmon's Geographical and Aſtronomical Grammar*; including the ancient and preſent State of the World, and containing, 1. The Newtonian Syſtem of the Planets. 2. A particular View of the Earth. 3. Geographical Elements, exemplified in Definitions, Problems, Theorems, and Paradoxes. 4. The grand Diviſions of the Globe. 5. The Extent of Empires, Kingdoms, States, Provinces, and Colonies; with an Account of their Climates, Animals, Birds, Metals, Minerals, Rivers, Bays, and Natural Curioſities. 6. Origin and Hiſtory of Nations, Forms of Government, Religion, Laws, Revenues, Commerce, and Taxes. 7. Their Language, Genius, Cuſtoms, and Public Buildings. 8. An Account of the New Diſcoveries in the South Seas. 9. A Geographical

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Geographical Table, in which is given the Longitude, Latitude, and Bearings, of the principal Places in the World. 10. The Coins of the various Nations, and their Value in Engliſh Money. 11. A Chronological Table of remarkable Events. 12. A Liſt of Men of Learning and Genius. 8vo. 7s. 6s. bound. Cadell, &c. 1785.

Though it is contrary to our plan to take notice of new editions, yet on account of the very conſiderable corrections and additions, which now appear in this work, we cannot let it paſs unnoticed. Little, indeed, need be ſaid, after ſo full a title, but that the new matter ſeems to be executed, in general, with ſufficient knowledge of the ſubject, and in the clear, perſpicuous language, which ſuch a work demands. The following is part of the Advertiſement, which is prefixed to the volume: 'In the hiſtory of the various nations, as the account of their earlier foundations was found to be ſometimes wholly fabulous, and often exaggerated either through vanity or ignorance, this part of our Grammar, in numerous inſtances, has been conſiderably abridged. By theſe means the Reader is not only relieved, but the book has been rendered much more valuable, without the proprietors being under the neceſſity of making a material alteration in the price.

'The Reader will find the narratives of the remarkable tranſactions in the account of every country greatly enlarged, and brought down to the preſent period. In theſe are included a ſuccinct relation of every important occurrence in the laſt war, and of the various changes which have taken place in the different parts of the globe, ſelected from the beſt writers, and the moſt authentic documents.

'At the concluſion of the volume is given a very perſpicuous and complete Hiſtory of the Diſcoveries which have been made in the South Seas, in the preſent reign. This forms a neceſſary part of our Grammar, and, it is hoped, will appear worthy of attention, as it has been collected with conſiderable care, and much trouble, from the numerous and expenſive volumes of the ſeveral circumnavigators.

'The New Diſcoveries are followed by Tables of the ſituation of the principal places in the world, of the coins of different nations, of remarkable events, and of eminent men. Theſe are continued to the preſent year, and will be found very uſeful for conſultation on a variety of occaſions.

'In ſhort every page of this work, in the Aſtronomical as well as in the Geographical departments of it, has been attentively examined, and carefully corrected.'

Art. 46. *The New Pocket Dictionary of the French and Engliſh Languages.* In two Parts. Part I. French and Engliſh. Part II. Engliſh and French. Containing all Words of general Uſe, and authoriſed by the beſt Writers*. By Thomas Nugent, LL. D. To which, with the former Additions, are now added in the Dictionary, ſome thouſand Words, beſide a very large Addition of Names and Places, &c. to the Supplement, and a Liſt of Naval and Military Terms, in French and Engliſh, for the Uſe of

* See Review, Vol. XXXVIII. p. 68. and Vol. L. p. 68.

Officers,

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Officers. By J. S. Charrier, French Maſter to the Royal Academy, Portſmouth. Fourth Edition. Small 4to. 4s. 6d. Dilly. 1784.

Notice has already been twice taken of this Work, according to references given in the note; and it may claim a third, by the ſupply now added, of naval and military terms, which muſt be eſpecially uſeful in a dictionary, that from its brevity will be more ſerviceable to perſons engaged in life, to revive decayed remembrance, than to infuſe knowledge into the younger ſtudents.

ECCLESIASTICAL LAW.

Art. 47. *An earneſt and affectionate Addreſs to Farmers*, in relation to the Payment of Tithes. Deſigned to remove ſome of the unhappy Prejudices that have done great Diſſervice to Religion. 8vo. 6d. Rivington. 1784.

The uſual arguments, on this old ſubject, are urged in a manner that perſuades us they really proceed from a writer of the character profeſſed in the title-page; and we are ſtrengthened in this belief, by thinking that an author of more experience might have uſed the plea of farms being taken under a knowledge of the annexed condition of paying tithes to better advantage, than has been done in this plain, temperate remonſtrance. To remove every object of pecuniary conteſt from interfering in the paſtoral intercourſe between a miniſter and his pariſhioners (where *ſuch* an intercourſe ſubſiſts) would be a moſt profitable circumſtance for all parties.

NOVELS.

Art. 48. *The Fatal Marriage*. 12mo. 2 Vols. 6s. Hookham. 1785.

The ſilly ſmall talk of two giddy girls, who have determined to fall in love as ſoon as they have an opportunity, that they may have great ſecrets to tell one another, and charming things to write about.

Art. 49. *The Myrtle*; or the Effects of Love, in a ſeries of Letters. By a Lady. 12mo. 3 Vols. 7s. 6d. Sewed. Lane.

The ſtory trifling, the language pertly familiar, and the moral—nothing.

MISCELLANEOUS.

Art. 50. *Genuine Memoirs of Aſiaticus*, during five Years Reſidence in different Parts of India, three of which were ſpent in the Service of the Nabob of Arcot; interſperſed with Anecdotes of ſeveral well-known *Characters*; an impartial Account of the Death of Lord Pigot, and of the Share which the Nabob had in that memorable Tranſaction. By Philip Dormer Stanhope, Eſq; late of the Firſt Regiment of Dragoon Guards. 12mo. 3s. Kearſley. 1784.

At our firſt opening this little volume, we imagined that the name of Philip Dormer Stanhope had been *aſſumed*; but, on enquiry, we learn that it is a reality, and that the Author hath not given the public a romance, but a detail of his actual adventures. He writes with ſprightlineſs and eaſe; and his *Letters* (for that is the form in which his memoirs are caſt) will afford the reader ſome agreeable entertainment, though we cannot ſay that, in our opinion, they abound with important information.

Art.

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Art. 51. *A Letter to a Female Friend*, by Mrs. Sage, the *first English* Female Aerial Traveller; describing the general Appearance and Effects of her Expedition with Mr. Lunardi's Balloon, which ascended from St. George's Fields, June 29, 1785, accompanied by George Biggin, Esq. 8vo. 1s. Bell.

It is impossible to peruse this agreeable narrative, without admiring the spirit and courage of the fair Author; who, notwithstanding the discouragement so recently given, by the bursting of that *identical* balloon, and the more melancholy fate of poor Pilatre de Rozier, had fortitude enough to banish from her mind 'every idea of fear, or even doubt.' p. 14. We sincerely rejoice that her voyage was successful. The adventurous lady, and the gentleman her companion, were safely landed, after a very pleasant ride on the wings of the wind, in a field near Harrow on the Hill.

Art. 52. *Miscellaneous Pieces*, in Prose and Verse; by Mrs. Upton, Authoress of the Siege of Gibraltar, and Governess of the Ladies Academy, No. 43, Bartholomew Close. 4to. 2s. Egerton. 1784.

These pieces, as the Authoress ingenuously confesses, are sent into the world 'to support her children, not to extend her fame.' We heartily wish her publication all imaginable success, which no criticism of ours shall obstruct.

Art. 53. *De Arte Medendi apud Priscos*, Musices Ope atque Carminum: Epistola ad Antonium Relhan, M. D. Collegii Medicorum Londinensis Socium et Censorem. Editio altera et auctior. 8vo. 1s. 6d. Bowen. 1783. [*This had been mislaid.*]

The first edition of this letter never reached our hands. It appears to have been written in order to ridicule the ancients, who attributed a medicinal power to music. The irony, however, is so artfully concealed, that at the first view it is difficult to discover whether the writer is not serious in his animadversions; nor is it more clear, whether the dedication to the Earl of Shelburne, who is compared to Nicias, is intended gravely or jocosely. The name, likewise, of Michael Gaspar, we apprehend to be fictitious.—He concludes his book with advising Dr. Relhan to introduce this long neglected sanative power of music into medicine. The Author, whoever he may be, is not deficient in learning, or unacquainted with the ancients.

Art. 54. *The Heraldry of Nature*; or, Instructions for the King at Arms; comprising the Arms, Supporters, Crests, and Mottos, both in Latin and English, of the Peers of E—g—d, blazoned from the Authority of Truth, and characteristically descriptive of the several Qualities that distinguish their Possessors. To which *is* added, several Samples, neatly etched by an eminent Engraver. Small Octavo. 2s. 6d. Smith. 1785.

The emblematic obscurity of this little piece, may (like ænigmas, rebusses, and riddles) exercise the curiosity of those idle persons who want better employment: and as the greatest part of it consists of scandalous allusions and innuendoes, it is too much calculated to gratify the taste of the invidious and malevolent:—a numerous and a growing race of people, who keep in their service a band that call themselves *Heralds*, and whose sole employment it is to blow

Fame's

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Fame's poſterior *trumpet* *.

And while there are ſo many who *erect* their ears at theſe groſſer ſounds, there will not be wanting trumpeters to entertain them.

As this writer hath been very liberal of his mottos, it is but fair to recompenſe him in his own way. We will give him the choice of three; or if he ſhould be at a loſs which to chooſe, he may take them all.

Ingeni largitor venter.
Hunger drives men to expedients.
Aude aliquid——
Some to Hounſlow Heath—and others to Grubſtreet.
Vivitur hoc pacto.
For who would ſtarve?

MEDICAL.

Art. 55. *An Addreſs to Parliament* on the Situation of the Navy Surgeons. To which are added, Medical Strictures appertaining to the Health of his Majeſty's Seamen, addreſſed to the Lords of the Admiralty; with Obſervations on ſuſpended Animation. By William Renwick, Surgeon in the Royal Navy. 8vo. 2s. Law, &c. 1785.

Mr. Renwick warmly eſpouſes the intereſts of his brethren the navy ſurgeons, who labour under many diſadvantages, which ſeem not only to bear hard upon them, but to be, eventually, injurious to the Public. They ought, he contends, to be advanced to the rank of commiſſioned officers, and their ſervices to be better rewarded in the article of half-pay: their widows too, he thinks (and very juſtly) are not leſs intitled to a ſuitable proviſion than the relicts of *lieutenants* and *maſters*. On theſe heads he offers very cogent arguments, but he has not the art of drawing them to a point, and, by keeping clear of extraneous matter, of giving a conciſe and comprehenſive ſtate of the buſineſs in diſcuſſion. He is a deſultory, rambling writer, and throws out a variety of hints and remarks, on topics which, bearing little or no relation to his profeſſed and main object, ſerve only to divert the reader's attention from the end he would wiſh to keep in view. We believe him to be better qualified to figure in the medical line than as an author. He is, no doubt, a good ſurgeon, and a man of ſenſe and obſervation; and he ſeems to be wholly actuated by a laudable zeal for the cauſe in which he is an earneſt, and we hope he will prove a ſucceſsful advocate.

SERMON.

The ſudden Deſtruction of incorrigible Sinners. Occaſioned by the miſerable Death of —— London, of Tunbridge; who periſhed in Intoxication, in a Pond, near Peckham in Kent, on Sabbath Evening, Feb. 20, 1785. Preached at the Diſſenting Meeting at Tunbridge on the following Lord's Day Evening. By the Rev. John Rogers. 8vo. 6d. Buckland.

Prov. xxix. 1. *He that being often reproved,* &c. The madman that flings about firebrands, and ſays, *Am I not in ſport?* may be

* Dunciad.

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pitied and excuſed. But what excuſe can be made for a grave preacher, who, in the ſanctuary of the God of Mercy, 'brings (to uſe one of his own horrible metaphors) *hell fire* in his countenance, and breathes *brimſtone* with his words?'—'The conſideration' (as he ſays on another occaſion) 'is enough to freeze our ſouls with horror.'

Hath thine eye, preſuming mortal! explored the ſecrets of an eternal world? Can thy hand draw aſide the awful curtain that veils the abodes of departed ſpirits? Shall thy tongue announce the damnation of an individual? Wilt thou raſhly point him out by name; and ſay, *That is the man?*—Tell us,—who art *thou?*

CORRESPONDENCE.

*** We would adviſe *Novitius*, who has undertaken an *Herculean* taſk, to change his *dictionaries*, for *Morell*'s edition of *Ainſworth*, either the *quarto*, or *octavo*, as he ſhall judge moſt convenient. In a ſhort time alſo, he may obtain much benefit from peruſing Cornelius Nepos, by Stirling; the pieces of Ovid, ſuch as the *Epiſtles*, *Triſtia*, and *Metamorphoſes*, publiſhed by the ſame perſon, or by Bailey; in which, with the *Ordo Verborum*, and the *Ellipſes* ſupplied, we would adviſe him to avoid *tranſlations*. As to propriety in *reading Latin*, and knowing what ſyllables are *long*, and what *ſhort*, which is determined by *accent* in Engliſh, *that* can only be acquired, by an intimate acquaintance with the proſody of the language, and with the poets, or a continual recurrence to a *Gradus ad Parnaſſum*. But if *Novitius* is bleſſed with a ſpirit of perſeverance, and will undergo the drudgery of making himſelf familiar with the *four* firſt parts of ſpeech, in the accidence, and with the *neceſſary* rules in ſyntax, for he need not, by any means, trouble himſelf with the whole of what Lilly's Grammar affords, he ſhould not deſpair:—for with ſuch a foundation, and with unremitting diligence, and unabating attention, he may probably be able to accompliſh his point.

N. B. Had *Novitius* ſeen the firſt article of our Correſpondence for laſt month, he would, perhaps, have ſpared himſelf, and us, the trouble of his letter.—We muſt, again, requeſt the favour of our Readers to conſider, that our neceſſary attentions to the immediate objects of a Review, are more than ſufficient to furniſh employment for every moment of our time.—But ſome people ſeem to think, that we are to be regarded like the famous conjurer in the Old Bailey, who uſed to advertiſe that he would "anſwer all queſtions by ſea and land."—But, what was *his* buſineſs, is not *ours*,—nor do we pretend to be *conjurers*.

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†|† We cannot pretend to ſay from whence we have the Latin axiom, *Quem Deus vult perdere prius dementat*, concerning which S. W. inquires. Its origin hath often been ſought, but in vain. The firſt memorable occaſion, on which we recollect its uſe, was, on the ſuicide of a man of quality, who left that ſentence in writing, on his table; and which gave riſe to much inveſtigation, and random aſſertion, ſome aſcribing the words to Plautus, and ſome to fragments of other authors. We imagine it to be an *apophthegm*, not to

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to be found in any classical writer. The word *dementat*, too, is of very doubtful Latinity; as we have no better authority for it than Apuleius and Lactantius: and even with them it is a contested reading.

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‡†‡ *W. B.* is referred to Mr. Becket, our Publisher, for any particular Number of the Review (if in print) that he may want, to complete his set. Any Roman history will inform this Correspondent who *Cincinnatus* was, and in what period he lived.

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§†§ The Correspondent who dates from *Colchester*, may be assured, that we were not *ironical* in our account of friend Matthews's appeal —See Rev. for June last. As to his request, that we would *re-review* that publication, in a more *serious* strain,—he might as reasonably insist on our seeing the celebrated comedy of *Much ado about Nothing*, without vouchsafing a smile at the performance.

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§||§ Mr. Rogers's Sermon, 'on the miserable death of ——' (See p. 238. of this Month's Review), was reviewed (though the article was not printed) before we received a copy of that discourse, sent us by a 'friend of the Author,' with a compliment to us, in Latin, written on the back of the title-page.—Though obliged to the gentleman for his compliment, we could not, honestly, abate the censure which we had thought justly due to Mr. R.'s performance.

ERRATA *in our last Appendix.*

P. 481, l. 17, for 'Diminico,' r. *Dominico.*
— 484, l. 4, for 'respecting,' r. *representing.*
— 487, l. 15, after 'electrifying,' place a comma.
— 491, l. 8. from the bottom (and elsewhere), for 'subtle,' r. *subtil.*'
— 495, l. 16, for 'Pozzoli,' r. *Puzzuoli.*
— 514, l. 9. from the bottom, for 'Monreal,' r. *Montreal.*
— 517, l. 12, for 'wars Sicily,' r. *wars of Sicily.*
— 523, l. 20, for 'these,' r. *those.*
— 548, l. 30, for 'indexes,' r. *indices.*
— 576, l. 6. from the bottom, for 'of the removal,' r. *or the removal.*

In July.

— 44, last par. for 'irritation,' r. *imitation.*
— 65, l. *ult.* for 'sufficient,' r. *insufficient.*
— 69, l. *penult.* for 'some,' r. *a.*

In August.

— 108, in the note, l. 3. from the bottom, for 'corruptions,' r. *corrections.*

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THE
MONTHLY REVIEW,
For OCTOBER, 1785.

ART. I. *Memoirs of Baron de Tott concluded:* See our laſt.

THE third part, which begins the ſecond volume of this work, chiefly treats of the Baron's military engagements, in the quality of chief engineer at the Dardanelles, when the Ruſſian fleet, under the command of Mr. Elphinſtone, carried terror to the inhabitants of Conſtantinople. In diſplaying his own conſequence, he expoſes, in a very lively manner, the puſillanimity, ignorance, and groſs ſuperſtition of the Turks.

The following relation we particularly ſelect as a proof:

'The Simois, that celebrated river (which, nevertheleſs, is only a ſmall channel where the rain water forms a torrent), deſcends from the mountain, and falls into the ſea, below the caſtle of Aſia. I thought it proper to erect a battery, which, ſerving for an epaulement to the caſtle, might contain a part of its artillery, while the approaches to it were impeded by this brook. Thus I could cover the ſide of the caſtle, the artillery of which commanded the Strait lengthwiſe.

'It was, alſo, with this view that the Turks had placed there an enormous piece of ordnance, which would carry a marble ball of eleven hundred pounds weight. This piece, caſt in braſs, in the reign of Amurath, was compoſed of two parts, joined together by a ſcrew, where the charge is contained, after the manner of an Engliſh piſtol. It may be ſuppoſed, that, as its breech reſted againſt a maſſy ſtone work, it had been placed, by the means of large levers, under a ſmall arch, which ſerved as an embraſure. I could not make uſe of this enormous cannon in the outworks; and, as they were diſpoſed in ſuch a manner as to prevent its being fired, the Turks murmured at my paying ſo little regard to a piece of artillery, which, no doubt, had not its equal in the univerſe.

'The Pacha made ſome remonſtrances to me, on that head. He agreed, with me, that the difficulty of charging it would not allow, in caſe of an attack, to fire it more than once; but, he urged, this ſingle diſcharge would be ſo deſtructive, and reach ſo far, that no one entertained a doubt but it would be, alone, ſufficient to deſtroy the whole fleet of the enemy. It was eaſier for me to give way to this prejudice than overthrow it, and, without changing my plan of defence, I could, by cutting through the epaulement, in the direc-

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tion of this piece, allow it room to be fired; but I was willing first to judge of its effect.

'The crowd about me trembled at this propoſal; and the oldeſt among them aſſerted, there was a tradition, that this piece, which had never yet been diſcharged, would occaſion ſuch a ſhock, as muſt overturn the caſtle and the city. It was, indeed, poſſible it might ſhake ſome ſtones out of the wall, but I aſſured them they would not be regretted by the Grand Seignior; and that the direction of this piece would not allow me to imagine the city would ſuffer by the exploſion.

'Never, certainly, had any cannon ſo formidable a reputation. Friends and enemies were alike to ſuffer from its fury. A month was now elapſed ſince it was determined to load this piece of artillery, which required no leſs than three hundred and thirty pounds weight of powder; and I ſent to the head engineer, to prepare a priming. All who heard me give this order immediately diſappeared, to avoid the predicted danger. The Pacha himſelf was about to retreat, and it was with the utmoſt difficulty I perſuaded him that he ran no riſk, in a ſmall kioſk, near the corner of the caſtle; from whence he might, notwithſtanding, obſerve the effects of the ball.

'Having ſucceeded in this, nothing remained but to inſpire the engineer with courage; who, though he was the only one who had not fled, ſhewed no great reſolution in the remonſtrances he made to excite my pity; I, at laſt, rather ſilenced than animated him, by promiſing to expoſe myſelf to the ſame danger. I took my ſtation on the ſtone work, behind the cannon, and felt a ſhock like that of an earthquake. At the diſtance of three hundred fathoms I ſaw the ball divide into three pieces, and theſe fragments of a rock croſſed the Strait, rebounded on the oppoſite mountain, and left the ſurface of the ſea all in a foam through the whole breadth of the channel. This experiment, by diſſipating the chimerical fears of the people, the Pacha, and the engineers, proved to me likewiſe the terrible effects of ſuch a ball; and I cut through the epaulement in the direction of the piece.

'This battery, which covered the caſtle, was intended to contain a part of the heavy artillery, in repairing the carriages of which I had been employed ever ſince my arrival at the Dardanelles, with the aſſiſtance of a French carpenter, whom I had brought on ſhore for that purpoſe, and whoſe abilities I found extremely uſeful.

'Among the number of pieces, which were to be employed in theſe batteries, was an enormous culverin, carrying a ball of ſixty pounds, which was ſo confined by the arch, which ſerved for an embraſure, that its ſituation, and its great weight together, rendered all the means commonly employed to remove theſe pieces ineffectual. I ſent to borrow, from the men of war, the apparatus which I judged neceſſary; but the ſhipping of the Grand Seignior was ſo ill ſupplied, that my application was to no purpoſe; and I could not refrain from cenſuring Haſſan-Pacha, who was then only Captain of the Admiral's flag-ſhip.

'This man, whom we have ſince ſeen diſtinguiſh himſelf ſo much by his raſh courage, proved to me, on this occaſion, that he thought, a reſolution to overcome any difficulty would ſupply the place of that

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that knowledge which can only be acquired by profound ſtudy. What would you do, ſaid he, with your cordage and blocks? What ſignify theſe inventions, when we have ſo many hands at command? Shew me what you wiſh to have removed, and leave the reſt to me.

'How! ſaid I; would you carry, by ſtrength of arm, a piece of ordnance which weighs more than ſeven thouſand pounds? How many men would you employ? Five hundred, if neceſſary, replied he haſtily. What ſignifies the number, provided we do it? I find, ſaid I, to the Pacha, who was preſent at this ſingular diſcuſſion, that the brave Haſſan eſteems nothing an impoſſibility. Let us ſee where his five hundred men will place their hands.

'While Haſſan collected his inſtruments, and we prepared to go and form a judgment of the manner in which he would employ them, I ſent my carpenter to procure, from on board a French veſſel, ſix ſailors, with the cords and braſs pullies for which I had in vain applied to the Turkiſh Admiral.

'Being arrived, with the Pacha, at the culverin, we ſoon ſaw Haſſan coming, with his ſturdy companions: but the firſt thirty who attempted to move the piece, being as many as could ſtand round it, reduced their comrades to be mere ſpectators of their fruitleſs endeavours. This trial was renewed by others, with efforts equally ineffectual.

'Haſſan was vexed at the ill ſucceſs of his attempt, and confeſſed himſelf overcome; when the ſix ſailors I had requeſted arrived with the neceſſary tackle, and in leſs than a quarter of an hour the piece was laid upon the platform.

'It was ſtill to be placed on its carriage, when Haſſan, not thinking my ſix ſailors ſufficient for ſuch an undertaking, offered me again the aſſiſtance of his attendants. For what purpoſe? ſaid I; four of my people will be ſufficient. I immediately ſent for a gin that I had cauſed to be made, the uſe of which machine was unknown to the Turks. Nothing could ſurpaſs their aſtoniſhment, when they ſaw this prodigious weight raiſed, with eaſe, by the ſtrength of only four men; and this, though not very remarkable in itſelf, had a great effect on Haſſan and his companions.'

Though the Baron's ſituation and employments expoſed him to the plague, which at that time raged * in Turkey, yet he was ſo fortunate as to eſcape this dreadful malady. In one part of his Memoirs, he attributes his preſervation to his continuing in the rain, when the reſt of his companions fled to their tents for ſhelter: and in another part, he ſays, 'Obliged to direct the workmen myſelf, many of whom were attacked by the diſtemper, I had nothing to preſerve me from it but the ſalubrious ſmell of the forges, and the precaution of giving directions with the head of my cane. But, perhaps, what moſt preſerved me from infection was, never giving myſelf up to fear and the melancholy ideas its ravages preſent.'

When our Author had made himſelf ſufficiently acquainted with the character, manners, and government of the Turks in

* It carried off that year 150,000 perſons in Conſtantinople.

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Conſtantinople, he wiſhed to extend his knowledge of the Ottoman empire, by viſiting the moſt diſtant provinces that are tributary to the Sultan; and thus to mark the variations and ſhades of difference produced by the diſtance of the deſpot from the capital of the empire.

The abuſes which had crept into the ſeveral eſtabliſhments of the French commerce in the Levant, and which appeared to originate, rather from the interference of diſcordant and contradictory laws, than a neglect of cuſtomary regulations, determined the government to order a general inſpection of the maritime towns. With this commiſſion our Author was entruſted; and he entered on the diſcharge of it in May 1777. He ſailed from Toulon to Malta; thence to Crete; and in the beginning of June, he landed at Alexandria. Thence he proceeded to Grand Cairo; viſited the pyramids, the catacombs, and the other monuments of antiquity in the neighbourhood of the Delta; and made obſervations on the canals, the lakes, and above all, that glory of Egypt, the river Nile.

His remarks are judicious, and his accounts are accurate; but we meet with little but what is perfectly familiar to all who are verſed in the hiſtory and geography of this country.

Speaking of the ſources of the Nile, the Baron ſays in a note: 'A traveller, named Bruce, it is ſaid, has pretended to have diſcovered them. I ſaw, at Cairo, the ſervant who was his guide and companion during the journey, who aſſured me, that he had no knowledge of any ſuch diſcovery. It may, perhaps, be objected, that a learned man, like Mr. Bruce, was not obliged to give an account of his diſcoveries to his valet; but, in a deſert, the pride of celebrity vaniſhes. The maſter and ſervant diſappear, and become only two men neceſſitated to aſſiſt their mutual wants; the only ſuperiority is poſſeſſed by the ſtrongeſt; and the ſervant I have mentioned, born in the country, would certainly have corroborated Mr. Bruce's aſſertions, in a diſcovery purely topographical.'——

'The whole country of Egypt,' the Baron remarks, 'is, indeed, ſo low, that, at a diſtance, it is only to be diſcovered by ſome riſing grounds, formed by the ruins of ancient Alexandria, and the prodigious height of Pompey's pillar; the whole coaſt is horizontal, and three leagues off at ſea, nothing is to be perceived but ſome palm-trees, which ſeem to riſe out of the water. It is not, however, merely to this flatneſs, that it owes the periodical inundation by which it is watered.

'We have already ſeen, that the conſtant winds from the north-weſt, driving the miſts of Europe over Abyſſinia, blow in the direction of the Nile; and we may perceive, that, by forcing back the waters of that river, they become the principal cauſe of its overflowing. Having arrived at its height, about the middle of September, the wind, then ſettling in the South, concurs with the natural courſe of the Nile, to facilitate the draining of the waters; and, at the ſame time, collects the ſurplus of clouds, no longer uſeful in Abyſſinia and Ethiopia, to carry them towards the ſources of the Euphrates;

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phrates; where the ſame phænomenon, of a periodical inundation, enriches Meſopotamia, immediately after that of Egypt.

'At that time, a column of clouds is ſeen to croſs the Red Sea, towards the Iſthmus of Suez, paſs along Syria, and gather round Mount Ararat, whilſt the ſame ſettled wind, in the Gulph of Perſia, compreſſing the waters of the Euphrates, procures to Meſopotamia, by the ſame means, the ſame advantages which Egypt enjoys.

'This meteorological obſervation, in my reſearches concerning which I have been ſcrupulouſly exact, may every year have its truth aſcertained, in a country, where the clearneſs of the heavens renders all ſuch remarks leaſt liable to error.

'All the deſcriptions of Egypt have, hitherto, agreed to conſider the mud, which the water acquires during its increaſe, and at length depoſits on the inundated lands, as a manure by which they are fertilized. No vegetative quality, however, is diſcoverable, in analyzing it, before its union with the ſand; which, together with clay, compoſes the ſoil of Egypt, mixed in the ſame proportion as they are in the manufacturing of pottery.

'This mud, likewiſe, is only waſhed off by the Nile from its two banks, with the clayey part of which it becomes loaded. Its lightneſs, together with the motion of the waters, keep the particles ſuſpended; till, at length, the ſandy part ſinks down, and appears, in heaps, after a decreaſe of the inundation. Theſe, the induſtry of the huſbandman turns to his advantage, tempering the dryneſs of the ſands with pigeon's dung, and the ſeeds of water-melons, which he ſows in it; and gathers an abundant harveſt, before the returning floods again deſtroy theſe fields, and form others in their ſtead.

'The turning of the waters, which produces theſe variations, reſults neceſſarily from the double effort of the ſtream and the wind acting againſt each other; but the Nile is, notwithſtanding this agitation, ſo eaſy to confine, that many fields, lower than the ſurface of the river, are preſerved, during its increaſe, from an inundation deſtructive to their productions, merely by a dam of moiſtened earth, not more than eight or ten inches in thickneſs.

'This method, which coſts the cultivator but little trouble, is made uſe of to preſerve Delta, when it is threatened by the flood. This iſland, which annually produces three harveſts, is continually watered by machines, conſtructed on the Nile, and the canals cut through it; but it rarely is in danger of being overflowed; and this rich part of Egypt, which extends to the ſea, would be ſtill leſs affected by the ſwelling of the river, did not the wind, blowing a long time in one quarter, raiſe the waters of the Mediterranean towards the South.

'It is proper to obſerve, that Delta, more elevated than the reſt of Egypt, is bounded towards the ſea by a foreſt of palm-trees, called the Foreſt of Berelos, the land of which is much higher than the higheſt riſing of the waters; and this topographical remark is ſufficient to deſtroy the ſyſtem of the formation of Delta by ſediment. A country which is higher than the greateſt inundations, can never owe to them its origin. Such ſediment could only occaſion the diviſion of the two branches of the Nile; but neither this circumſtance, nor the exiſtence of the iſland which ſeparates them, deſerve ſo

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much attention! and M. Maillet might have ſpared himſelf the trouble of reviving the ſyſtem of Ephorus on this ſubject, which ſeems not to have met with any regard from his cotemporaries.'

Dr. Shaw appears to have adopted the opinion here controverted: and Herodotus, in calling Egypt the *Gift of the Nile* *, hath been appealed to as an authority to give it credit.

The preſent population of Egypt is aſtoniſhing. The Baron was aſſured that this country contains nine thouſand villages, and upwards of a hundred thouſand towns or burghs. He ſeems to credit the account from what he himſelf had obſerved: 'On my ſtopping,' ſays he, 'at Mentoubes, below Feuca, I counted no leſs than forty-two of them in running with my eye over the horizon, and the moſt diſtant of them was not two leagues off.'

The ſtruggles for power between the different Beys of Egypt have frequently thrown that country into confuſion. The interference of the Mamalukes generally adds to the diſorder. The late revolution was a proof of it. The Baron, who was a witneſs, gives the following brief account of it:

'After the death of Mahamout Bey, of whom I have ſpoken above, the Beys of Egypt, divided into two parties, prepared, in ſilence, the means of each others deſtruction. Murad, inſpired by the ſame ambition which had poſſeſſed his old maſter, had formed a conjunction with Ibrahim, Shek-Elbelet, and ſome Beys of leſs conſequence. Theſe exerciſed their tyranny undiſturbed, while Iſmael, Juſſuf, and ſome other Beys, watched their opportunity to ſeize on the government.

'Iſmael-Aga, a man of abilities, crafty, diſſimulating, and perfidious, ſeemingly attached to Murad Bey, governed in his name, and was guilty of a variety of oppreſſions and extortions, of which many Turkiſh and Coptic merchants were the victims. Murad, on his return from the Sharkia, where he had been to haraſs the Arabs, learnt that one of his domeſtics had been baſtinadoed by Soliman-Kiacheff, a dependent of Juſſuf Bey. He therefore ſent for this Kiacheff, and cauſed the correction to be repaid with uſury. Juſſuf ſo well diſſembled his anger at this affront, that Murad believed he might do as he pleaſed with impunity. He had even been received, on his return to Cairo, with a kind of triumph; and both he and Ibrahim imagined themſelves in complete ſecurity, when, on the 18th of July, Iſmael, Juſſuf, and all the Beys of their party, with the Mamalukes, ſallied out of the city, to gain the command of the Nile, by ſeizing on Old Cairo, and, at the ſame time, ſummoned the Shek-Elbelet and Murad to ſubmit voluntarily, threatening otherwiſe to oblige them to it by famine, or force of arms.

'So ſudden an inſurrection did not give time to the oppoſite party to aſſemble their Mamalukes; the only reſource left, was to poſſeſs themſelves of the Caſtle of Cairo, the officers of which are always at the diſpoſal of the ruling party. Nevertheleſs, Murad and Ibrahim, inſulted daily, and ſhut up in the Caſtle by the troops

* Το δωρον του Νειλου.

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from without, tried, in vain, the power of the Firmans * of the Pacha, whom they kept priſoner, but who, probably, did not deſire to extricate them from their embarraſſment.

'What moſt diſtreſſed Murad was, that Iſmael-Aga, who was his right-hand, and whom we have before mentioned, inſtead of coming to the Caſtle to join his maſter, went over, to the oppoſite party, with more than eight hundred thouſand ſequins, with which he was entruſted. This treachery preſently obliged Murad and Ibrahim to fly into the Upper Egypt, with but few attendants.

'They took poſſeſſion of Minies. The traitor, Iſmael, was advanced to the dignity of Bey, as was Soliman-Kiacheff, and the houſe of Murad beſtowed on the latter as an indemnification for the baſtinado he had received a fortnight before. Peace was proclaimed at the ſame time; and Juſſuf Bey, too much blinded by his pride, to perceive that he had only been made uſe of as a tool to bring about this revolution, diſcovered, too ſoon, his intentions to raiſe himſelf above his companions. The two Iſmaels were not long before they puniſhed him, for having ſo much under-rated their abilities: they aſſaſſinated him in his own houſe; his partiſans underwent the ſame fate; and the new Bey, Soliman, was deprived of his dignity. But theſe events did not promiſe a durable peace, and it was to be preſumed, that the tyrants would not remain long united, after the deſtruction of the fugitives.'

The Baron re-imbarked at Alexandria, and coaſted along the ſhore of Egypt to the harbour of Jaff. Thence he proceeded on horſeback to Rames, a city in Paleſtine, where the Agent of the Holy Land had come from Jeruſalem to meet him. From this city he travelled to Acre, Saide (the ancient Sidon), Baruth, Tripoli, and Lattaka (the ancient Laodicea). Thence he proceeded, through the country of the Druſes, to Aleppo and Alexandretta, where he took ſhip for the iſle of Cyprus; and having touched at Rhodes, coaſted the European ſide of the Archipelago, croſſed over to Africa, and viſited Tunis and the ruins of old Carthage, he returned to Toulon, where he firſt embarked; and here his Memoirs end.

From the extracts we have given, the Reader may form ſome judgment of the abilities of the Author, and of the entertainment and information he is likely to receive from the peruſal of the work itſelf.

We have made uſe of the tranſlation printed for *Robinſon*, and we will now ſelect a few paſſages by way of comparative ſpecimen; leaving it to our Readers to determine whether we were right in our choice:

* An order, in form of an edict, which the Pachas of three Tails, ſtiled Viſirs of the Bench, iſſue in the name of the Grand Seignior.

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Jayis's Edition.

'The Jews carry this insensibility even into cold and mountainous countries, where the human race, strongly constituted, is always courageous, and often vindictive. Moral habits always prevail over natural causes, *except when tyranny, or the abuse of liberty, restores them to all their rights.*'—

'There is no nation on which so much has been written as on the Turks; and no prejudices more readily believed than those which are adopted on the subject of their manners. The voluptuousness of the eastern nations, the delirium of happiness they enjoy, surrounded by many women, the beauty of those who people their pretended seraglios, their intrigues and gallantries, the courage of the Turks, the nobleness of their actions, their generosity—what an accumulation of errors! even their justice has been quoted as a model. *But how is it possible, says Montesquieu, that the most ignorant of all people, can have seen clearly, in the circumstance in the world, which it behoves them the most to understand?*'—

'They (viz. a favourite triumvirate) had the entire government of the empire, and every office was sold to the best bidder; a *whisper* from them disposed of the most inconsiderable employment.'——

'We have already seen, that such Turkish women as are not to be procured on any other terms than marriage, and are not previously to be seen, are under the same necessity of living amongst themselves. In such a case, what must be their education? Born in opulence, they are either the daughters of a lawful wife, or of some slave, the favourite of a moment,

Robinson's Edition.

'This insensibility remains with the Jews, even in the cold and mountainous countries, where men, robustly formed, are always courageous, and often vindictive. Moral causes will always prevail over physical, when tyranny, or the abuse of liberty, weaken the effect of the latter.'——

'There is no nation concerning which more has been written than the Turkish; and few prejudices more universal than those entertained concerning their manners. The voluptuousness of the Asiatics, the intoxication of happiness, enjoyed by them in the midst of a multiplicity of wives, the beauty of the females who fill pretended seraglios, the gallant intrigues of the Turks, their heroic actions, their generosity, their courage, all contribute to swell this accumulation of errors. Even their justice has been cited as exemplary. But how can it happen (said M. de Montesquieu) that the most ignorant people should have the clearest perception of what is of greatest importance to be understood by mankind?'—

'All offices were sold to the best bidder. Their subalterns disposed, in like manner, of the meanest employments.'——

'We have already seen, that the Turkish women, who cannot be procured but by marriage, nor known till that has taken place, are equally reduced to live entirely among themselves. What therefore must be their education? Born in opulence, they are either the daughters of a legal wife, or of a slave, the favourite of the moment. Their brothers and sisters

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Jarvis's Edition.

ment. Their brothers and sisters are of different mothers, who differ in no respect from slaves collected in the same house. Occupied only by that jealousy which animates them, one against another, scarcely knowing how to read or write, and reading nothing but the Coran; exposed in the hot baths to all the inconveniences of a forced perspiration, too frequently repeated not to destroy the freshness of their skin, and the grace of their contours, even before the age of puberty; indolent from pride, and often humbled by the inefficacy of the means practised under their eyes to gratify their proprietor; destined, in short, themselves to the same fate, without a hope of more success, in what can such women contribute to render the man happy who may chance to marry them? But it is not from that source that he looks for happiness. Let us see then, whether he has made a better estimate of the advantage of *multiplying those slaves who have a right to choose*; whom he may marry without ceremony; and over whom he possesses, no doubt, a more precious right—the right of restoring them to their freedom.'

Robinson's Edition.

sisters have had different mothers, who were no other than slaves in the same house. Without any employment, but that furnished by their jealousy of each other; scarcely able to read, or write; or, if they read, reading nothing but the Koran; exposed, in their hot baths, to all the inconveniencies of a forced perspiration, so frequently repeated as to destroy the freshness of the complexion and the grace of the features, even before they are marriageable; indolent through pride, and frequently mortified by the inutility of the means employed, before their eyes, to please their proprietor; destined themselves to the same fate, without expecting any greater success; what pleasure can such women be supposed to give their husband? But he never depended upon them for an increase of happiness. Let us see, then, if he has more to expect from multiplying his slaves; whom he has a right to choose, whom he may marry without formality, and whom he may, if he pleases, set free: certainly, a much more precious privilege.'

If this comparison were pursued, the same, or similar, marks of difference in the two translations, would frequently strike the attentive and critical Reader.

Art. II. *A Treatise on the rectilinear Motion and Rotation of Bodies*; with a Description of original Experiments relative to the Subject. By G. Atwood, M. A. F. R. S. late Fellow of Trinity College, Cambridge. 8vo. 10s. 6d. boards. Cadell. 1784.

Of all the various branches of the mathematics, none is more difficult than their application to nature, or physics; and the usefulness of this is also as great as the difficulty; every attempt, therefore, to clear it up, and fix it on a firm foundation, well deserves the thankful attention of mankind. Facts, as

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as it has been often juſtly obſerved, are convincing arguments. Whatever, therefore, is proved by fair and well-adapted experiments, and faithfully reported, being fixed on the firm baſis of truth, cannot eaſily be ſhaken; and it is but a juſt compliment to the very valuable work before us, to ſay, that it contains an abundant variety of ſuch experiments.

The deſign of the Author ſeems to be, by beginning with the fundamental laws of motion, or axioms, to ſupport his ſubject with mathematical certainty, to the utmoſt; and then to confirm his deductions by real trials and proofs drawn from nature. The execution of this latter part of his deſign deſerves all the commendation that we can beſtow upon it: to his method of treating the former part, we have ſome objections.

'This treatiſe,' the Author tells us, in his Preface, 'is not intended to precede the ſtudy of thoſe authors who have written geometrically on the principles of motion, but is rather to be conſidered as auxiliary and ſubſervient to them.' But, ſurely, a work that begins with the firſt axioms of nature, ought to have been as elementary as poſſible.—The firſt ſection conſiſts of definitions and axioms, with corollaries deduced from them; and begins with that of *force*, which he defines to be, what cauſes a change in the ſtate of motion, or quieſcence, of bodies: and then proceeds to explain the axioms by means of what is commonly called the parallelogram of force. To this we object, that the illuſtrating effects by defined cauſes, is proceeding with too high an hand. The mind can readily frame determinate notions of ſpace and duration or time, and, by means of theſe, of velocity alſo; but it may be very queſtionable, whether it can do ſo of force, conſidered as a cauſe, becauſe it can only be known and meaſured by its effects: but be this as it may, the reaſoning from cauſes to effects is not commendable philoſophy. Space, time, and velocity, are all the requiſites neceſſary to be aſſumed in the doctrine of motion, and from the known, plain, and eaſy properties of theſe and their combinations, the meaſure of force, and the whole ſcience of mechanics, may be deduced in the moſt ſimple and perſpicuous manner.

The ſecond ſection conſiſts of ſome properties of ratios, and the following is the chief propoſition:

'Let $\frac{A}{a}$, $\frac{B}{b}$ and $\frac{C}{c}$, be three ratios, conſiſting of variable terms. If the relation of theſe quantities be ſuch, that when $\frac{C}{c}$ becomes unity, or the ratio of equality, $\frac{A}{a} = \frac{B}{b}$, alſo when $\frac{B}{b}$ becomes unity, if $\frac{A}{a} = \frac{C}{c}$, the propoſition aſſerts, that whatever

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ever be the magnitudes of $\frac{A}{a}$, $\frac{B}{b}$ and $\frac{C}{c}$, we always have $\frac{A}{a} = \frac{B}{b} \times \frac{C^d}{c}$.

'For if not, let $\frac{A}{a} = \frac{B^{1+d}}{b^{1+d}} \times \frac{C^{1+e}}{c^{1+e}}$, then when $\frac{B}{b} = 1$, we have $\frac{A}{a} = \frac{C^{1+e}}{c^{1+e}}$; but by the hypothesis, when $\frac{B}{b} = 1$, $\frac{A}{a} = \frac{C}{c}$; wherefore $\frac{C^{1+e}}{c^{1+e}} = \frac{C}{c}$, and $1+e=1$. This contradictory conclusion arises from denying the proposition, which is therefore true.' So far our Author. But surely this is not mathematical demonstration! Any thing in the world might be apparently proved in this manner. But let us see what this really does demonstrate; if $1+e=1$, $e=o$ and $\frac{A}{a} = \frac{B^{1+d}}{b^{1+d}} \times \frac{C}{c}$, that is $\frac{A}{a}$ either may or may not be equal to $\frac{B}{b} \times \frac{C}{c}$, the former when $d=o$, and the latter when d is of some finite magnitude: but in deducing $1+e=1$, he expressly makes $\frac{B}{b}=1$, therefore $B^{1+d} = b^{1+d}$, which he also tacitly assumes, and $\frac{A}{a} = \frac{C}{c} \therefore \frac{B^{1+d}}{b^{1+d}} \times \frac{C}{c} = \frac{C}{c}$ and so we are fairly come round in a circle. But lest it should be urged, that because when d is not equal to nothing $\frac{A}{a}$ is not $= \frac{B^{1+d}}{b^{1+d}} \times \frac{C}{c}$, this proves the truth of the proposition; as authors are not in general very willing to be convinced of their errors, nor very apt to be thankful to those that point them out, we will endeavour to place the matter in a somewhat different light.

That the mind may not be perplexed by considering six different quantities at once, 'tis well known that the three indefinite ratios above may still continue the same, and be varied in the same manner as before, if the three lesser letters a, b and c be each supposed equal to unity; if the proposition be true, the following must be true also, viz. If when C becomes unity, $A=B$, also when B becomes unity, if $A=C$; then whatever be the magnitudes of A, B and C, we always have $A=B \times C$.

Let B and C be the variable sides of a rectangular, and A the variable area of another, then if A always $= B \times C$, when C = unity, A always will be equal to B; and when B becomes unity, $A=C$: but the converse of the proposition, which is what is asserted above, is by no means generally true. For let two such rectangles be supposed drawn, and, as is common in

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such cases, let each of them be supposed to be generated by the motion of a line with any variable celerity whatever, the only limitation being, that when by the motion of the line parallel to itself the side C becomes unity, the other rectangle A has so varied as at that instant to be equal to $B \times C$; and also when a line moving parallel to itself with its end on the side B has made that side $=$ unity, A has varied by the like motion of another line, so as to be again equal to $B \times C$: it is very evident, even without drawing the schemes, that the celerity with which A is generated, may be so different at every other point from that with which the other rectangle is generated, that their areas shall not be equal in any other point whatever; and therefore the proposition is so far from being generally true, that it is only so in one particular circumstance, namely, when the celerity with which the two areas are generated, is in both always the same at the same instant. Hence the proposition is false, except, besides the specified conditions, the fluxion of the ratio $\frac{A}{a}$ be always equal to the fluxion of the product of the other two.

But this is the fundamental proposition, on which nearly the whole of the theoretical part of the book is founded: and what is to become of it if this be overthrown? There is not, perhaps, in the whole circle of the sciences, a set of propositions more extensive, important, and useful than those which treat of the doctrine of motion, and of which our Author makes this very abstracted one concerning ratios, the chief foundation or corner stone. This proposition, therefore, ought to have been of the most evident and undeniable kind, and since we have shewn the contrary, it may be useful and necessary to enquire how far this may affect the rest of our Author's conclusions, and in what sense he himself applies and understands it.

By way of illustration he says, 'the weights of bodies depend upon their magnitudes and densities: if W, w, represent the weights of two bodies, M, m, their magnitudes, and D, d, their respective densities, then when $M = m$, or $\frac{M}{m} = 1$, the weights will be as the densities, or $\frac{W}{w} = \frac{D}{d}$; also, if $D = d$, the ratio of the weights $\frac{W}{w} = \frac{M}{m}$ the ratio of the magnitudes: wherefore, by the proposition, whatever be the quantities $\frac{W}{w}$, $\frac{M}{m}$ and $\frac{D}{d}$, we always have $\frac{W}{w} = \frac{M}{m} \times \frac{D}{d}$, the ratio of the weights $=$ the sum of the ratios of the magnitudes and densities.'

But here such proposition is quite inapplicable; for D, and d, being necessarily constant quantities, W always proportional to $M \times D$,

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$M \times D$, and w to $m \times d$, of neceſſity $\frac{W}{w} = \frac{M}{m} \times \frac{D}{d}$, $\frac{M}{m} = \frac{W}{w} \times \frac{d}{D}$ and $\frac{D}{d} = \frac{W}{w} \times \frac{m}{M}$.

His third ſection is concerning the rectilinear motion of bodies impelled or reſiſted by forces which act uniformly. This ſection contains the fundamental propoſitions of the doctrine of bodies in motion; the firſt, with his demonſtration of it, is as follows:

'The velocities generated in bodies by the action of conſtant forces, are as thoſe forces and the times in which they act jointly, or $\frac{V}{v} = \frac{F}{f} \times \frac{T}{t}$.

'For when the times are the ſame, the velocities generated are as the forces of acceleration, that is, when $\frac{T}{t} = 1$, $\frac{V}{v} = \frac{F}{f}$: and if the forces are the ſame, the velocities generated are as the times in which the forces act; becauſe when the force is given, equal velocities are generated in equal times, and conſequently the whole velocities acquired are as the times in which the given force acts; that is, when $\frac{F}{f} = 1$, $\frac{V}{v} = \frac{T}{t}$; wherefore, both times and accelerating forces being different, the velocities generated will be as the forces and the times of their action jointly: whatever therefore be the magnitude of $\frac{T}{t}$, $\frac{V}{v}$ and $\frac{F}{f}$, it is proved, that $\frac{V}{v} = \frac{F}{f} \times \frac{T}{t}$.'

But F and f are here neceſſarily conſtant quantities, for otherwiſe the propoſition is falſe, and V the effect of the force F in the time T being as $F \times T$, or as the time and force conjunctly, and v as $f \times t$, conſequently $\frac{V}{v} = \frac{F}{f} \times \frac{T}{t}$: without the propoſition above. Vide *Wallisii* Opera, Vol. I. pag. 589, Prop. 20.

This propoſition, Mr. Atwood obſerves, is applicable to the motion of bodies acted upon by variable forces alſo, provided the times wherein they act be taken ſo ſmall, that the forces [during thoſe times] may be regarded as conſtant.

'Thus let f, t and v repreſent any ſtandard force, time and velocity, and let F, T and V be other qualities of the ſame kind, which are compared with the former reſpectively; then however the force F may vary, yet if an element of time, repreſented by T, be taken for the time of its action, it will have the properties of a conſtant force, as far as regards the particle of time above deſcribed. Let V repreſent the velocity generated by the force F in

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F in the time T, we have by the theorem $\frac{V}{v} = \frac{F}{f} \times \frac{T}{t}$; and if v, f and t be assumed each $= 1$, the equation will be $V = F \times T$.'

This is perhaps as unexceptionable an account as any that can be given of the usual method of applying this theorem when the forces themselves are variable, and it is of such general and extensive use, that no author of any credit has pretended to proceed one step in the solution of one physical problem, of any considerable difficulty, in the doctrine of variably accelerated motion, without making use of it, or something essentially the same; yet we cannot think the demonstration indubitably conclusive. Euler, who first brought the theorem into general use, expresses some doubt of its truth when applied to very slow motion; and if it will not hold true in extreme cases, it can in none be accounted any thing more than a near approximation. Perhaps there are other collateral circumstances and relations necessary to be taken notice of in those cases, to make it generally and completely applicable.

In the other propositions of this section, Mr. A. gives the other most usual properties of accelerated and retarded motion; an investigation of the depths to which spheres impinging on different resisting substances penetrate, their times in motion, &c.: but in doing this he makes the force that opposes the body's motion constant; which is a postulatum that cannot be generally granted; and the application of the proposition concerning ratios, mentioned above, casts an unnecessary darkness upon the whole.

The fourth section relates to the rectilinear motion of bodies acted upon by forces which vary in some ratio of the distances from a fixed point. Here we have the usual problems concerning the action of variable centripetal forces, on bodies that move towards or from fixed points in right lines; the theory of a ball impelled from a tube by means of compressed air, or gunpowder; but which, as Mr. A. very justly observes, is only true, provided the velocity communicated to the ball bears a very small proportion to that with which the air or elastic vapour would expand itself if not impeded. Indeed it is very hard to conceive the manner in which elastic vapour impels bodies, and the acceleration may, for any thing we see here, be subject to far other laws than those given by our Author. An illustration of Dr. Taylor's theory of musical strings follows this, and then that of the vibration of water in the two arms of a cylindric tube; lastly, he investigates the velocity and time of descent of a weight, fixed by means of a string going over a pulley, to a less weight, when the weight of the pulley is supposed collected into its

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its circumference, and both with and without taking the weight of the ſtring itſelf into conſideration. This he performs in a maſterly manner.

The fifth ſection hath for its ſubject the rectilinear motion of bodies in fluids. 'The properties of reſiſting forces (ſays our Author) which are oppoſed by fluids to bodies which move in them may probably be more obvious, if the nature of fluid ſubſtances, as diſtinguiſhed from ſolids, be firſt conſidered. Suppoſing all bodies to be formed of elementary hard and ſolid particles of different forms, it appears evident from various experiments, that the force whereby the parts of bodies cohere, depends upon the quantity of ſurface wherein the elementary particles touch each other, as a proximate or immediate cauſe, ſo that if theſe particles be ſpherical, the quantity of ſurface in contact being incomparably leſs than if the particles were cubes, priſms, pyramids, or other ſolid figures terminated by plane ſurfaces, it follows, that the force whereby the particles cohere is in a phyſical ſenſe evaneſcent. But ſince when a number of equal ſpheres are included in a ſolid ſpace, no ſingle ſphere can be touched in more than twelve points, it follows, that while the ſpheres' diameters are diminiſhed, the number of contacts in the ſurface of each ſphere remains the ſame. Conſequently, if theſe particles be perfectly hard, round and ſmooth, and of evaneſcent magnitude, there will be no reſiſtance to the motion of bodies which impinge on, or move through them, except that which ariſes from the inertia of the particles diſplaced; and this conveys to us the idea of a perfect fluid. Air, mercury, and water have been eſteemed, as to philoſophical purpoſes, perfect fluids, the coheſion, friction, &c. of their parts, being ſcarcely, if at all, ſenſible in experiment. A body being projected, or any how impelled in a fluid, cannot proceed in the direction of its motion without diſplacing the fluid, and by communicating motion to it, loſes an equal quantity of its own motion: this gives us the idea of a fluid's reſiſtance.'

In purſuance of this idea, Mr. A. proceeds to compute the quantities of reſiſtance to ſpheres and cylinders moving in fluids, under the reſtrictions mentioned by *Sir I. Newton*, that the particles of the fluid wherein the body moves be ſuppoſed perfectly non-elaſtic; and that the fluid be imagined to be infinitely compreſſed.

To try the exactneſs of the theory under theſe reſtrictions, he procured a hollow braſs ſphere, which, by means of an aperture, could be ſo loaded with leaden ſhot, ſand, &c. that its ſpecific gravity might be altered in any aſſigned ratio; the aperture being cloſed, the whole figure was perfectly ſpherical: that the diameter might be aſcertained, and the ſpecific gravity be afterwards fixed for the experiment with greater certainty, the ſphere

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was so adjusted by inclosed weights, that it would rest in water perfectly quiescent wherever it was placed: after this adjustment, the weight was found to be = 1093 grains, and since the specific gravity was the same as that of the water wherein it was immersed, the sphere's diameter = 2.0202 inches found by computing with the weight and specific gravity: a weight of 273 grains being inclosed in the sphere when adjusted in this manner, the whole weight must now be 1366, and its specific gravity to that of water, as 1366 : 1093; upon letting this sphere descend in water from rest, it was observed that the time of describing 60 inches was about 3 seconds. And applying the same data to the theory, the time in seconds comes out 2.83, which only differs from the observed time by about the 17th part of itself. Three tables of other experiments are added, coincident with the computed times to a sufficient degree of exactness, considering the extreme nicety requisite to be used in making them, and that unavoidable errors (however small) in the weights, may conspire with those in balancing the sphere in the water previous to them; which are sufficient to cause these differences, without supposing any imperfection in the theory. Our Author proceeds to compute the velocities and times in which *spherules* of air ascend in fluids, during fermentations, solutions, &c. He supposes that vapour or steam consists of small hollow spherules of the fluid from which they arise, and that their ascent is caused partly by the air's gravitation, and partly by the impulse of some power which acts in a direction contrary to that of the earth's gravity. 'It is rather analogous to the operations of nature,' says he, 'than inconsistent with them, to suppose the existence of some such power acting in a direction contrary to that of gravity. The remarkable phenomenon of the perpendicular growth and position of plants and trees must be attributed to the constant agency of some force external to the plant or tree itself; for if the ground on which a vegetable is planted be inclined to the horizon in any angle whatever, the plant will, nevertheless, soon obtain a direction perpendicular to the horizon, and continue to increase in that direction. Another phenomenon may be here mentioned also: if a bar of metal be fixed in a vertical direction, and heat be by any means applied to the middle of it, this heat will be communicated to the upper part of the bar, when the temperature of the lower part is scarcely altered.' But we are doubtful whether this, or any thing else that he has advanced on this head, can be of any weight. The properties and nature of fire, and even of air, are in many instances very imperfectly known; were we well acquainted with the innate constitution and properties of these, it is probable, from what we already know of them, that this would be sufficient to account

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for these phenomena, without introducing another unknown occult cause into nature.

His sixth section is concerning the communication of motion to bodies which revolve round a fixed axis. Beginning with the following simple proposition, let a weight P, fixed at the extremity of a line or string which is wound round the circumference, hang at liberty, and communicate motion to a wheel turning in its own vertical plane round an horizontal axis. Moreover, let the whole weight of the wheel be Q, and suppose this weight to be collected uniformly into its circumference round which the string is wound, and to which it is fastened, then during the descent of the weight P, each point of the circumference must move with a velocity equal to that with which P descends; and consequently since the moving force is the weight P, and the mass moved $P+Q$, the force which accelerates P in its descent, will be that part of the accelerating force of gravity which is expressed by the fraction $\frac{P}{P+Q}$. The velocity therefore which is generated in P in any given time is found thus: suppose $Q=P$, then $\frac{P}{P+Q}=\frac{1}{2}$, and the weight P will be accelerated by a force which is to that of gravity as 1:2; and since gravity generates in bodies which descend near the earth's surface one second of time, a velocity of $32\frac{1}{12}$ feet per second, it follows, that the weight P will in the same time have acquired in its descent a velocity of $16\frac{1}{12}$ feet in a second only. Hence he deduces, in a very perspicuous and satisfactory manner, the properties of the centres of percussion, oscillation, and gyration of bodies, the motion of bodies rolling down inclined planes, and with cords wrapt round them, the doctrine of the lever, axis in peritrochio, different systems of pullies, the wedge, loaded cylinder, water-wheel, and the ascent and descent of bodies in different curve lines.

The seventh section contains a description of experiments made on the rectilinear motion of bodies, which are acted on by constant forces; with the description of an instrument used for that purpose.

The eighth section gives an account of experiments made on the motion of bodies which revolve round fixed axes, and round such as move with the same velocities as the centres of gravity of the revolving bodies. It contains experiments on the wheel and axle, and on bodies rolling down inclined planes.

The ninth is on the momentum of bodies in motion. This section contains remarks on the *vis viva* of *Bernoulli*; and obviates the objections made by Mr. *Smeaton* to the truth of the theory, as deduced from the Newtonian laws of motion, in a very satisfactory manner.

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In the tenth section he treats on the rotation of bodies in free space, and the centre of spontaneous rotation: and indeed the doctrine of the centres of oscillation and gyration being once established on sure grounds, the whole of this follows as a necessary consequence.

A short Appendix, concerning the monochord of the Rev. Mr. L. Huddlestone, of the University of Oxford, closes the work; which contains eight plates, and 436 pages, beside the Preface; wherein the Author gives an instance or two of errors fallen into by some authors of credit, by not properly estimating the quantity of motion in bodies. He instances two contradictory conclusions of Dr. *Desaguliers*, in investigating the pressure sustained by the axis of a wheel and axle, when a weight p, acting at the distance b, elevates a weight q, applied at the distance a from the axis. One of these, Mr. A. says, is true, but we do not find that he has given the investigation any where in his book; which is a material omission, as Mr. *Emerson*, in his *Miscellanies*, p. 472, has brought out a conclusion different from either of them. The problem, however, is well solved; and the conclusion, which is said to be true, by Mr. A. brought out at page 207 of the Traité de Mechanique par *M. l' Abbé Bossut*.

Mr. *Atwood* appears to us to degrade the dignity of the science he has undertaken to illustrate, when he says, at p. 380, 'It is not probable that the theory of motion, however incontestible its principles may be, can afford much assistance to the practical mechanic; and there appears as little reason to imagine, that any errors or misconceptions which may have been propagated concerning the effects of forces considered in a theoretical view, have at all impeded the due construction of useful machines, such as are impelled by the force of wind or water, by springs, *or any other kind of motive power*. Machines of this sort owe their origin and improvement to other sources: it is from long experience of repeated trials, errors, deliberations, corrections, continued throughout the lives of individuals, and by successive generations of them, that the sciences strictly called practical, derive their gradual advancement from feeble and awkward beginnings, to their most perfect state of excellence.'

But surely these things are not altogether so! When *Marcellus* with the Roman army was besieging Syracuse, who invented and constructed the mighty machines that retarded his progress, and struck such a terror into his men, that if a soldier saw but a string hang from the wall, he made off as fast as he could, for fear of being caught up into the air? Were they found out by trials and errors continued throughout the lives of individuals, and successive generations? Surely not! It was the part of genius and knowledge of the theory, it was the part of an inventive investigating original genius, of an *Archimedes*, to direct

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direct and contrive, to infuse as it were a life and soul into these practical mechanics, these binarmed machines, carpenters, wheelwrights, and smiths; they wrought the wood and iron: but what could they have done without him? But we need not go back to the time of the Punic war for instances of the use of the knowledge of the theory of mechanics, for, of the most useful and celebrated modern machines, we cannot recollect one that was originally invented by a mere practical mechanic, ignorant of the theory. Be it granted that the beginnings of some of them were feeble and awkward, yet this was not so much the fault of the inventors, as owing to their lot and circumstances in life. They had not the powers of a whole state, or city, at command, to execute their projects. And though it might be too much to say, with the great but neglected Mr. *Emerson*, in the Preface to his *Principles of Mechanics*, "if the general temper and disposition of men had been the same in all ages, as it is in this; I am in doubt whether we had ever had any such thing as a mill to grind us corn for bread, or a pump to draw us water:" yet we think Mr. Atwood reprehensible, for endeavouring to lessen the consequence of inventive theoretical men, the honour and boast of every enlightened age and country!.... We do not however mean to depreciate Mr. Atwood's book, but to recommend it to all those that have, or wish to acquire, knowledge, on these very important and useful subjects.

We wish Mr. Atwood, or any future writer on these subjects, would try if they can discover some means of denoting the time that bodies are contingent together, when motion is communicated by what is called impact. And whether, in machines put in motion by the action of wind and water, the principal thing required be not to find the time in which the fluid acquires a power of moving off from the sail or wheel, with the same facility as it comes upon it? Whether there be not then an equilibrium, and consequently all acceleration of motion at an end? And whether the difficulties and contradictions that embarrass writers on these subjects, be not faults of the *theorists*, and not of the *theory?*

Art. III. *The History and Practice of Aerostation.* By Tiberius Cavallo, F. R. S. 8vo. 6s. Dilly, &c. 1785.

THIS judicious and entertaining work is divided, agreeably to the title, into two parts; one containing the history, and the other the practice of the art.

Mr. Cavallo traces the history of Aerostation from the earliest traditions. The *fabulous*, or (to give them a softer name, which he is inclined to do) the *uncertain* relations of antiquity, and the unsuccessful attempts made, in later times, at flying, by means

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of artificial wings, and other mechanical contrivances, he conſiders briefly; but of all the modern experiments, from Montgolfier's firſt diſcovery in November 1782, to the croſſing of the Engliſh Channel by Mr. Blanchard and Dr. Jefferies in January 1785, he gives a particular detail; recording every circumſtance that deſerved to be remembered, or that ſeemed likely to open the way to further diſcoveries. Of moſt of theſe experiments, or aſcenſions, we have given ſome account in different numbers of our Review; and ſuch of our Readers, as may not yet have had an opportunity of perufing Mr. Cavallo's curious work, we ſhall now endeavour to gratify with an abſtract of ſome of his general obſervations.

It is well known, that the preſent art of navigating through the air, originated with the two brothers, Stephen and Joſeph Montgolfier; who began to think about this ſubject towards the end of the year 1782. The natural aſcenſion of clouds and ſmoke in the atmoſphere ſuggeſted the idea; and to incloſe a cloud in a light bag was their firſt project. Accordingly a bag was made of fine ſilk, of the capacity of 40 cubic feet: paper, burnt under its aperture, ſerved to form the cloud; and when it thus became ſufficiently expanded, it aſcended rapidly to the cieling. Thus the diſcovery was made; and the experiment was ſoon after repeated publicly, at Annonay, with a much larger bag.

Long before this time, an idea of the ſame kind had ſuggeſted itſelf to ſome gentlemen in England. Soon after Mr. Cavendiſh's diſcovery of the great levity of inflammable air (publiſhed in the Philoſ. Tranſact. for 1766), it occurred to Dr. Black, of Edinburgh, that a thin light veſſel might be made, which, when filled with this air, would all together be lighter than an equal bulk of common air, and conſequently would aſcend in the atmoſphere. In 1767, or 68, he applied to Dr. Monro, to prepare for him the allantois of a calf, to form the veſſel or bag, thinking it would be an amuſing experiment in his public courſes of chemiſtry; but being engaged in other ſubjects when it was procured, and having no other idea from it than amuſement only, he poſtponed the experiment from time to time, and we do not find that he ever tried it.

The firſt *experiments* on this ſubject appear to have been made by Mr. Cavallo himſelf, early in 1782; and an account of them was read to the Royal Society on the 20th of June in that year. They were not indeed ſucceſsful, becauſe they were made on too ſmall a ſcale; for the proportion of envelope, to the quantity of air included in it, is incomparably greater in a ſmall veſſel than a large one. He tried bladders, but the thinneſt of theſe, however ſcraped and cleaned, were too heavy: and of China paper it was remarkable, that the inflammable air paſſed through

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through it, like water through a ſieve: in ſhort, ſoap-bubbles, blown up with inflammable inſtead of common air, were the only things he could find that would aſcend in the atmoſphere.

Thus the true principles of aerial navigation were diſcovered, and the firſt rational experiments made, in England. The Montgolfiers ſucceeded in France, by happily making the trial in large, on a principle by them miſunderſtood; for it was not in virtue of the ſmoke as a peculiar gas, but of the included air being rarefied by the heat, that their balloons aſcended.

When the news of their diſcovery reached Paris, the ſcientific people there began to think of repeating ſo ſingular an experiment; and as they had only been informed, that the Montgolfiers filled their balloon with a ſpecies of gas half as heavy as common air, it was natural to conclude that inflammable air, which is four or five times lighter ſtill, would anſwer much better. A ſubſcription was opened, to defray the expences of the experiment; all ranks of people ran with eagerneſs to ſign their names, and the conſequences are well known.

Thus commenced the art, ſought after from time immemorial, of navigating through the air; and in the ſpace of two years from this its firſt diſcovery, it has been ſo far improved, ſays Mr. Cavallo, that 'above 40 different perſons have performed the experiment, and not a ſingle inſtance is known of any perſon having loſt his life in the attempt; and, excepting two or three, who have been hurt in conſequence of accidents, not owing to the principle of the invention, but rather to the want of proper judgment, all have unanimouſly teſtified the ſafety, eaſe, and beauty of the experiment; and it is very remarkable, that no man or woman, who aſcended into the atmoſphere by this new-invented means, experienced any ſickneſs or giddineſs.—It is juſtly to be queſtioned, whether the firſt 40 perſons, who truſted themſelves to the ſea in boats, eſcaped ſo ſafe.'

The Reader will perceive, from the foregoing paragraph, that this work was written [indeed it was *printed*] prior to the much-lamented fate of Rozier and Romain; though even that, and a few diſagreeable circumſtances which have happened ſince, to ſome of the aeronauts in our own country, appear to have been owing chiefly to imprudent management.

Aerial navigation, conſidered as a mode of travelling between diſtant places, independently of its furniſhing means of conveyance to places otherwiſe inacceſſible, is attended with many advantages and conveniences. 'The method, far from being complicated or troubleſome, is perhaps as ſimple as might have been wiſhed by the warmeſt imagination; and ſo eaſy for the aeronaut, that he has abſolutely much leſs trouble with the machine, than a ſailor with a ſhip in the moſt favourable circumſtances. With a moderate wind, the aerial navigators have often gone at the rate of

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between 40 and 50 miles an hour, and very commonly at the rate of 30 miles, and that without any agitation, and without feeling the wind; for in fact, the wind goes with them, and therefore they are respectively in a calm. Compare this mode of travelling with any other known method of going from place to place, and then judge of the merit and importance of the discovery.

'The principal objection started against aerostation is, that the machines cannot be guided against the wind, or in every direction at pleasure.—But vessels on water cannot be guided against the wind, nor even within many degrees of the contrary direction; and indeed, if the lee-way of a vessel going close to the wind be taken into account, it will be found, that a vessel at sea can hardly be guided within less than a right angle to the point of the wind.—Now an aerostatic machine has been carried in a course so far as 22 degrees from the direction of the wind, by the use of oars; so that there is great probability that an improved construction, and proper management, may enable the machine to go across the wind, if not still nearer to the point from which it blows.'

We must, however, acknowledge, that in this last particular we are by no means perfectly satisfied. When a small boat is suspended at the bottom of an enormous balloon, we cannot conceive how any power of oars, applied to the boat, can *vary*, in any considerable degree, either the direction or velocity of the balloon *. The Author himself takes notice, in different parts of his work, of the inefficacy of oars; and, among all the histories he has recorded, there is but one in which there is any *appearance* of their having been of use. It is from that one that he makes the above inference; and for our own part, we can easier suppose a mistake to have happened in the observation, than admit a mechanical effect which seems repugnant to the established mechanic laws.

'An aeronaut, in the atmosphere, has two advantages, which are very considerable; first, that if the wind does not prove favourable, he may descend, provided he is over land; and secondly, as currents of air, going in different directions, have been very often observed at the same time in the atmosphere, the aeronaut may, by ascending or descending into an higher or lower region, go with that current which is proper for him.'

These are, doubtless, very material advantages, and such as will in good measure compensate for the ungovernableness of the machine by oars; but they seem to be confined chiefly to one species of balloons, those with rarefied air, which may be raised or lowered at pleasure, by only increasing or diminishing the fire. Those with inflammable air, which the Author upon the whole prefers, cannot be made to ascend higher without dropping some of the ballast, nor to descend lower without letting out some of the inflammable air, which is too precious to be wasted;

* *Vid.* the following article, which we had not seen when this was written.

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wasted; and it is plain, that by alternations of these ascents and descents, the whole stock of both must very soon be exhausted.

'The ascensional power of balloons, or their excess of levity above an equal bulk of common air, increases incomparably faster than the proportion of their diameters: for instance, if an air-balloon of a certain diameter can lift up into the atmosphere a weight of 10 pounds, another balloon, of twice that diameter (every thing else being the same), will lift up more than 80 pounds; one of thrice the diameter, 270 pounds; and one of four times the diameter, 640 pounds. Upon this principle, balloons have been made of such a size, as would carry up any required weight.

'It has often been discussed, whether the preference should be given to inflammable air machines, or those raised by means of hot air. Each has its peculiar advantages and disadvantages—The rarefied air balloons are filled with little or no expence; they do not require to be made of so expensive materials; the necessary combustibles are found almost everywhere, so that the aeronaut may descend at pleasure, and recruit his fuel. But then they must be larger than the other sort, to take up the same weight; and the presence of a fire is a continual trouble, and continual danger—The inflammable air balloons must be made of a substance impermeable to the subtile gas; the gas itself cannot be produced without considerable expence; and the materials and apparatus necessary for its production are not in every place to be found. Nevertheless, an inflammable air balloon of 30 feet diameter, according to the present state of knowledge, may be made so tight, as to support two persons, and a considerable quantity of ballast, up in the air for above 24 hours; and possibly one man might be supported by the same machine for three days: and it is very probable that the stuff may be so far improved, as to be quite impermeable to the gas, or nearly so; in which case the machine, once filled, would continue to float for a vast while. At Paris, they have already attained to great perfection in this point; and small balloons have been kept floating in a room for many weeks, without losing any considerable quantity of their levity—The difficulty, however, is in the large ones; because the weight of the stuff itself, the weight and stress of ropes and boat, the folding it up, &c. may easily crack or scrape off some part of the varnish.—As to the dearness of the inflammable air, divers experiments and observations shew, that a method of obtaining it incomparably cheaper is not far from being ascertained *; and indeed there are several manufactories, in which abundance of inflammable air is daily produced, and lost for want of proper attention.

'In regard to philosophical observations derived from aerostation, very few have yet been made; the novelty of the discovery, and of the prospect, has generally distracted the attention; and besides, most of the aerial voyages have been made by persons who had pecuniary profit alone in view,—or who were stimulated to go up for the sake of the prospect,—or by the vanity of adding their names to the list of aerial adventurers.

* See our Review for August, page 99.

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'The agreeable stillness and tranquillity experienced up in the atmosphere has been a general observation.—Some machines have ascended to a great height, even as far as two miles; they have penetrated through fogs and clouds, and enjoyed the vivifying heat of the sun, while the earth beneath was covered by dense clouds that poured abundance of rain.—In ascending very high, the aeronauts have often experienced a pain in their ears, arising from the air, within a certain cavity of those organs, being not of the same density with the external air; but that pain generally went off soon after.—One experiment is recorded, in which the air of a higher region, being brought down and examined, was found purer than the air below. The temperature of the upper regions is much colder than that of the air near the earth; the thermometer there has descended many degrees below the freezing point, while on the earth it stood considerably above that point.'

These are the principal articles of information which we have hitherto received from the aeronauts; but from the rapid progress which this infant art has already made, it may reasonably be hoped that the time is approaching, when aerostatic vehicles will be fitted out on purpose for philosophical discoveries, for ascertaining many of the general laws of nature, and exploring the productions of the unknown regions of the atmosphere.

One *danger* attending the aerial traveller has occurred to most people:

'A stroke of lightning, or the smallest electric spark, happening near the balloon, might set fire to the inflammable air, and destroy the machine and the adventurer. But several considerations seem to render this apprehension of no great weight, though they do not entirely remove it. 1. This accident never happened, though inflammable air balloons have been up in every season of the year, and at the very time when thunder was actually heard. 2. In case of danger, the aeronauts might easily come down, or ascend above the region of thunder-storms. 3. The balloon, being made of materials that are not conductors of electricity, is not likely to receive a stroke, especially as it stands insulated. 4. Inflammable air by itself, unmixed with a certain quantity of common air, will not burn; and consequently, even if a spark of electricity was to pass through the balloon, it would not set fire to the inflammable air, unless a hole was to be made in the envelope.'

The Author seems to have no apprehension of any other danger from lightning than the inflammable air being set on fire by it. We must confess, that we should ourselves have been in some apprehension from the *stroke*, independently of any combustion, or consumption of the principle of buoyancy; though he certainly has removed much of our anxiety on both accounts.

Our limits will not permit us to follow this ingenious writer through his second part; in which he first explains the general principles of aerostation; and then gives the best practical directions that experience has yet discovered, for the construction

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and management of the balloons, the ſmall paper ones with rarefied air, as well as the large ſorts. He conſiders particularly their form and dimenſions; the method of eſtimating by the barometer, the height to which they aſcend; the matter of the envelope, and the varniſh for it; the manner of cutting it into proper pieces, and joining them together; the preparation of inflammable air, and filling the balloons with it; and the mechanical contrivances that have been made or propoſed for raiſing, lowering, or varying their direction. He concludes with a ſhort account of the obſervations proper to be made in an aerial voyage; and of the uſes, economical and philoſophical, to which aeroſtation may be applied.

ART. IV. *Thoughts on the further Improvement of Aeroſtation*, or the Art of travelling in the Atmoſphere: with a Deſcription of a Machine now conſtructing, on different Principles from thoſe hitherto adopted. 8vo. 1s. Nicol. 1785.

THE anonymous Author of this little pamphlet makes ſome ſenſible remarks upon the methods hitherto contrived for giving aeroſtatic machines an *horizontal direction*; and ſhews how inadequate they all are for anſwering that intention. The ſurface of the globe itſelf, expoſed to the wind, is ſo much larger than that of any oars or wings which can be applied, that the impulſe of the wind upon the former (as we have hinted in the preceding article) muſt infallibly counteract all the efforts of the latter: and as the boat or car for the traveller has been uſually ſuſpended by ropes, at ſome diſtance from the balloon, the greateſt exertions there can produce no conſiderable effect on the large ſuperior body: indeed if they have any effect, it muſt be, to occaſion a ſwinging of the car itſelf, rather than impart any motion to the balloon; ſo that, upon the whole, the oars appear to be not only uſeleſs, but dangerous.

The improvements propoſed by this writer conſiſt of three points:

1. To make the machine not ſpherical, but of an oblong form, like a fiſh: and from the animal which he has been led to imitate, he wiſhes it to be called a *flying fiſh*. The ſharp head will divide the reſiſting fluid, and open a paſſage; whilſt the tail ſerves as a rudder to ſteer its courſe. The buoyancy, or quantity of air contained in proportion to the envelope, will indeed be much leſs in this form than in the ſpherical; but that diſadvantage may be compenſated by enlarging the ſize.

2. Inſtead of a detached car ſuſpended to the balloon, to find a ſeat for the traveller in the lower part of the body of the fiſh; in the center of gravity of the whole, that the machine may always lie horizontal; and forming a part of the machine, that the impulſe of whatever force is uſed there may actuate the whole body.

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3. To

3. To furnish the traveller with instruments of sufficient surface to take good hold of the air, and of sufficient strength to bear the whole exertion of his muscular force; analogous, in form and situation, to the fins in fishes. He considers the form of these oars, and the mode of aerial rowing, very rationally; and expects great advantage from the skilful use of them.

This plan is certainly much better adapted to answer the intended purpose, than any that has yet been proposed. But there is one obvious objection to it (which the Author himself takes notice of, and which he hopes will be removed by the particular construction of his machine), viz. the difficulty of keeping such a machine with the smallest end forwards in the atmosphere, and the danger of its turning sideways: we should apprehend a possibility even of its over-turning; for though the fish, at full extent, is so balanced as to lie horizontal, yet accidents may happen, from the escape of part of the included air, from currents in the atmosphere, or other causes, by which the equilibrium may be destroyed, and the traveller brought into an alarming situation. But as experience alone can determine this point, we shall defer making any further remarks till the decision of experience shall be obtained. If the machine is found to answer expectation, the Author promises a complete description of it.

ART. V. *A Treatise upon Aerostatic Machines.* Containing Rules for calculating their Powers of Ascension; a Demonstration of the Forces which have a Tendency to distend or burst them; and an extensive Table, by which the Power and Weight of any one, from ten to one hundred Feet Diameter, may readily be found. Also an expeditious Method of constructing them of any round Form, such as a Globe, a Vase, or an Urn; with Directions for filling them, and making inflammable air, &c. &c. By John Southern. 8vo. 2s. Birmingham printed, and sold by Baldwin, London. 1785.

AFTER transcribing so copious a title, it will not be necessary for us to enter into much detail of the contents of this publication. The directions for calculating the capacities and buoyant powers of balloons appear to be just; and the method given for making paper ones, of any given dimensions, to be very commodious and expeditious. The Author describes minutely, and clearly, the manner of placing the sheets on one another (each doubled as in the quire), with the edge of one a little short of that under it; applying the paste over all the projecting edges at once, joining them together, by turning up the pasted edge of the upper leaf of one sheet over the unpasted edge of the under leaf of the sheet above it; and afterwards folding up the proper lengths in such a manner, that by cutting in a straight line, the meridional pieces are obtained of a proper form.

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In the part which Mr. Southern has laboured most, and which he looks upon as an important discovery of his own, the calculation of the *distensive powers*, he has been the least successful. Nor are all his geometrical demonstrations, or algebraical calculations sufficient to convince us, that a vessel of air or water, immersed in a vessel of mercury, will have a tendency to burst, from the excess of pressure *within*; or that, when a balloon is barely filled, or not quite filled, with inflammable air (that is, filled only so far that the elasticity or pressure of the air within may be *less* than the pressure of the air without), there will, in this case, be such a distensive force, tending to burst the balloon (that is, such an *excess* of the pressure of the air within above that of the air without), as amounts, in a balloon of 100 feet diameter, to about 44 tons!!!

While the Author's ingenuity was employed in demonstrating and investigating the quantity of this visionary force, the real and obvious causes of the bursting of balloons have most unaccountably escaped him. When a balloon is not quite full, the only cause that operates for bursting it, is its own weight, or that of the bodies appended to it: while the air within and the air without continue in equilibrio, there cannot be any *distensive* force. It is on rising into the upper regions of the atmosphere, where the air is rarer, and consequently the external pressure diminished, that internal distension takes place; and this distension is not an invariable quantity for each balloon, as this gentleman supposes, but greater or less according to the diminution of the pressure on the outside.

The Author himself observes, towards the end of his pamphlet (p. 58.), that 'a balloon ought not to be filled to a greater degree, than to be capable of suspending the intended weight;' and that 'it ought to be so large, as not to be made quite full by the expansion of the air at its greatest height.' Can he then talk seriously of calculating the distensive force in a balloon which never is distended at all? Has he never heard of the common experiment of a bladder not fully blown? In that state, it has no tendency to burst, no strain upon it, nor any thing but its own weight to support: remove it into a rarer and rarer atmosphere, and it becomes distended; and by an increase of that distension it bursts.

After the above observation he adds, that 'as the inflammable air in the balloon is possessed of an *expansive* principle [which he seems to consider as distinct from a *distensive* one], it will occupy a greater space in the higher regions, in proportion as the external air is less dense; and consequently the power of the machine will be *equal at all altitudes*:' but, if so, it would continue to ascend as long as there is room for the expansion to take place, that is, till the balloon becomes quite full; and yet it must

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muſt be made ſo large as never to be quite full at its greateſt altitude!

He ſubjoins an aſſertion, which we apprehend the aeronauts would be very happy to find verified; 'that if the balloon be at any altitude in equilibrium with its ſurrounding air, a power equal to *one pound weight* is capable of raiſing or depreſſing it *through any height*;' and, therefore, that there can be no doubt but wings or oars 'would have the propoſed effect of raiſing and depreſſing the machine at pleaſure, and *through any height*.'

ART. VI. *Curſory Remarks upon the Reverend Mr. Ramſay's* Eſſay on the Treatment and Converſion of African Slaves in the Sugar Colonies. By a Friend to the Weſt India Colonies, and their Inhabitants. 8vo. 2s. 6d. ſewed. Wilkie. 1785.

IF Mr. Ramſay's opponent intended to favour *us* with a friendly hint of admonition, by the following paſſage in his Preface, we bow to his reproof, and confeſs the poſſibility of our having been, in ſome degree, ſeduced by a warmth of attachment to 'the noble cauſe of univerſal Liberty;' a favourite ſubject! on which our ſentiments have been long known to the Public. The paſſage to which we refer is this:

'He' [the Remarker on Mr. R.'s *Eſſay*] 'is not without hope, that on a cool retroſpection, theſe arbiters of modern literary reputation may be induced, with that impartial equity which generally does, and ever ſhould, accompany their deciſions, to retract ſomething of their indiſcriminate applauſe; when they find, that dazzled by the ſpecious and benevolent profeſſions of a reſpectable writer, they have been miſled to overlook the general and illiberal acrimony of his language, the inconcluſiveneſs of many of his arguments, the cruel perſonality of his invectives, and the ſtriking inconſiſtency of his different aſſertions; as well as to enquire too lightly into the authenticity of his facts.'

With reſpect to the 'authenticity of the facts' advanced by Mr. R. in ſupport of his repreſentation of the ſtate of ſlavery in the Engliſh Weſt Indies, we hope for due allowance in our favour, from this unknown Author, and from the Public in general, on account of the difficulty of obtaining *other* information. As for *our* perſonal acquaintance with the ſubject, ſo far as reſpects the conduct of the Weſt India planters toward their ſlaves, it muſt be ſet out of the queſtion: the Reviewer of Mr. R.'s *Eſſay* never had any information, but from books, or caſual converſation with perſons who have reſided in thoſe parts of the world.

We muſt, farther, confeſs, that the peruſal of theſe 'Curſory,' but very ſenſible and well-written, 'Remarks,' hath given us an idea of the ſituation, and general treatment of African ſlaves, in the Sugar Colonies, by no means conſonant with that which we had formed, on reading Mr. R.'s work. We are now con-

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vinced (and humanity rejoices in the conviction), that, as far as we can depend on anonymous * evidence, the condition of those Africans, *slaves as they are*, is by no means so intolerable as we had conceived it to be. Very different, indeed, is the account given by the writer before us, from that of the reverend *Essayist*; and we hope, for the honour of our West India countrymen, that truth hath not been materially injured by our present Author, in his attempt to give us a more favourable opinion of them, than that which Mr. Ramsay hath expressed in his Essay.

The *Remarker* begins by justly observing, that 'when a clergyman of learning and abilities introduces himself to the notice of the world in the amiable character of a friend to humanity, and stands forth a volunteer in the noble cause of universal liberty, he is undoubtedly intitled to the applause and reverence of mankind.' Having made this candid concession, he adds,

'But when such an author endeavours to attain so desirable an end, by means which would, if possible, tend to its disgrace; when he deals in rash assertions, gross misrepresentations, and virulent invectives; when he lavishly sacrifices to the absurdest prejudices of the vulgar; when he aims at loading with contempt and infamy a very useful and respectable body of men; when he disturbs the peaceful ashes of the dead; when he even proceeds, in the most unfeeling manner, to hang up the private characters of living individuals to public detestation and abhorrence: in short, when a preacher of primitive meekness, ostensibly desirous of spreading the invaluable blessings of liberty and Christianity, takes the most illiberal and unchristianlike manner of doing it; the true motives of his zeal, and the immaculate purity of his intentions, may become justly liable to suspicion; and it may strike impartial and unprejudiced readers, as not absolutely impossible, that the apparently benevolent advocate for the rights of human nature, may either be actuated by private pique and resentment, encouraged by the flattering hope of patronage, or spurred on by the ardent desire of popularity.'

Our Author is well aware, he says, 'how invidious a task it is, to take up the pen even in *seeming* opposition to a book of such an apparent liberal tendency. Conscious, however,' he adds, 'of the rectitude of my own intentions, I shall freely venture to deliver my sentiments, regardless of such censure as is founded only in the prejudices of the misinformed multitude; and in firm reliance, that while I am defending the characters of so valuable, respectable, and useful a set of men, as the British West India planters, against the acrimonious misrepresentations of intemperate zeal, or offended self-sufficiency, I shall not be so far misunderstood by the candid and judicious part of mankind, as to be ranked among the advocates for slavery; as I most sincerely join Mr. Ramsay, and every other man

* We wish that the *Remarker* had given his work the sanction of his name, as Mr. *Ramsay* hath fairly done.

of

of ſenſibility, in hoping, the bleſſings of freedom will, in due time, be equally diffuſed over the face of the whole globe.'

As we cannot pretend to follow our Author through the long train of his remarks on all the reprehenſible paſſages (as he conceives them) in Mr. R.'s book, it may ſuffice, in general, to obſerve, that the *Remarker* contradicts the Eſſayiſt, in almoſt every fact and circumſtance of his repreſentations; and in the courſe of his ſtrictures, he fails not to retaliate on the reverend aggreſſor with ample ſeverity, for his harſh treatment of the Weſt India Planters. Mr. Ramſay, he contends, ſhould of all men, have forborne to charge them with cruelty to their ſlaves,—he who, during a twenty years reſidence in the Weſt Indies, was himſelf ſo remarkably deſpotic, that it became a common threat, with ſome maſters, to their refractory Negroes, that "they ſhould be ſold to the Parſon!"—Theſe, by the way, are not, properly, the words of our Author: he quotes them in his extracts from a pamphlet lately publiſhed in the Weſt Indies, entitled, "An anſwer to the Reverend James Ramſay's Eſſay "on the Treatment and Converſion of Slaves in the Britiſh "Sugar Colonies, by ſome Gentlemen of St. Chriſtopher." In this pamphlet, the character of the *Eſſayiſt* is treated with remarkable freedom and ſeverity: it was printed at *Baſſeterre*, price *two dollars*. We do not hear that it hath been reprinted or circulated in England.

On the whole, our Author's repreſentation of the general ſtate and condition of the Negro ſlaves in our Sugar Colonies, is quite the reverſe of that given by Mr. R. and ſuch, in many reſpects, as the poor of even this happy country, and ſtill more of Scotland and Ireland, might contemplate with envy. The benevolent Reader will be pleaſed with the following ſketch, and join with us, moſt cordially, in wiſhing, if it *is not*—that it *were*—in every reſpect, a perfectly juſt and true picture of what may be ſeen throughout the plantations in queſtion:

'The young Negroes are no ſooner taken from the breaſts of their mothers, than they receive an equal allowance with them; which, on many eſtates, is regularly dreſſed for them, with a mixture of vegetables, and ſerved out two or three times a day.—They are allowed clothes according to their ſize, but are ſeldom ſeen with any in the day time, being ſuffered by their parents to range about in the ſun without the leaſt incumbrance, by which means their limbs become ſupple, muſcular, and active.—As ſoon as they are old enough, they are put into a little gang by themſelves, and employed, under the direction of ſome ſteady, careful old woman, in gathering graſs, or other food, for ſheep, horſes, &c.—From this light work, as they advance in age and ſtrength, they are draughted into what is called the ſmall gang; and from thence, as they arrive at manhood, are taken into the great or ſtrongeſt gang.—When a Negro lad attains the age of eighteen or twenty, he begins to think of quitting

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quitting his father's family, and building a house for himself, and, at the same time, of connecting himself with some particular young woman as a wife. It must be confessed, that he does not always abide strictly by the first choice he makes on such occasion; yet attachments of long standing are much more frequent than could be expected under such a latitude of toleration, and are, perhaps, oftner the result of real inclination, among the uncivilized negroes, than in those highly polished societies, where the bonds of union are indissoluble.—When he has erected his house, and taken unto himself a helpmate, he begins to consider himself as settled, and both he and his wife continue to improve their settlement, and plant the ground around it, as well as what may be allotted them in other parts of the plantation, in cassada, yams, potatoes, &c. for use; and in cotton, pot-herbs, fruit, &c. for sale; and to enable them to accomplish this work, they have for themselves the whole of each Sunday, frequently Saturday afternoon, and their own daily recess every noon, which they rarely employ in eating, supper being their chief and favourite repast. With the first money they acquire, they generally purchase a hog, which is soon increased to two, or more, with the addition of goats and poultry, if they are successful, and industrious. They, most of them, likewise, are possessed of a favourite dog or two, which they are in no fear of being deprived of by the gun of a surly over-bearing game-keeper.—They also plant lime, lemon, plantain, banana, and calabash trees about their houses, which, by a quick vegetation, soon afford them both shade and fruit. As a young Negro advances in riches, he will sometimes so far venture to indulge his pride, or inclinations, as to take an additional wife or two; but as the sable ladies are by no means exempt from the troublesome passion of jealousy, this is deemed rather a hazardous adventure, and the few libertines of the *ton*, who take advantage of this licence, have generally cause to repent of their rashness.—As the fundamental necessaries of life are pretty amply provided for them, their spare time is only dedicated to the procuring such additions, as an English overseer of a country parish would be inclined to consider, as the most baneful luxuries among his squalid dependants. The men procure fish, crabs, lobsters, and various other sea productions, which, added to the grain and salt provisions they receive from the estate, and the roots and vegetables raised by themselves, enables their wives (who are naturally much better caterers and cooks than the lower order of women in England) not only to prepare the most nourishing, but the most savoury meals for their husbands and children. Their kids and poultry they carry to market; their hogs they kill, and reserving the head and offals, and sometimes a quarter for their own eating, dispose of the rest.—By these means a sober, industrious Negro is seldom without a good suit or two of clothes to his back, and a few dollars in his pocket: neither is the whole of their own time, by any means devoted to laborious employments, but mirth, festivity, music, and dancing, engross no small portion of their leisure: they have an ear for music, and a graceful activity in dancing, far beyond the dismal scrapings, and awkward capers of an English May-day, or a country wake.—A Negro knows the hours of his work, and what is expected from him; and

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and he is sensible, also, that if he performs his duty with alacrity, he is in no danger of correction, or any other punishment.—He is so far from dreading the expences of children, that he has every inducement to wish for a numerous family; and, consequently, enjoys the pleasures of a husband, and a father, without alloy. The terrors of sickness and pain are mitigated by the reflection, that he is certain of having proper advice and assistance; as well as necessary care and attendance. He has none of the pinching rigours of inclement seasons to combat with, but passes his whole life in a climate congenial to his constitution, and where a constant, and luxuriant vegetation, ensures him a return for such cultivation as he chuses to bestow on his own little plantations. Nor has he the least reason to look forward, with anxiety, towards the approach of old age, and infirmities; being sure, that when totally past the lightest labour, his regular allowance will be continued to him, in addition to the attentions paid him by his own descendants.'

We repeat what we have before expressed—our *hope* that this is, on the whole, a fair view of the general condition of the Negro slaves in the British West Indies; and we are much induced to believe, that it *is* near the truth, from the appearance of honesty, good sense, and humanity, which pervades the whole of this copious review of Mr. Ramsay's work; on which account, we cannot but recommend this performance to the attention of those who have perused the *Essay* to which it relates:

"Hear all, and then, let Justice hold the scale."

We cannot conclude without observing, that this reflecting and penetrating Author hath occasionally thrown out some remarks, that merit the attention of our philosophers and politicians; who, when they investigate the subject of slavery, and consider the natural though remote consequences of introducing among us the woolley species of mankind, will extend their views beyond the immediate and comparatively trivial concerns of commercial or plantation interests.

Think not, Reader, that in perusing the volume, just closed, we have suffered any diminution of our zeal for the great and good cause of universal Liberty. The points chiefly discussed by the Author, bear but a distant relation to that cause. It is a still greater cause, in which he appears to be engaged—the CAUSE OF TRUTH! to which every other consideration ought to give place:

Fiat justitia,—ruat cælum!

ART. VII. *Transactions of the Society*, instituted at London, for Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1785. Vol. III. 8vo. 4s. boards. Dodsley, &c. 1785.

THE favourable manner in which the former volumes of these Transactions have been received by the Public, have encouraged the Society to continue the publication of their memoirs;

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memoirs; and it will appear from the book before us, that their spirited exertions for the promotion of the *Useful* Arts, have not been remitted during the course of the last year.

This volume, which, like the two preceding publications, comes out under the direction of Mr. More, contains Papers on the subjects of Agriculture, the Polite Arts, Manufactures, and Mechanics. These are followed by an abstract of the Society's Proceedings in 1784, and lists of Rewards, Presents, Officers, Members, and Premiums offered in 1785.

AGRICULTURE. This class opens with an account of the Earl of Upper Ossory's plantations, near Ampthill, in Bedfordshire, which, from their nature and extent, were judged by the Society to entitle the noble owner to their *Gold Medal*, a premium the more honourable for his Lordship to receive, as it was presented without application, and no less so for the Committee, who bestowed it, as it serves to shew, how attentive they are to the progress of the Arts, and how far they are from wanting any spur to encourage merit, and reward assiduity.

The next letters contain an account of the plantations of oak and forest trees in Scotland, on the estate of George Ross, Esq; by which it appears, that there were planted, in his grounds, at Cromarty, in North Britain, from the month of March 1783, to the month of May 1784, no less than three millions one hundred and eighty-nine thousand seven hundred trees, which were either oaks, elms, ash, beech, sycamore, chesnut, larch, or Scotch firs. The Society presented to him, as a mark of their approbation, the *Gold Medal*.

Then follow some letters on the culture of different kinds of wheat, from Mr. Boys of Betshanger, in Kent, and from Mr. Wagstaffe of Norwich, for which the thanks of the Society were returned.

The class of Agriculture is concluded by an account of several different experiments made on the Howard or Clustered Potatoe, by Arthur Young, Esq. These relate to the culture, produce, and application of this root; and are drawn up with the same accuracy, and display the same attention, which the Public has so often seen exhibited in the productions of this ingenious writer, and intelligent farmer. For these experiments, the *Silver Medal* was voted to Mr. Young, in 1779; and they seem to be well entitled to such rewards, and to the notice of the Public. In the next volume of the Transactions of this Society, we are taught to expect an account of further experiments on this subject, continued to 1784. Those which are now published were begun in 1770.

PAPERS IN THE POLITE ARTS. The whole of this department is filled with an account of the Six Pictures, with which the great room of the Society hath been decorated by Mr. Barry; from

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whose work, on this subject, these descriptions are principally taken. As that book has already passed under our notice, and the paintings have been publicly exhibited, for two successive years, we shall not enlarge on this part of the Transactions, but must refer such of our Readers, as wish for further information on this subject, to Mr. Barry's narrative, or to our Review for May 1783.

MANUFACTURES. As the letter, which is given in this class, relates to a premium offered in the present year, and as the subject is curious, we shall present that, and the introduction, to our Readers, without abridgment:

MANUFACTURES.

'In the year 1760, the Society offered premiums for making cloth from Hop-stalks, or binds, and subjoined to the advertisement some directions to be pursued in preparing the stalks, and obtaining the fibres in a fit state for manufacturing. No proper claim was ever made for these premiums; but as the want of success seems to have arisen, not so much from the impracticability of doing it, the practice being known, and in use in Sweden, as from the want of proper information respecting the conducting the process, it has been judged proper to print the following letter, which may serve to stimulate ingenious persons to make further trial of a material produced in such great quantities in this kingdom, and hitherto employed to no profitable purposes; and as a still greater inducement, the Society have again offered a premium for the making cloth from Hop-stalks, as may be seen in this volume under the head of premiums for encouraging and improving manufactures.

'The process alluded to in the following letter was published by the Society in 1760, as follows:

"The Hop-stalks, or binds, are to be collected in Autumn, put into water, and covered therewith the whole winter; in March they are to be taken out, dried in a stove, and dressed as flax. The prepared filaments will be fine, soft, and white, and may be spun into cloth; Hop-stalks require a longer time to rot than flax, and if not completely macerated, the woody part will not separate, nor the cloth prove white or fine."

'But these directions having been found inadequate to the purpose intended, the Society, in some subsequent publications, added the following *Nota Bene* to their advertisements: "It not being exactly known how long time the Hop-binds required to be steeped in water, in the manner hemp is, in order to separate the fibrous parts from the rest, it is recommended to the candidates for the premium, to examine the Hop-binds from time to time, during their steeping, and to take them out, before the fibres appear to be too much weakened for the use intended; they are then to be dried, on a kiln, or in some other way, and it is required of each candidate to produce to the Society an exact account of the manner of treating the Hop-binds."

'SIR, *London, December 14th*, 1761.

'Having attempted the making Cloth from Hop-stalks, in pursuance of the premium and process, published by the Society, I have,

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by

by defire of ſeveral Members, left ſome ſpecimens of the manufacture with the Regiſter; I beg leave to trouble you with an obſervation or two that may be proper to be attended to, if this ſubject ſhould again be taken into conſideration.

'Firſt, That the ſaid ſpecimens are ſufficient to evince that Hop-binds will afford a material for making cloth.

'Secondly, That the ſpecies of cloth intended to be made from the material produced, would very well anſwer the purpoſe of fine ſacking, and coarſe bagging for hops.

'Thirdly, That the ſole cauſe of my not producing a ſtronger material, and a ſufficient quantity to have entitled me to the premium propoſed, was, that the material was too long immerſed under water, and its texture was thereby deſtroyed.

'Fourthly, That ſuch binds as I took occaſionally from the large quantity I had put to ſoak, at the end of about ſix weeks or two months, afforded filaments ſufficiently fine and ſtrong, for any purpoſe.

'Fifthly, that the time neceſſary to reduce the inner ſubſtance of the Hop-binds to a fitneſs for uſe by maceration, will abſolutely decay the outer coat, as appears from thoſe which have continued under water above a year.

'My attempts and endeavours in this matter fall very ſhort of the ſucceſs and perfection hoped for by the Society, and myſelf, and allow me no pretence for claiming the premium propoſed.

I am, Sir, your moſt obedient, humble Servant,

H. Cooksey.'

Mechanics. This claſs opens with an account of a very ingenious floating lamp, calculated to ſave the lives of ſuch perſons as have the misfortune to fall overboard in the night. For this uſeful invention, Mr. W. Shipley of Maidſtone was preſented with the *Silver Medal* by the Society, in 1776. We cannot help laying this deſcription before our Readers, as it is very ſhort and curious:

'It is propoſed, in order to make this float uſeful, that it be every night under the care of thoſe officers who are on the watch, and that its lamp be frequently trimmed and ſupplied with freſh oil and its ſnuff moiſtened with oil of turpentine, that it may take fire with the leaſt touch of a lamp or candle, and whenever the ſhip is alarmed by any of the ſailors falling over-board in the night, the officer on watch may light the lamp in the lanthorn belonging to the float as expeditious as poſſible, and let the float down by the ſmall cord into the water, till it has floated about one ſecond of time, and the float is a little way out of the perpendicular of the ſmall cord; he is then to faſten the cord to the reel for the line, and toſs it over-board, which will ſink down and pull the line almoſt perpendicular, and thus it will not be liable to entangle the perſon when he ſwims to the float, who, when he has got hold of the handles of it, may move it very faſt which way he will, only by ſtriking his legs in the ſame manner as he does when he ſwims; and as the light of the lamp will be a certain direction for the perſon over-board to find the float,

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so it will also direct them in the ship to find the man and float; and when the ship has tackt about, and is come to the float, then the following method is proposed to take up the man and float into the ship, viz. the lanthorn with the rope-ladder may be let down from the end of a pole with a cord and pulley, till the cross bar below the lanthorn touches the water, which may be seen by them in the ship by means of the light from the bottom of the lanthorn, and thus the man in the water may lay hold of the cross bar and fix his feet on one of the steps of the rope-ladder, and he may then lay hold of the iron-bale of the float with one hand, and hang it on the hook of the rope above the cross bar, which being done, by the help of a pulley fastened to the end of a pole, the man and float may be both safely lifted into the ship *."

This paper is followed by a new certificate of the use of the Gun-harpoon, from Mr. Halcrow, who received two guineas, offered as a premium, in 1783, for striking a whale with it.

Then follows a description of a curious Crane for wharfs, with a plate. For this useful invention the Public are indebted to the ingenuity of Mr. John Braithwaite, who chose the Gold Medal, in preference to twenty guineas, when he was allowed his choice of either reward.

Next comes a short account of Mr. Marshall's secret Escutcheon, for the security of locks; and for which the Society voted him a bounty of ten guineas, February the 4th, 1784. The invention is curious and useful, and appears to merit the attention of the Public, and the encouragement of this laudable Society. This narrative is also accompanied by a plate.

The class of Mechanics concludes with a description of an improvement of latch locks, by Mr. Taylor of Petsworth, for which he receeived the Silver Medal. For this we must refer the curious Reader to the Transactions; as we must for the abstract of the Proceedings of the Society, and the list of the rewards adjudged by them, in 1784, though they both deserve attention, as they shew the advances which have been made in Agriculture, in the Polite Arts, in Manufactures, and in Mechanics, owing to the liberal premiums offered by this Society in 1784. These are followed by lists of Presents, of Models and Machines, received since the publication of the last volume, of the Officers and Chairmen of Committees, of Contributing and of Corresponding Members.

The volume concludes with an account of the Premiums which are offered by the Society in 1785, of which we shall give the particulars, for the sake of our curious Readers:

AGRICULTURE. Premiums are offered for planting acorns, raising oaks, setting chesnuts, planting elms, larch, Hunting-

* The complete *apparatus* may be examined at the Society, by any who wish to construct such a lamp.

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don willow, alder, upland or red willow, aſh, Lombardy or Po poplar, mixed timber trees, mulberry cuttings, and trees for uſe when expoſed to the weather;—for preſerving acorns, cheſnuts, and ſeeds of other foreſt trees; for planting boggy or moraſſy ſoils; for aſcertaining the ſucceſſion of the different roots of corn; for aſcertaining the moſt advantageous method of cultivating wheat; for planting beans, and ſowing wheat; for experiments on turneps; green vegetable food; for raiſing turnep-rooted cabbage; for cultivating roots and herbage for feeding ſheep and black cattle; for managing bees; for cultivating the true rhubarb; for producing the greateſt quantity of rhubarb of Britiſh growth; for aſcertaining the component parts of arable land; for improving land lying waſte; for experiments on manures; for aſcertaining the beſt courſe of crops on clay ſoil; for a courſe of crops on ſtrong land; for improving waſte moors; for gaining land from the ſea; for a drill plough for horſe beans; for a machine to anſwer the purpoſe of reaping or mowing corn; for curing the ſcab in ſheep; and deſtroying the grub of the cockchafer.

The premiums in CHEMISTRY are offered for making kelp, and barilla; for preſerving ſeeds of vegetables, deſtroying ſmoke in ſteam engines, and furnaces; for making a ſubſtitute or preparation of yeaſt; for increaſing ſteams; for a method of comparing ſweets; for preventing the dry rot in timber; and for diſcovering a method of bronzing copper medals, equal to that practiſed in France.

The premiums for promoting the POLITE ARTS are offered for drawings by young noblemen and gentlemen; for drawings of ſtatues; for drawings of outlines; for drawings after pictures; for drawings of machines, beaſts, birds, fruit, flowers, plants, landſcapes, and hiſtorical drawings. Premiums are alſo offered to the maſters of academies, to encourage the writing and the ſpeaking of Latin; and for teaching the German, Spaniſh and Italian languages. We have in our review of the firſt volume of theſe Tranſactions given our opinion with reſpect to the *propriety* of propoſing this reward; and we fancy that of the Public coincides with ours, as it does not appear, that the premium has ever been claimed.

In MANUFACTURES the premiums are offered for making ſilk; for a machine for carding ſilk; for weaving fiſhing nets; for paper for copper plates; and for making a cloth from hop-ſtalks; which, it ſeems, by the accounts received by the Society, is conſtantly prepared in Sweden.

In MECHANICS, they are offered for making a tranſit inſtrument; for taking whales with the gun-harpoon; for improvements on that inſtrument, and the harpoons thrown from it; for a machine for tranſporting timber; for improving the hand

ventilator; for an engine for working looms; for wharf cranes; and for a machine for clearing rivers.

The premiums offered for the advantage of the British Colonies are for the articles of nutmegs; the bread-fruit tree; oil from cotton seed; spirit from the pulp of the coffee berry, and senna.

The general conditions conclude the volume, in which, as in the two former, the Readers will find entertainment and instruction; and while they commend the judgment and liberality of the Society in the premiums, which they offer, they cannot but bestow some portion of praise on the arrangement and choice of the Papers which they have published.

N. B. A good head of Lord Romney, the President of the Society, engraved by Mr. Charles Sherwin, from a painting by Sir Joshua Reynolds, is prefixed by way of frontispiece to the volume.

ART. VIII. *The History of New Hampshire.* Vol. I. Comprehending the Events of one complete Century, from the first Discovery of the River Pascataqua. By Jeremy Belknap, A. M. Member of the American Philosophical Society at Philadelphia, for promoting useful Knowledge. 8vo. 5s. 3d. boards. Philadelphia printed. Sold in London by Longman. 1784.

ONE proof of the considerable progress making towards general improvement in the new empire of America, is, the employment afforded there for the printing presses, which, as we are informed, are briskly kept in motion throughout the several states, notwithstanding the scarcity of money, and the yet unsettled condition of their public concerns.

Among other American literary productions, of a recent date, our present attention is engaged by this first volume of an history of one of the New England provinces; a work which appears, from the specimen before us, to be drawn up with judgment, candour, and good sense.—In the Preface, the Author, enumerating the various materials of which he hath made use in this compilation, speaks thus of himself, and of his motives for this undertaking:

'The compiler of this history was early impelled by his natural curiosity to enquire into the original settlement, progress, and improvement of the country which gave him birth. When he took up his residence in New Hampshire his enquiries were more particularly directed to that part of it. Having met with some valuable manuscripts which were but little known, he began to extract and methodize the principal things in them; and this employment was (to speak in the style of a celebrated modern author) his "hobby-horse."'

Mr. Belknap farther informs us, that

'The late accurate and indefatigable Mr. Prince of Boston (under whose ministry the Author was educated, and whose memory he shall always

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always severe) began such a collection in his youth, and continued it for above fifty years. By his will he left it to the care of the Old South Church, of which he was pastor, and it was deposited, with a library of ancient books, in an apartment of their meeting-house. To this collection, the Public are obliged for some material hints in the present work, the Author having had frequent access to that library before the commencement of the late war. But the use which the British troops in 1775 made of that elegant building having proved fatal to this noble collection of manuscripts; the friends of science and of America must deplore the irretrievable loss. Had we suffered it by the hands of Saracens, the grief had been less poignant!'

The historical collections to which our Author acknowledges himself obliged for assistance, are those of Neale, Douglas, Hubbard, Mather, and Penhallow; the productions of the last three relate chiefly to the Indian wars; and their narratives have been compared with ancient [what an American deems *ancient* with reference to that country] manuscripts, and with Charlevoix's History of New France. He justly remarks, that, though the particular incidents of these wars may be tedious to strangers, yet they will be read with avidity by the descendants of those whose misfortunes and bravery were so conspicuous.—He farther observes, that he has had it in view, not 'barely to relate facts,' but 'to delineate the characters, the passions, the interests, and tempers' of the persons who are the subjects of his narration, and to describe 'the most striking features of the times in which they lived.' In executing this part of his design, we think he has manifested great candour and moderation.

Mr. Belknap's 'general view' of the horrors which usually accompanied the several North American Indian wars, during the period comprehended in the present volume, may be given as a specimen of his style, &c. from which the Reader will, in some degree, be enabled to conceive what extraordinary difficulties, distresses, and discouragements, the first settlers of that inhospitable region had to encounter; and from which, indeed, those settlements are not, even yet, entirely freed.

'The Indians were seldom or never seen before they did execution. They appeared not in the open field, nor gave proofs of a truly masculine courage; but did their exploits by surprise, chiefly in the morning, keeping themselves hid behind logs and bushes, near the paths in the woods, or the fences contiguous to the doors of houses; and their lurking holes could be known only by the report of their guns, which was indeed but feeble, as they were sparing of ammunition, and as near as possible to their object before they fired. They rarely assaulted an house unless they knew there would be but little resistance, and it has been afterward known that they have lain in ambush for days together, watching the motions of the people at their work, without daring to discover themselves. One of their chiefs, who had got a woman's riding-hood among his plunder, would put it on, in an evening, and walk into the streets of

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Portsmouth, looking into the windows of houses and listening to the conversation of the people.

'Their cruelty was chiefly exercised upon children, and such aged, infirm, or corpulent persons as could not bear the hardships of a journey through the wilderness. If they took a woman far advanced in pregnancy, their knives were plunged into her bowels. An infant when it became troublesome had its brains dashed out against the next tree or stone. Sometimes, to torment the wretched mother, they would whip and beat the child till almost dead, or hold it under water till its breath was just gone, and then throw it to her to comfort and quiet it. If the mother could not readily still its weeping, the hatchet was buried in its skull. A captive, wearied with his burden laid on his shoulders, was often sent to rest the same way. If any one proved refractory, or was known to have been instrumental of the death of an Indian, or related to one who had been so, he was tortured with a lingering punishment, generally at the stake, while the other captives were insulted with the sight of his miseries. Sometimes a fire would be kindled and a threatening given out against one or more, though there was no intention of sacrificing them, only to make sport of their terrors. The young Indians often signalized their cruelty in treating captives inhumanely out of sight of the elder, and when inquiry was made into the matter, the insulted captive must either be silent, or put the best face on it, to prevent worse treatment for the future. If a captive appeared sad and dejected he was sure to meet with insult; but if he could sing and dance and laugh with his masters, he was caressed as a brother.'

On the other hand, however, our Author's candour obliges him to do justice to the virtues of these savages: for *virtues* they certainly possess, and thus our historian speaks of them:

'It must be acknowledged,' says he, 'that there have been instances of justice, generosity and tenderness during these wars, which would have done honour to a civilized people. A kindness shewn to an Indian was remembered as long as an injury; and persons have had their lives spared for acts of humanity done to the ancestors of those Indians into whose hands they have fallen. "They would sometimes carry children on their arms and shoulders, feed their prisoners with the best of their provision, and pinch themselves rather than their captives should want food." When sick or wounded they would afford them proper means for their recovery, which they were very well able to do by their knowledge of simples. In thus preserving the lives and health of their prisoners, they doubtless had a view of gain. But the most remarkably favourable circumstance in an Indian captivity, was their decent behaviour to women. I have never read, nor heard, nor could find by enquiry, that any woman who fell into their hands was ever treated with the least immodesty; but testimonies to the contrary are very frequent. Whether this negative virtue is to be ascribed to a natural frigidity of constitution, let philosophers enquire: the fact is certain; and it was a most happy circumstance for our female captives, that in the midst of all their distresses, they had no reason to fear from a savage foe, the perpetration of a crime, which has too frequently disgraced not only the personal

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perſonal but the national character of thoſe who make large pretences to civilization and humanity.'

In proof of this account of the occaſional manifeſtation of humanity in theſe ſavages, ſeveral remarkable inſtances are given in the *notes:* to which we refer our Readers.

Mr. Belknap, in this volume, brings his hiſtory down to the tranſactions of the year 1715.—In the *Appendix*, we find a number of records with other papers of a public nature; and, among them, ſome curious letters from an Indian Sachem (who had acquired a little Engliſh) to Governor Maſon. With one of theſe, as a ſpecimen, we ſhall conclude the preſent article.

'Honour Gouernor my Friend, *May* 15th, 1685.

'You my friend I deſire your worſhip and your power, becauſe I hope you can do ſom great matters this one. I am poor and naked and I have no men at my place becauſe I afraid allwayes Mohogs he will kill me every day and night. If your worſhip when pleaſe pray help me you no let Mohogs kill me at my place at Malamake river called Panukkog and Nattukkog. I will ſubmit your worſhip and your power. And now I want pouder and ſuch alminiſhon, ſhatt and guns, becauſe I have forth at my hom and I plant theare.

This all Indian hand, but pray you do conſider your humble ſervant, JOHN HOGKINS.

Simon Detogkom, Peter ↄ Robin,
Joſeph X Traſke, Mr. Jorge X Roddunnonukgus,
King lb Hary, Mr. Hope X Hoth,
Sam lb Linis, John X Tonch,
Wapeguanat lb Saguachuwaſhat, John *a* Canowa,
Old Robin lb, John x Owamoſimmin,
Mamanoſgues ↄ Andra, Natonill † Indian.'

Art. IX. *The Hiſtory of the Engliſh Law*, from the Saxons, to the End of the Reign of Henry the *Seventh*. By John Reeves, Eſq; Barriſter at Law. 4to. 2 Vols. 2l. 2s. boards. Brooke. 1784.

THE ſecond volume of this laborious work having now made its appearance, we are enabled to form a more ſatisfactory eſtimate of its nature, utility, and extent, than we felt it in our power to do, on the publication of the firſt volume.

We confeſs that we were under ſome degree of apprehenſion for the learned Author, when we contemplated the wide field of enquiry that lay before him; in which a mind impreſſed with the love of legal reſearches might expatiate without limit or controul.

A hiſtory of the Engliſh Law ſeemed naturally to comprehend, not only what the law is, but all that it once had been; a taſk which, without common-place obſervations on the variety and intricacy of our laws, would, literally, prove a labour without end.

In ſelecting, therefore, the uſeful parts from the unimportant, and what tends to throw light on the preſent ſtate of our juriſprudence,

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prudence, from the rubbish that deserves to be overlooked and forgotten, much must be left to the writer's judgment and discretion.

The plan on which Mr. Reeves hath pursued this undertaking, is recited in his 'Dedicatory Preface' to the first volume; which is addressed to Lord Thurlow, as the proper patron of an endeavour like the present, to add to our stock of professional knowledge.

'The plan on which I have pursued this attempt, is wholly new. I found that modern writers, in discoursing of the ancient law, were too apt to speak in modern terms, and always with a reference to some modern usage. Hence it followed, that what they adduced was strangely distorted and misrepresented, with a view of displaying, and accounting for, certain coincidences in the law at different times. As this produced very great mistakes, it appeared to me, that, in order to have a right conception of our old jurisprudence, it would be necessary to forget for a while every alteration which has been made since, to enter upon it with a mind wholly unprejudiced, and peruse it with the same attention that is bestowed on a system of modern law. The law of the time would then be learnt in the language of the time, untinctured with new opinions; and when that was clearly understood, the alterations made therein in subsequent periods might be deduced, and exhibited to the mind of a modern reader in as simple and intelligible a form, as they were to persons who lived in those several periods. Further, if our statutes, and the interpretation of them, with the changes that have happened in the maxims, rules, and doctrines of the law, were related in the order in which they severally took place, such a history, from the beginning of our oldest memorials down to the present time, would convey to the reader a tolerably just and complete account of our whole law as it stands at this day, with that advantage which an arrangement conformable with the *nature* of the subject, enjoys over one that is merely *artificial*.

'The following volume is written upon this idea; and being in that light an introductory work, I trust it will be as intelligible to a person unacquainted with law-books, as to a professional man. It was with this view that I have confined myself to a simple narrative, with very few allusions to what the law became in its subsequent periods, leaving that to be mentioned in its proper place. Many inferences and discussions which seem to be suggested by our ancient laws, have not entirely escaped me; but are reserved for a place to which, agreeably to the plan of this History, I thought them better adapted. Every one who looks into our old law, feels a strong propensity for remarking on the changes that have been since made; but when the several steps which led to those changes are traced in a continued narrative down to the present time, such observations would be premature, unnecessary, and irksome.'

To this plan Mr. Reeves has adhered, through the whole of the first and the greatest part of the second volume; toward the close of which he exhibits a specimen of a different, and what will be thought by some, a better method of conducting an history

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of

of the English Law. It appears, in fact, that the latter part of this work was prepared for the press before the other, and is written in a shorter and more pointed manner.

The admirers of Sir William Blackstone cannot fail to remember the excellent sketch given by him of the rise, progress, and gradual improvements of the Laws of England contained in the last chapter of his Commentaries *. In that chapter he has drawn a masterly outline of an English juridical history, by taking a chronological view of the state of our Laws and their successive mutations at different periods. The present undertaking is on the same plan, much enlarged; and indeed we know not any book on the study of our Municipal Laws that can with more advantage be put into the hands of a student, immediately after the perusal of the works of the same admirable writer.

We observe with regret, that Mr. Reeves should have had reason to complain, that, for want of due encouragement, this History of the Law was near failing in his hands; and we hope the notice that has been taken of him by the great lawyer †, to whom the second volume is addressed, will have the effect which he gives us ground to hope it will, of inspiring him with new zeal, and induce him to continue his history to later times.

Art. X. *Philosophical Rhapsodies:* Fragments of Akbur of Betlis. Containing Reflections on the Laws, Manners, Customs, and Religions of certain Asiatic, Afric, and European Nations. 8vo. 3 Vols. 15s. Becket. 1785.

THE Philosophical Rhapsodies, though said to be written by a native of Assyria, are much more deeply tinctured with European than Oriental philosophy. Their Author ‡, probably with a view of enjoying a greater degree of ease and freedom under a fictitious character, has, we conjecture, thought proper to disclaim his own offspring, and contented himself with the humbler title of Editor. The deception, however, is at least innocent, and we forbear to strip off the mask. On the contrary, we will endeavour to ascertain the real merits of the present publication, without regard to persons or countries; and relying with the most implicit confidence on the veracity of the Editor, proceed to the examination of the work before us, as the genuine production of Akbur of Betlis.

The enquiries of our philosopher are stretched through a wide extent. The various manners, laws, customs, and religions of mankind are the professed subjects of his investigation; and in

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* Book iv. chap. 33.

† Lord Mansfield.

‡ Richard Joseph Sulivan, Esq.

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the purſuit of theſe important objects he has viſited, in * idea at leaſt, almoſt every country which has excited the curioſity of the preſent, or engaged the admiration of paſt ages. Free from thoſe reſtraints and incumbrances which retard the progreſs of the actual traveller, he tranſports us, in a moment, from the banks of the Thames to the ſhores of the Ganges, and paſſes, by a rapid tranſition, from the degenerate ſons of modern Europe, to the illuſtrious heroes of ancient Greece and Rome. We have accompanied our Author with pleaſure in theſe ideal excurſions, and have found him, in general, an entertaining and inſtructive companion. On ſubjects, however, which have been ſo often diſcuſſed, and ſo often exhauſted, novelty of expreſſion and arrangement is, perhaps, all that can with reaſon be expected: and, in both theſe reſpects, we think Akbur has happily ſucceeded. His work, thrown into the form of lively narrative, and occaſionally interſperſed with hiſtorical and private anecdotes, is free from the dull formality of ſyſtem, and thus gains in variety what it loſes in preciſion: and his obſervations, if not always original in themſelves, aſſume, under his hands at leaſt, the appearance of originality. His remarks on the manners and cuſtoms of the different nations which he reviews, are always the reſult of good ſenſe, and frequently of deep and accurate obſervation. In tracing the numerous and irreconcileable varieties of opinion which prevail amongſt mankind, he diſcovers a tenderneſs, which, though ſeldom felt, is undoubtedly due from one frail and imperfect creature to the ſincere, though ill-grounded prejudices of another. In viewing the almoſt infinitely diverſified forms of religion, which claim the reverence, and influence the belief of the different nations of the globe, he manifeſts a moderation, and liberality of ſentiment, which would be juſtly entitled to our warmeſt commendation, did not that moderation ſometimes degenerate into indifference; and that liberality into a licentiouſneſs of thought and expreſſion, which may prove injurious to all religion.

The enemies of Revelation ſeem, indeed, of late, to have adopted a new mode of attack. Inſtead of openly declaring hoſtilities, like their more manly and ingenuous predeceſſors, they rather chuſe to fight under the borrowed maſk of friendſhip, and thus betray the cauſe which they profeſs to defend. Inſtead of ſtating their objections with openneſs and candour, inſtead of oppoſing fair and ſolid argument to the leading doctrines and evidences of Chriſtianity, they rather aim at warping the minds

* His perſonal acquaintance with the Eaſt Indies, we underſtand, is a reality: See his *Letter to the Directors of the Eaſt India Company*, and his *Analyſis of the Political Hiſtory of India*; both printed for Becket.

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of the unwary by diſguiſed ridicule, and ſly inſinuation. Hence it is, that we frequently find works, apparently unconnected with the awful ſubjects of religion, abounding in ſuggeſtions eminently unfriendly to its intereſts, and obſerve hiſtories and travels made the fallacious vehicles of ſcepticiſm and infidelity. We can applaud the ſincerity, whilſt we pity the errors, of the man who propoſes his doubts, or his objections, to the Public with candour and ingenuouſneſs; but ſurely, a conduct ſo treacherous ſo illiberal as this, deſerves our ſevereſt reprobation!

We are far, however, from intending to apply the full force of theſe remarks to the work before us, or to place its Author in that diſhonourable and dangerous claſs of men whom we have been deſcribing: we rather hope, that the few objectionable paſſages, or expreſſions, to which we have alluded, proceeded more from a faſhionable, perhaps a conſtitutional levity, than from any ſerious and habitual principle. At the ſame time, we cannot but ſincerely lament the ſmalleſt tendency of this kind in a writer, who has ſhewn himſelf in other reſpects a candid and rational enquirer, and whoſe work is, under this exception only, extremely well calculated to afford agreeable and innocent amuſement, as well as to diffuſe general and uſeful information.

After ſome preliminary obſervations on the manner in which the earth was originally peopled, on the origin and progreſs of ſociety, languages, &c. Akbur proceeds to take a view of the manners, cuſtoms, hiſtory, and religion of various nations. The rude inhabitants of the vaſt and extenſive regions of Tartary firſt preſent themſelves to his obſervation. The wandering and unſettled life of the generality of the Tartar nations has, perhaps, been the cauſe of their preſerving, even to this day, with little diminution or intermixture, the ſimplicity of patriarchal manners. But in ſo vaſt an extent of country, it is natural to ſuppoſe, that different laws and regulations muſt ſubſiſt in the different hordes; and though a general ſimilarity prevails among all the inhabitants, yet very ſtriking variations, in ſome particulars, of their diſpoſitions, manners and cuſtoms, are obſervable, as we approach to, or recede from more civilized nations. Akbur contents himſelf with giving a general account; and thence paſſes on to China, and its inhabitants.

On many of the laws and cuſtoms of this extraordinary people he expatiates at large, with a great deal of good ſenſe as well as good nature; but as it is impoſſible for us to trace him through every part of ſo wide a field, we ſhall content ourſelves with giving the following extract, which appears to us to convey favourable, and at the ſame time very juſt ideas of the Chineſe character:

'Provident and careful, the attention of the Chineſe to the cultivation of their land is, as we have already mentioned, prodigious;

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no contempt is thrown upon the peasant or the husbandman; no discouraging supremacy is arrogated by the pampered, luxurious citizen, over the honest labourer of the field, who cheerfully sings as he scatters blessings for the human race. In a word, agriculture is encouraged and honoured, as the first and most natural occupation of man.

'But, from the fields, when the means of subsistence are provided, turn but your eyes to the crowded towns and villages, which in smiling comfort and affluence cover the face of the empire: look to the manufactures of these towns; observe the stupendous canals, which, at an immense expence, have been carried through the empire, for the purpose of internal trade; mark the patience and universal industry which pervades the general character: these are the points of view in which the Chinese must be taken. Let them be thus viewed, and they will be found rightfully to possess that estimation, which will ever insure the respect and the truest veneration of unprejudiced men.'

Leaving China and its inhabitants, Akbur proceeds to Japan, and from thence to Tonquin; which, though now independent, formerly composed a part of the extensive empire of China. Concerning Tonquin, as it lies remote from the general track of European navigators, little satisfactory information seems to have been yet obtained. From the prevalence, however, of the feudal form of government, with all its appendages, Tonquin seems, in this respect at least, to exhibit a striking representation of the state of society in Europe a few centuries ago; when the great bulk of the people, under the pressure of the double tyranny of their kings and their nobles, were plunged into a state of vassalage, degrading and pernicious to human nature. We cannot quit this people, without quoting our Author's animated description of a very extraordinary custom, which though founded in superstition, seems yet capable of producing great and beneficial effects:

'At the commencement of every year, a solemn festival is held, in a plain adjacent to the capital of Tonquin, at which the king and all the nobles of his court attend. Scattered up and down this plain are temporary altars, on which are inscribed the names of the warriors and other great characters to whose memories they are dedicated. For several successive days, these altars are adorned with all the splendor of religious pomp, while constant sacrifices are piously offered on them. The hour then comes when the gratitude of the people manifests itself in awfully commemorating the acts of their benefactors, their wisdom, and their labours. This ended, the sovereign approaches the altars with the utmost humility and respect. At each he makes a stand; recounts the actions of the hero, or the statesman who is supposed to sleep beneath it; from former deeds draws emulative conclusions; recommends their toils as examples worthy of imitation; blesses their memories; and then joins in prayer and supplication to the gods who preside over merit, and who reward the exertions of the patriot and the good citizen.'

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The learned Reader, on perusing this passage, will perhaps trace some little degree of similarity between the annual honours thus paid by the Tonquinese to their departed heroes, and the rites which Virgil represents Æneas as performing in remembrance of his deceased father Anchises *.

Having taken his departure from Tonquin, Akbur stops for a moment in Cochin China. He then entertains us with a dissertation on a very common but remarkable inhabitant of this part of the East, the *Ouran-Outang*. We are not inclined to follow our Author in these disquisitions; on the contrary, what place in the system of animated nature is to be assigned to the Ouran-Outang, whether it is to be classed amongst the monkey tribes, or to be considered as a part of the human race, though in a degraded and degenerate state, are points which we leave to be settled between Akbur and Lord Monboddo, as they shall think proper.

Our philosopher closes the first volume of his work with an account of the laws, manners, and religion of the Malays. He thinks it not improbable that Achin, a port situated on the north-west extremity of the island, is the Ophir of Solomon. Thus much, he says, at least, is certain, that a mountain immediately in sight of the harbour of Achin, down whose sides the chief part of the gold that is collected there is washed, is called by the natives *Ophir*: but whether they learned the word Ophir from the Tyrians, or the Europeans, who resided formerly amongst them, or whether it be the proper name of the mountain, he does not take upon him to determine.

The second volume opens with an account of Hindostan. The Chinese, we know, boast of an antiquity too remote to be admitted by European philosophers; but the claims of the Hin-

* "*Annuus exactis completur mensibus orbis;*
Ex quo reliquias divinique ossa parentis
Condidimus terrâ, mœstusque sacravimus aras.
Jamque dies, ni fallor, adest; quem semper acerbum,
Semper honoratum (sic Dii voluistis) habebo.
Hunc ego Gætulis agerem si Syrtibus exul,
Argolicove mari deprensus, et urbe Mycenæ;
Annua vota tamen, solemnesque ordine pompas
Exequerer; structeremque suis altaria donis."
Æn. V. l. 46.

And again, l. 75.
"*Ille è concilio multis cum millibus ibat*
Ad tumulum, magnâ medius comitante catervâ.
Hic duo ritè mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro:
Purpureosque jacit flores, ac talia fatur:
Salve, sancte parens: iterum salvete, recepti
Nequicquam cineres."

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doos are ſtill more wild and romantic; and Akbur, we think, contrary to his uſual good ſenſe, betrays too great a readineſs to admit their extravagant pretenſions.

'The age of the Hindoo nation,' he tells us, 'is incontrovertibly very great. A hiſtory at this day even exiſts, complete in all its parts, which was compoſed upwards of 2000 years before the coming of the Meſſiah, and which treats of the foreign and domeſtic regulations of the government of Hindoſtan for ſeveral millions of years preceding: and, what is more remarkable, it was declaredly compiled for the purpoſe of inveſtigating the creation and progreſs of man. Nor is this eſteemed a record of any great antiquity. They have other annals, they ſay, of a much older date.'

The learned and ingenious tranſlator of the code of Gentoo laws, in page 43 of his Preface to that work, has thought proper to inform the world, that "Rajah Prichutt is *known* to have lived at the beginning of the Collee-jogue (that is, near 5000 years ago), and to have ordered a learned Bramin, called Skuked Diew, to write a hiſtory of India through the preceding Jogues, that is, through the immenſe ſpace of more than ſeven millions of years, with the ſucceſſions of the Rajahs, and the durations of their reigns." Probably this may be the work to which Akbur refers: if it be not the ſame, however, it is at leaſt as old, and, we will venture to aſſert, as authentic, as the boaſted hiſtory to which he alludes. But ſurely, to aſſertions thus peremptory and unqualified, it is eaſy, and it is not unreaſonable, to oppoſe peremptory and unqualified denial. Inſtead, however, of being guilty of ſuch incivility, we will rather admire the ſingular modeſty of our hiſtorian, in confining his work within ſuch narrow bounds; for we have no doubt but that he could, with almoſt equal eaſe, and certainly with equal accuracy, have compoſed the annals of ſeventy millions of years, as thoſe of ſeven.

Indeed the Hindoo chronology, which has of late been often perverſely and abſurdly held up in oppoſition to the more conſiſtent and probable ſyſtem of Moſes, reſts ſolely on confident aſſertions, founded on no authority, and ſupported by no proof. If to ſuch an hypotheſis it were neceſſary to oppoſe even the ſhadow of an argument, we might properly urge its abſolute inconſiſtence with the actual ſtate of mankind, and the ſlow but gradual progreſs of human knowledge and refinement.

Lucretius, in arguing againſt the ſuppoſition of the world's eternity, aſks, in the true ſpirit of philoſophy, as well as of poetry, whence it happened, that no hiſtory, with which he was acquainted at leaſt, extended farther back than to the Theban war, and the deſtruction of Troy:

"Præterea, ſi nulla fuit genitalis origo
Terrai et cœli, ſemperque æterna fuere,
Cur ſupera bellum Thebanum, et funera Trojæ,

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Non alias alii quoque res cecinere poëtæ?
Quo tot facta virûm toties cecidere, nec usquam
Æternis famæ monumentis insita florent?"
Lib. V. l. 330.

The same argument, with some little distinctions, applies with equal force in the present instance. Of the antediluvian world not even the smallest account remains, except what has been preserved in the Bible. Even the history of Egypt, a country deservedly celebrated for its antiquity and its learning, was involved in all the obscurity of fable so early as in the days of Herodotus, upwards of 400 years before the birth of Christ. While such then has been incontestably the fate of the other nations of the globe, it seems utterly inconceivable that the Gentoos, apparently possessed of no peculiar advantages for the preservation of their records, should have been able to maintain their history perfect and uncorrupted through a period beyond all comparison greater.

The Hindoos seem to have engaged a more than ordinary share of Akbur's attention. His description of their manners, laws, and religion, display in general that exact kind of knowledge which is most satisfactory to the curious Reader, and which could only have been obtained by actual residence among them. His reflections in particular on some of the customs of this extraordinary people, are such as do the highest honour to his sensibility. Two of these customs, though generally known to the European world, are yet so remarkable, that they must not be entirely passed over in this place; and we doubt not but our Readers will heartily join with the Author in lamenting the horrid effects of that superstition on which they are founded.

The element of water, it seems, is regarded by the Hindoos with the most extravagant veneration. 'The most extraordinary instance, however, of senseless superstition,' says our Author, 'in the Hindoos, relative to this element, is in that monstrous, that inhuman custom, of exposing their sick by the sides of rivers, there to die. It is not uncommon for them even to stuff the mouths and nostrils of the diseased with the mud of the banks, (Hindoo extreme unction!) that a speedier period may be put to their existence. But can any thing be more barbarous? Conceive an aged, or an infirm being, borne down to low water mark on a pallet, probably not bereft of sense or reason, and there left to be washed away by the return of the tide, or to be destroyed by the first ravenous crocodile or tyger! Think not I here exaggerate. The fact is incontestable. I have known instances of it myself. Nay, a very few years only have elapsed since an opulent, and a most reputable Hindoo, at the English settlement of Calcutta in Bengal, was twice rescued from the jaws of death by a gentleman who was his friend, and who forcibly dragged him from his relations, who, at his own express command, had carried him on his funeral bier, and had stretched him out, to await an inevitable death on the shores of the Ganges!'

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The other custom to which we alluded, is founded on that inhuman injunction in the Gentoo code, which makes it the duty of the wife voluntarily to devote herself to death on the pile which consumes the ashes of her dead husband. On a subject so disgraceful to humanity in general, and to the Hindoo character in particular, Akbur thus feelingly expresses himself:

'Convinced then, as from these circumstances we must be, that even in the last act of nature, unhappy woman is in the most cruel manner tyrannized over by these, in the present instance, bloody children of Moloch; and that if the practice has fallen into disuse, it has been occasioned by Mohammedan and Christian interference, I shall pass from the infernal sentence, and, with an aching heart, will transcribe for you the accounts given us by eye-witnesses of the dreadful ceremony of the execution. As soon as the husband is dead, the wife shuts herself up to bemoan his loss; cuts off her hair, and disrobes herself of all the jewels her husband had given her at their marriage. There she continues till the day of her dissolution arrives: she then decks herself in her gayest ornaments, following the body of her husband, while the Brahmins and spectators chaunt forth songs of immortal glory to her, till they come to the river or reservoir of water where the corps is to be washed. At this place she retires with her female relations, amongst whom are her mother and sisters (if she has any), and some Brahmins, with whom she prays. She then takes off her bracelets, ear-rings, and other jewels, and distributes them as dying testimonials of affection. This being done, and the pile ready, she, with a steady and majestic countenance, walks three times round the pile, the Brahmins reading select parts of the Shaasta to her. She then takes leave of her parents, companions, and friends; and, having received a lighted wicker of cotton in her hand, she blesses the Brahmins and others, who fall at her feet, and retire weeping. Then ascending the pile, she stops and makes a profound reverence at the feet of the deceased, and thence walking to his head, she seats herself down in a little wicker shed, and, in silent meditation, dwells upon his countenance. This done, she sets fire to the pile herself, and, in the midst of noise and clamour, purposely continued, to prevent her shrieks from being heard, she remains immoveable, till, surrounded with the flames, she is suffocated and consumed; her parents, friends, and Brahmins, constantly replenishing the fire with pots of oil and other combustibles.

'Other women bury themselves alive with their husbands. In short, women have been known to dash their brains out against walls, or otherways to destroy themselves, when prevented from this melancholy trial of their fortitude. Shall I proceed? Your tears, my fair readers, tell me, Let the veil drop here.'

Extraordinary as this custom may appear, we yet find from authors of undoubted credit, that it obtained even in ages of remote antiquity. Strabo informs us, that it prevailed amongst the people of Cathay. "Ἴδιον δὲ τῶν Καθέων καὶ ἰσορρέπει τοῦτο τὸ συγκαλαχαίσθαι τεθνεῶτι τοῖς ἀνδράσι τὰς γυναῖκας. He then assigns the reason on which it was said to be founded, but con-

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fesses at the same time, that it appeared to him unsatisfactory—ὅτι ἐμῶσαι ποτε τῶν νέων ἀφίσανλο των ἀνδρῶν, ἡ φαρμακευοιεν ἀυλὲς· νόμον ἦν θέσθαι τοῦτον, ὡς παυσομένης της φαρμακείας· ἐ πιθανὼς μὲν ἦν ὁ νόμος, ἡ δ' ἡ αἰτία λέγεται. Lib. xv. p. 1024. edit. Amst.

Diodorus Siculus ascribes the same custom to this people, and gives the same reason for its prevalence, with this difference only, that he supposes it to have owed its origin to some particular fact—παρα δὲ τούτοις νόμιμον ἦν τὰς γυναῖκας τοῖς ἀνδράσι συγκαταικαίεσθαι· τῦτο δ' ἐυρωθη το δόγμα παρὰ τοῖς βαρβάροις διὰ μίαν γυναῖκα φαρμακοις ἀνελῶσαν τὸν ἄνδρα. Lib. xvii. p. 231. Vol. II. edit. Wesseling.

The same author afterwards, speaking of the natives of India, says—νόμον ἔθεσαν ὅπως συγκαίωνται τοῖς τετελευτηκόσιν ἀνδράσιν αι γυναῖκες—and then proceeds to give an account of the disgrace which attended those who refused to comply with this custom. Lib. xix. p. 343.

But it is now time for us to quit the Hindoos, and proceed with our Author to the Mohammedans, under the pressure of whose arms they have fallen. And here a wide field presents itself to Akbur's investigation. He is not contented with representing the present state of the Mohammedans in India, but goes back to trace the origin and progress of their religion; and even takes a view of the state of the Arab tribes before the mission of their pretended prophet. In the course of his representation, however, we have discovered several inaccuracies, which the limits of our work will not permit us particularly to insist on. One important error into which our Author has fallen, is, in supposing, as he does, p. 173, 174, &c. 181, &c. Vol. II. that Christianity was the predominant religion among the Arabs, before the appearance of Mohammed. Now the fact is, that Christianity had indeed obtained a footing among some of the Arab tribes, but was yet very far from prevailing so generally as he has represented it. In proof of this assertion, we would refer him to Pocock's *Specimen Arabicæ Historiæ*, a work which, being entirely collected from Arabic authors, is perhaps one of the highest authorities that can be produced on this subject.

'Let it not be forgotten, says Akbur, that the soil was prepared to Mohammed's hands by Christians, and that he had only to scatter the seeds of his faith, while streams of Israelitish superstition were in readiness to nourish the plant as it should rise.'

That the corrupt and distracted state of the Christian church facilitated the subsequent progress of Mohammed is indeed indisputably true; but in the earlier periods of his imposture, this cause had comparatively but little weight; for the Christians, as we have before observed, bore but a small proportion to the idolaters of Arabia: and with respect to those streams of Israelitish

superstition, which Akbur supposes to have contributed so largely to the nourishment of this pernicious plant, he will find, upon inspecting any Arabic historian, and particularly Abu'l Feda's Life of Mohammed, that the Jewish tribes of Arabs were always among the most inveterate enemies of the impostor; and, on that account, became, after he had obtained power sufficient to gratify his revenge, the devoted objects of his most unrelenting and sanguinary fury.

The character which Akbur has drawn of the great impostor, though it does not much charm us by the graces of novelty, seems yet in general accurate as well as spirited. We cannot, however, pass over one of his conjectures, which is more ingenious than solid, viz. that Mohammed was indebted to Justin Martyr for the idea of those sensual gratifications, which he has so lavishly promised to his followers. 'Justin, in speaking of the Millennium,' says he, 'has these extraordinary words—"The saints shall be raised in the flesh, and reign with Christ in Jerusalem, enlarged and beautified in a wonderful manner for their reception, in the enjoyment of *all sensual pleasures*, for a 1000 years before the general resurrection."

We could wish that Akbur had condescended to refer particularly to this passage, if any such passage does really exist in the works of Justin Martyr, for we confess it has totally escaped our notice. The only passage which we have been able to turn to, that is at all similar to this, in Justin's account of the Millennium, is the following—Εγὼ δὲ, καὶ ἔι τινες ἐισιν ὀρθογνώμονες καὶὰ πάντα Χριστιανοι, καὶ σαρκος ἀνάστασιν γεννήσεσθαι ἐπισάμενοι καὶ χίλια ἔτη ἐν Ιερουσαλὴμ οἰκοδομηθείση, καὶ κοσμηθέισῃ, καὶ πλατυνθείσῃ, ὡς οἱ προφῆται Ἰεζεκιὴλ καὶ Ησαΐας, καὶ οἱ ἄλλοι ὁμολογοῦσιν Dial. cum Tryph. p. 178. edit. Par.

Now, to say nothing of the improbability of Mohammed having seen or heard of the works of Justin, surely this passage cannot possibly convey even the most distant idea of those sensual and luxurious enjoyments, which are to constitute the felicity of the Mohammedan paradise.

From these reflections on the religion, Akbur passes to the consideration of the manners of the Mohammedans. He here leads us, where, however, we will not presume to follow him into the sacred confines of the haram. He afterwards amuses us with the variegated and truly affecting story of * Noor Jehan the wife of Jehangire Emperor of India, and a descendant of the illustrious Timour.

After leaving India and the circumjacent regions, Akbur passes on to Egypt. But in his account of this truly remarkable kingdom, we have observed nothing particularly striking.

* نور جهان Light of the world.

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has been generally supposed by the learned, that many of the Jewish customs and ordinances were derived from Egypt, but our Author goes a step further, and imagines that the Egyptians themselves were originally indebted for them to his favourites, the Hindoos. Upon the whole, he thinks that the Egyptians, however justly celebrated for some of their laws, arts, and sciences, were not those extraordinary patterns of wisdom, elegance, and taste, which they have been represented to be.

Of the third volume, as it treats of subjects more generally known, our account shall be short. It opens with reflections on the religion, laws, and manners of the Greeks. Without entering into detail, we shall only observe of these reflections in general, that Akbur manifests, we think, too great a tendency to aggravate the faults, and throw a veil over the excellencies, of the Grecian character.

Next to the Greeks, in order of time, as well as celebrity, the Romans present themselves to Akbur's observation. Though there is little novelty in his remarks, he delineates the peculiarities of the Roman character with considerable minuteness. On the sanguinary scenes which marked the decline of the empire, he expatiates with mingled pity and indignation; and closes his account of the Romans with the following trite but just remarks:

'In the early ages of the Republic, there was an infinite simplicity in the Roman character. Towards the decline of it, an unhappy change universally took place; and such change was inevitable. While their empire was circumscribed within tolerable limits, the laws of their government were adequate to the control of the people; but when extensive and most brilliant, though sanguinary conquests, had scarcely left them a nation to subdue, the unlimited powers, the plunder, and the riches of the magistrates of the provinces, shook the whole fabric to its foundation, and gave an entrance to faction, discord, and destruction. Consuls, Pro-consuls, Prætors, in short, officers of every denomination, aspired to independency. The sword of justice was stained with the blood of barbarous proscription; all went to ruin. In a word, they erected their house of dominion on the sand, "and the rain descended, and the floods came, and the winds blew and beat upon the house, and it fell, and great was the fall of this mighty building."

Akbur closes his work with a variety of miscellaneous and unconnected, though generally sensible, observations on the different nations and inhabitants of modern Europe.

Upon the whole, though we have sometimes found ourselves disgusted at the levity, and sometimes offended at the inaccuracies of our philosopher, we yet consider him as a liberal and intelligent writer. And, to repeat what we have before observed, under one exception only, we heartily recommend the Philosophical Rhapsodies to the attention of the Public, as a

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work extremely well calculated to afford agreeable and innocent amuſement, as well as to diffuſe general and uſeful information.

ART. XI. *Fugitive Pieces.* 8vo. 2s. 6d. Dilly. 1785.

THESE pieces, partly poetical, and partly critical, bear evident traces of ability and ingenuity. Moſt of them have been before made public, through different channels, and were written, as the Author declares, about the age of nineteen, without aſſiſtance from friends or ſcholars. Of the Author's poetical talents the following is a pleaſing ſpecimen:

ODE *to the Memory of* CHATTERTON.

'Ill-fated Youth, adieu! was thine a breaſt
Where fell Deſpair might fix her dark reſolve,
To mar thy ſimple heart,
And ſnatch Thee from the world?
Whilſt Fancy finds a friend, and Genius charms,
With high aſpiring thought and eagle eye,
Thy ſainted memory
Shall ever ſacred live.
When Spring, with ſcanty veſt and maiden ſmile,
Leads on the ſprightly months and infant year,
Her tears of morning dew
Shall wet thy death-bed cold.
When jocund Summer with her honied breath
(Sweetning the golden grain and blithſome gale)
Diſplays her ſun-burnt face
Beneath the hat of ſtraw.
When ſober Autumn with lack-luſtre eye,
Shakes with a bitter blaſt the yellow leaf,
And hears the Woodman's ſong,
And early Sportſman's foot,
The Lily's hanging head, the Panſy pale
(Poor Fancy's readieſt followers), in meek
Attire, ſhall deck thy turf,
And withering lie with Thee.
When naked Winter, like a Pilgrim grey,
Of verieſt rude aſpect and joyleſs brow,
Calls forth the carol wild,
And trims the ſocial fire;
Remembrance oft in Pity's penſive ear,
At ſilent eve ſhall ſorrowing toll thy knell,
And tell to after-days
Thy tale, thy luckleſs tale.'

The proſe pieces are, The Lamentation of Llwarch-hen the Bard, upon the Death of Gwlaith, a Welch Chief; *ſuppoſed* to be [and firſt publiſhed as] tranſlated from the Welch; and Miſcellaneous Criticiſms, chiefly with the deſign of marking reſemblances between different writers. The following remarks ſeem to merit particular attention:

'Cicero,

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'Cicero, in his work de Claris Oratoribus, has these words concerning Hortensius: "Et erat oratio cum incitata et *vibrans* tum etiam accurata et polita." Of this passage, I once heard it observed, by a man whose powers of intellect can only be equalled by the goodness of his heart, that he knew no word in the English language which fully expressed the meaning of *vibrans*, except *flashy*, which would not do from its being always used in a bad sense; it means splendid and dazzling, like a light from a sword, alternately brandished this way and that way; yet I think (though at the time the passage did not occur to me) Dr. Johnson has, in his life of Congreve, fallen upon a happy illustration of it, and, probably, without intending the least allusion. Speaking of Congreve's Dialogue, his words are these: "His personages are a kind of intellectual gladiators; every sentence is to ward or strike; the contest of smartness is never intermitted; *his wit is a meteor playing to and fro with alternate corruscations.*" Vol. III. page 63.'

'——— All things smiled,
With fragrance and with joy my heart o'erflow'd.
PAR. LOST.

'These lines stand thus pointed in Milton's own, and most other editions; others have it,

——— All things smiled
With fragrance, and with joy my heart o'erflow'd.

Which seems the best and true reading, notwithstanding Richardson's note, which is plausible and ingenious; but by removing the stop from after *smiled*, and placing it after *fragrance*, the passage becomes right, and will be found to be an imitation of an expression to Catullus de Nup. Pel. et Thet. 284.

Nam quotcunque ferunt campi, quos Thessala magnis,
Montibus ora creat, quos propter fluminis undas,
Aura parit flores tepidi fœcunda pavoni
Hos indistinctis plexos tulit ipse corollis,
Queis permulsa domus *jucundo rifit odore.*

'Perhaps this passage may, in some degree, account for Gray's expression of "*Gales redolent of Joy*," which Johnson objects to.'

The Author judiciously contents himself with noting similar passages, without falling into the common fault of inferring imitation from a pretty near resemblance of expression, where the idea is obvious and common.

MONTHLY CATALOGUE,
For OCTOBER, 1785.

MILITARY.

Art. 12. *A Retrospective View of the increasing Number of the Standing Army of Great Britain*, from its first Establishment in 1650, to the General Peace of 1784. To which *is* added, some Observations on recruiting, on the present Method of Billeting the Army, on the Suppression of Smuggling, and on the Quartering the Troops in Barracks. 8vo. 1s. 6d. Walter.

THIS pamphlet contains some useful hints, and sensible observations, very immethodically arranged, and unnecessarily repeated;

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peated; interſperſed with impracticable ſchemes, and other matters, that ſeem to have no immediate relation to the ſubjects on which it profeſſedly treats.

The Author begins with obſerving, 'That future ages will view with an incredulous eye, the aſtoniſhing efforts that were made by Great Britain, in the war which terminated in 1784, to defend her poſſeſſions againſt the united endeavours of France, Spain, Holland, and America, to ſeize upon them.' He then recites the ſucceſſes of the navy, and the diſgraces that have attended our armies in America; remarking, that although, by the events of that war, we loſt thirteen provinces, beſide other dominions, the Miniſter thought fit to keep up, on the peace eſtabliſhment (notwithſtanding it was powerfully oppoſed by the landed intereſt), an army, in point of numbers, hitherto unknown to this country, even when her foreign poſſeſſions were ſo exceedingly extenſive, compared with what they are at preſent. The oppoſition here mentioned cannot, he ſays, be a matter of aſtoniſhment, as we are inſtructed by the hiſtoric page, that the deſtruction of liberty, and the fall of every empire, originated in the troops meant for their defence.

He then enters into the hiſtory of ſtanding armies, which he derives from the yeomen of the guard, eſtabliſhed by King Henry VII. anno 1486; and the band of gentlemen penſioners, raiſed in 1590 by Queen Elizabeth. The firſt foundation for troops to be kept in continual pay was, he ſays, laid by King Charles II. in 1650, by levying a regiment of foot, and, in 1660, two troops of horſe, and two regiments of foot guards. Theſe circumſtances are mentioned twice over nearly in the ſame words in pages 8 and 14.

The gradual increaſe of the army, from the reign of King Charles II. to the preſent period, is traced out, and a recapitulation gives the number of troops, regiments, battalions, and companies on the preſent eſtabliſhment, which he ſtates to be as follows: two troops of horſe, two troops of horſe grenadier guards, three regiments of dragoon guards, four regiments of horſe, nineteen regiments of dragoons, eighty four battalions of infantry, four battalions of royal artillery, thirty-ſix companies of invalids, and a corps of engineers.

Concerning a ſtanding army, he ſays, all miniſters, however differing in other reſpects, have agreed in endeavouring to increaſe the power of the crown, and in augmenting the army; in which, from intereſted motives, they have been aſſiſted by the members of both houſes of parliament. He, however, allows, that a ſtanding army, ſufficient to garriſon our foreign poſſeſſions, is abſolutely neceſſary; and if the defence of this country is to be intruſted to them, in preference to the militia, in the recruiting them he recommends the collecting a body of troops in whom the people may place a reaſonable confidence, and that the army may not be compoſed of men without principles, morals, or affection for their country, by whom the ſafety of the ſubject is often endangered, and by whom he is frequently deprived of his property, inſtead of receiving from them protection and ſafety. He, therefore, objects to taking recruits from the dregs of the people, particularly in time of peace, when men are not immediately wanted, and he refers to the modes of recruiting practiſed by the Romans and Athenians.

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In order to leſſen the expences of our military eſtabliſhment, he propoſes that the example of France may be followed, in reforming ſome of our houſehold cavalry, whoſe pay would furniſh, if neceſſary, a much greater number of more uſeful regiments.

Commiſſions of array, the antiquity of Lords Lieutenants of counties, the Poſſe-comitatûs, and the militia, come next under conſideration. The inſtitution of the militia he attributes to Alfred; and gives a brief account of the different regulations it has undergone. Speaking of the preſent ſtate of theſe troops, he pays them ſuch extravagant compliments, that they almoſt ſeem ironical; his words are, 'The diſcipline of Pruſſia, is not ſuperior to that of the Engliſh Militia, nor are the manœuvres of the Pruſſian army in the field performed with more celerity, ſteadineſs and firmneſs, than by the militia of England:' beſides which, he repeats a great deal of common place declamation, on the various incentives that would ſtimulate a militia man in the day of action, under the idea that the militia regiments are compoſed of ſubſtantial houſe-keepers, or maſters of families, fighting *pro aris et focis*; inſtead of which, being formed chiefly of ſubſtitutes, they are really as much mercenaries as any regular troops. That this was, and is now, the caſe, in the beſt militia battalions, is a fact that cannot be diſputed.

The preſent mode of quartering ſoldiers, he pronounces to be partial and oppreſſive on the publicans; and he propoſes to equalize the burthen, by levying a contribution on them at the rate of ten *per cent.* on the rent of each public houſe, to form a fund, out of which three pence *per diem* for each horſe, and three halfpence *per diem* for each foot ſoldier, ſhall be paid to every inn-keeper on whom they ſhall be quartered. This, he ſuppoſes, would be ſuch a compenſation, as might induce the publicans on the ſea coaſt to provide quarters for a number of ſoldiers, ſufficient for the ſuppreſſion of ſmuggling: the compoſition to be paid by every publican in England to the collectors of the land-tax or exciſe, who ſhould be made accountable to the war-office or treaſury. The number of public houſes he computes at fifty-five thouſand, their rent on an average at ten pounds each.

This plan, if adopted, might, he thinks, act as a *palliative*, but the *cure* would be, large commodious barracks, the convenience of which to the Public, benefit to the ſervice, and comfort to the ſoldier, he ſets forth in a variety of inſtances. The only argument of weight made uſe of againſt it, is, that it is ſeparating the troops from the great body of the people, thereby making them a diſtinct claſs, no longer aſſociating with their fellow citizens. To which it might be anſwered, that the preſent mode of quartering ſoldiers tends much more to alienate them from the people, by furniſhing each party with perpetual cauſe for diſpute and enmity. Barracks might, our Author ſuppoſes, be built by annual contributions raiſed on the publicans, according to the plan before mentioned.

NATURAL HISTORY.

Art. 13. *Various Subjects in Natural Hiſtory*; wherein will be delineated Birds, *Animals*, and many curious Plants, with the Parts of Fructification of each Plant. All which will be drawn and *coloured* from Nature. By John Frederic Miller, Son of John Miller,

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Miller, Author of the preſent Botannic Prints, or Illuſtration of the Linnean Syſtem. Folio. Imperial Paper, in Numbers, at 1l. 1s. each. Sewell, &c.

Of this magnificent work, ſix Numbers are publiſhed. How many more may be intended by the ingenious Author, we know not: that circumſtance will probably be determined by the encouragement which the Public ſhall afford to the undertaking. Thoſe who are as fond of ſeeing nature accurately and elegantly delineated as we are, and who can better afford, than poor garretteers, to pay for the pleaſure they receive from ſuch exhibitions, will not, ſurely, think *three ſhillings and ſix-pence* too high a price for each of theſe beautiful plates.

The terms on which Mr. Miller offers this work to the Public, are, that each Number ſhall contain ſix prints (on the above-mentioned ſize) *coloured*; with one ſheet of letter-preſs, in *Latin*, in which the birds, quadrupeds, and plants, are referred to the Linnæan ſyſtem.

The ſubjects delineated in the ſix Numbers before us (which are bound in one volume) are, ſcarce, or uncommon foreign birds, beaſts, vegetables, &c. They are all ſtriking and pleaſing objects: unleſs we except ſuch animals as hyenas and wolves, whoſe terrific figures a man cannot contemplate with much delight, however accurately or elegantly delineated. To the birds and flowers we turn our eyes with more complacency.

NOVEL.

Art. 14. *Modern Times*, or the Adventures of Gabriel Outcaſt. Suppoſed to be written by Himſelf. In Imitation of *Gil Blas*. 12mo. 3 Vols. 9s. ſewed. Walter. 1785.

A ſtrange kind of a—*St. Giles's* Gil Blas. The Author has talents for ſcene-painting in low life; but the objects he exhibits are unpleaſing. He ſeems to view mankind in a very degrading light. All are knaves, cheats, and raſcals; nor does he make much exception in favour of himſelf—the hero of the tale. He paſſes through almoſt every rank of human ſociety; and he behaves like a ſorry fellow in moſt of them. He is a ſchoolmaſter, a footman, an apothecary, a robber, an author, a *reviewer**, a member of parliament (mind the *climax!*) and, laſtly, a ſecretary of ſtate; and in this air-balloon altitude we loſe ſight of him, without a wiſh to behold him again.—Pray, Reader, did you ever hear of a Britiſh ſecretary of ſtate named *Gabriel Outcaſt*, or Mr. *Wilbraham*, ſince the days of Sir Robert Walpole? If there actually exiſted ſuch a ſtateſman, he has ſlipped our memory.—Of all the abſurdities that the monſter-breeding brain of FICTION ever produced, this is, ſurely, the moſt abſurd!

LAW.

Art. 15. *The Magiſtrate's Aſſiſtant*; or a Summary of thoſe Laws which immediately reſpect the Conduct of a Juſtice of the

* In deſcribing his connections, the Reviewers are repreſented as the verieſt raſcals in the whole villainous group collected by the Author,—who, by the way, may have had ſufficient provocation:—for we do not look upon the adventures of Gabriel Outcaſt as a firſt production.

Peace;

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Peace; to the End of the Fifteenth Parliament of Great Britain. To which are added, more than a Hundred Forms of Warrants, Summonſes, Recognizances, &c. By a country Magiſtrate. 8vo. 6s. 6d. boards. Glouceſter printed, and ſold by Gardner, in London. 1784.

It is apprehended that all publications of law ought to be authenticated by the name of the writer, whoſe profeſſional character might be a ſanction to the work; and indeed that every writer on law would be ſolicitous to give this ſanction to his performance, and to avail himſelf of the credit which he may gain by a good work. It is therefore no evidence in favour of a book offered as a directory to magiſtrates, to appear with no better authority than a publiſher's precarious expectation of profit from it, as an article of trade; nor can any magiſtrate prudently reſt the juſtification of his conduct on anonymous authority; for ſhould he, in any inſtance, be miſled, the error and indiſcretion are all his own, without mitigation.

Thus much being obſerved on the general view of ſuch a work, compiled by—nobody; we wiſh to decline an examination of its merits. Theſe, on the whole, cannot be eaſily eſtimated, and no one beſide a bookſeller, who we ſuppoſe to be no lawyer, ſtands accountable for them. Our judicial Readers are competent to judge how far one octavo volume may be able to comprehend the ordinary duty of a juſtice of the peace; and it is to be noted, that, in the preface, it is only propoſed as *a companion* to Burn's Juſtice; a work which, it is declared, no magiſtrate ought to be without.

EDUCATION.

Art. 16. *A Rhetorical Grammar*, or Courſe of Leſſons in Elocution. By J. Walker, Author of Elements of Elocution. 12mo. 3s. 6d. bound. Robinſon, &c. 1785.

On the foundation of the theory of elocution laid down by Mr. Walker in his *Elements*, he has here framed a uſeful courſe of practical leſſons for inſtructing youth in the art of reading and ſpeaking. Having formerly [See Rev. Aug. 1781, the firſt Art.] given a particular account of the Author's principles of elocution, it is only neceſſary here to ſay, that he has, in this work, very judiciouſly applied his theory to practice.

After ſeveral preliminary hints of advice to inſtructors, Mr. W. gives a courſe of leſſons, on the pronunciation of words, on pauſes, on the inflexions of the voice, on cadence, accent and emphaſis, and on reading verſe. Under each of theſe heads he illuſtrates his rules by proper examples, and gives inſtructions ſufficiently particular to ſerve as a clue to the ſkilful preceptor. On his favourite topic of *riſing and falling inflexions*, he is very minute, but perhaps not more ſo than the nature of the ſubject requires. Thus far Mr. W. nearly follows the method laid down in the former work. To theſe rules he adds—what appears to us entirely new, as well as very uſeful—an application of his principles to the regulation of thoſe varieties of ſpeech, which ariſe from what are called figures of rhetoric. The leſſons are cloſed with ſeveral judicious precepts concerning the modulation and management of the voice, and concerning geſture. A large collection of examples, claſſed in the order of the preceding rules, and intended as a praxis upon them, is ſubjoined.

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On the whole, we confidently recommend this work to the diligent attention of all who undertake to teach the art of reading and ſpeaking; not doubting but they will find it a uſeful aſſiſtant in this difficult branch of inſtruction. In the uſe of theſe leſſons, we apprehend, however, that ſome caution will be neceſſary, to guard againſt loſing the connection of ideas, by breaking ſentences into too many parts; a fault, towards which we perceive ſome tendency in our Author's precepts. Another defect which we remark in this work is, that on the moſt difficult part of elocution, the *peculiar tones* which belong to the ſeveral kinds of ſentiment and paſſion, the Author has ſaid nothing, except what incidentally occurs in his application of his principles to the figures of rhetoric. The addition of a ſet of precepts and examples on this ſubject, would, in our judgment, render the work a very complete rhetorical grammar.

Art. 17. *A French Grammar.* To which is prefixed an Analyſis relating to that Subject. By R. Labutte, Teacher of the French Language in the Univerſity of Cambridge. 8vo. 4s. Merril, in Cambridge; White, &c. in London. 1784.

This is one of the moſt ſcientific French grammars we have ſeen. After explaining with much accuracy, the peculiar characters of the ſeveral kinds of words, in an introductory analyſis of grammar, the Author treats of each branch of the French tongue, in a clear method, and with a degree of minuteneſs, which will render the work exceedingly uſeful to thoſe who are deſirous of acquiring a thorough knowledge of the language.

Art. 18. *Miſcellaneous Leſſons*, deſigned for the Uſe of Young Ladies: on a new Plan. By Ellen Devis. 12mo, 2s. 6d. bound. Fielding, &c.

Under the notion of leading children to attend to the meaning of what they read, a few ſhort pieces, chiefly in proſe, are here collected, and a table of ſynonimous expreſſions, and ſundry explanatory notes are added. In the ſelection we perceive no great expence of judgment or taſte; and the uſe of the table and notes, if they were more accurate than they will be found to be, would be ſuperſeded by conſulting a dictionary.

MEDICAL.

Art. 19. *A new Experimental Enquiry into the Nature and Qualities of the Cheltenham Water*; with a conciſe Account of the Diſeaſes wherein it is chiefly indicated; and the Diet and Regimen neceſſary to its ſucceſsful Uſe. By A. Fothergill, M. D. F. R. S. Member of the Royal College of Phyſicians in London, of the Medical Societies of London and Edinburgh, and Phyſician in Bath. 8vo. 1s. 6d. Bath printed; and ſold by Baldwin in London. 1785.

This is a very compendious account of the Cheltenham waters. The experiments are ingenious. They ſeem to have been made, as the Author acknowledges, with bad inſtruments; but we hope they will be repeated with a better apparatus. As far as they are at preſent to be depended upon, the Cheltenham waters appear to contain, of

Native Glauber's ſalts, combined with a portion of Epſom ſalt, . . . 1 oz.

Sea

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Sea salt - - - -	5 grains.
Iron, combined with fixed air, - -	5
Magnesia, combined with fixed air, - -	25
Calcarious earth, or selenites, - -	40
Fixed air, combined with a portion of phlogisticated air, - - - -	24 oz.

To these measures may be added a small portion of hepatic gas, or *hepar sulphuris*, converted into vapour by the separation of its phlogiston.

Art. 20. *The Philosophy of Physic*; founded on one general and immutable Law of Nature, the necessarily-relative Agency of Elementary Fire. By J. Dewell, M. D. The 2d Edition, revised and corrected. 8vo. 3s. 6d. Marlborough printed; and sold by Murray in London. 1785.

When we spoke with some degree of contempt, some time since, of a certain pretender, who had published "a Philosophy of Physic," we must own we had not the work now before us in our thoughts. As Dr. D. in his letter to us, seems to be of a different opinion, and thinking that the cap fits him, has actually put it on, e'en let him wear it. "Let the galled jade wince." We did not imagine, that the fallacy of the book we had really in our eye could have been exceeded; but we acknowledge ourselves to have been mistaken. Dr. D. has out-Heroded Herod. To make way for his own system, by a bold attempt, he arraigns the wisdom of Newton. We are of the number of those people who have some reverence for the old philosopher. We declare for the strictest observance of his rule, "to establish science, by ascending from experiments to conclusions." Dr. D. in his wisdom, thinks this rule has done mischief. Differing in principles from the Doctor, we shall not descend to particulars. If we err, it is with Newton.

Art. 21. *A History of the Practice of trepanning the Skull*, and the After-treatment; with Observations upon a new Method of Cure, illustrated by a Case. By Robert Mynors, Surgeon. 8vo. 2s. 6d. Birmingham printed, for G. Robinson, Paternoster Row, London. 1785.

This pamphlet is written with a view to recommend the healing wounds of the head, in cases where the trephine has been applied, by the "first intention." For this purpose, Mr. Mynors advises that the scalp covering the fracture should be raised from the pericranium, and not cut away entirely, in order that it may be replaced and continue to serve as an integument to the part from which the fractured bone has been removed. The flaps of the scalps, after the operation, are returned to their places, and retained in their situation by narrow and long slips of adhesive plaster. In the course of the incisions in this case, a kind and very small digestion appeared, which diminishing daily, they healed in a fortnight. In this way the suppurative inflammation, and all its consequences are avoided; and the wound by the "adhesive inflammative," as Mr. Mynors terms it, is closed with great mildness and dispatch. The method recommended by Mr. Mynors is rational. The narrative of a case subjoined by Mr. Jones, supports it very strongly. It is, however, the history

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hiſtory of a ſingle caſe. On ſubjects of this kind, repeated and ſucceſsful trials will be requiſite to confirm the practice.

Art. 22. *A Treatiſe concerning the Properties and Effects of Coffee.* The Second Edition; with large Additions, and a Preface. By Benjamin Moſely, M. D. Author of Obſervations on the Dyſentery of the Weſt Indies. 8vo. 2s. 6d. Stockdale. 1785.

Having, in a former Review, given an account of this pamphlet, we have only to obſerve, at preſent, that the Preface to this ſecond edition contains many particulars relative to the cultivation of coffee in our Weſt India iſlands, deſerving the attention of the politician at home, as well as the planter abroad.

Art. 23. *A Treatiſe on Cancers*; with a new and ſucceſsful Method of operating, particularly in Cancers of the Breaſt and Teſtes; whereby Pain is conſiderably diminiſhed; the Cure, or Healing of the Part, greatly accelerated; and Deformity prevented. By Henry Fearon, of the Company of Surgeons, and Surgeon to the Surry Diſpenſary. 8vo. 1s. 6d. Johnſon. 1784.

Whether the manner of operating here recommended, be preferable to that which has been generally practiſed, and whether all the advantages promiſed will be obtained by it, experience muſt decide. The method is extremely ſimple (a circumſtance much in its favour), and "conſiſts in diſſecting away all the diſeaſed part of the breaſt or teſtes, through one ſimple longitudinal inciſion, large enough to admit of the perfect removal of all the diſeaſed part or parts, and then bringing the edges of the wound into contact, and retaining them in that ſituation by ſlips of ſticking plaſter, ligature, or both, if neceſſary, till they unite by what is called the *firſt intention*, which they generally do in a few days, without ever forming ſuppuration."

Art. 24. *The Reviewers corrected*; or, Falſe Criticiſm analyſed: comprehending Animadverſions on a Critique of the Monthly Review for November 1784. By W. Edmonſtone, Surgeon. 8vo. 6d. Richardſon, &c. 1785.

In November laſt, we curſorily noticed Mr. Edmonſtone's "*Eſſay* on the Prevention of an Evil highly injurious to Health, and inimical to Enjoyment." We have ſeldom much to ſay in behalf of *noſtrums*; and had ſo little to offer in recommendation of Mr. E.'s *advertiſement of a medicine to prevent the venereal diſeaſe*, that the gentleman is quite angry, and publiſhes this pamphlet, in order to ſhew what incompetent critics are theſe Monthly Reviewers. We think, however, that he is obliged to them for furniſhing him with a freſh occaſion of advertiſing his "*prophylactic liquid*;" which he ſays, we have miſcalled *a medicine*. With all our hearts;—let him call it what he pleaſes, and *rail on*.—The world is wide enough, as Shandy ſaid, for him and us too.

POETRY.

Art. 25. *Spenſer's Fairy Queen.* Attempted in Blank Verſe. With Notes Critical and Explanatory. 8vo. 1s. Egerton.

Contains the four firſt Cantos, which, the Author ſays, 'are preſented for the approbation of the Public, in which caſe they will be followed by the remainder of the poem.' The whole work, we are told,

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told, will be compriſed in ſixteen numbers; and a ſhort account of the life of Spenſer will be ſubjoined to the laſt number. An attempt of this kind may be intended to render Spenſer more intelligible, or more agreeable;—more intelligible, by changing his obſcure words and uncouth phraſeology; more agreeable, by breaking the tedious uniformity of the ſtanza, of which moſt readers are apt to complain. Yet ſuch is the force of cuſtom, that a tranſpoſer muſt have uncommon merit to render his copy acceptable to thoſe who have read the original; and thoſe who have not, will ſcarcely be ſatisfied with viewing a favourite bard in any dreſs but his own. For the ſake merely of explication, a gloſſary will anſwer the purpoſe better than a poem.

On the execution of this work we cannot beſtow much praiſe; the language throughout wants elevation, and the verſes have neither ſtrength nor beauty. The pauſe is not ſufficiently marked, nor ſufficiently varied; which renders the blank verſe as tireſome as the ſtanza, the kind of poetry which, after all, will be found the moſt proper for Spenſer's thoughts and deſcriptions. In ſupport of our opinion, we ſhall inſert ſome lines from the account of PRIDE's *Courtiers*—

'The guide was Idleneſs, the nurſe of Sin *,
Upon a ſlothful aſs by choice he went,
In black array'd, a holy monk he ſeem'd,
His prayer book in his hand was little read,
For of devotion he ne'er heeded ought,
His heavy head he ſcarcely could uphold,
Nor knew nor cared whether 'twas day or night;
Such guidance could produce no good effect;
Each prudent care he ſhunn'd, and manly toil,
And ev'ry work for contemplation ſcorn'd;
But riot mark'd his life, and paſſion's ſway
Had ſpread a burning fever thro' his veins.
And by his † ſide rode loathſome Gluttony,
Deformed creature, on a filthy ſwine,
With luxury fill'd, his eyes with fatneſs ſwell'd,
Beaſtly he ſeem'd, and hated was by all:
In green vine leaves for coolneſs he was clad,
An ivy garland ‡ totter'd on his brow,
From whence the ſweat faſt trickled, ſtill he eat,
And in his hand a boozing § can he bore,

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* —*The nurſe of ſin*] So Chaucer in the ſecond Nonnes Prologue, v. i. p. 115.

The miniſter and norice unto vices.

† *And by his ſide*, &c.] Gluttony is here introduced as a perſon reſembling the old drunken god Silenus—with luxury fill'd——

Inflatum heſterno venas, ut ſemper, Jaccho.

‡ *An ivy garland tottered on his brow*]—Virgil ſuppoſes this garland juſt fallen off while he ſlept,

Serta procul tantum capiti delapſa jacebant.

§ The boozing can is his never failing companion.

Of

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Of which he * drank ſo oft he ſcarce could ride:
Intemperance fill'd him with each dire diſeaſe,
That more he ſeemed a monſter than a man.
And next to him † rode lawleſs Appetite,
Upon a bearded goat, whoſe rugged hair
And whally eyes (emblem of jealouſy)
Seem'd like his rider chaſtity to ſcorn:
Nor could he ever pleaſe the virtuous fair;
His falſehood and his follies ſtill he ſtrove
To hide beneath a robe of beauteous green,
And in his hand a burning heart he held,
Fill'd with incentives to allure the mind;
His chief delight was to delude the fair,
Whilſt wedlock's holy chains with rage he ſpurn'd;
Yet did inconſtancy deſtroy his peace
And Sin's dire wages tortur'd all his frame.'

For a farther idea of his undertaking, ſee our Review of the firſt Canto ‡, Rev. Vol. LII. p. 111.

Art. 26. *The French Metropolis*, a Poem in Three Books. 4to. 1s. 6d. Cadell. 1784.

The firſt Book informs *the Engliſh of the lower ranks, who viſit Paris*, that they will be in very great danger, as they walk the ſtreets, of being run over by the *fiacres*, as there is no foot path: that robbery and murder go hand in hand in the narrow ſtreets: that the linen is damp, the water of the *Seine* relaxing, the *Tuilleries* ſhady, the ladies of eaſy virtue dangerous; and that too ſcrutinizing an inſpection of the *Baſtille*, may lead to fatal conſequences.

The ſecond and third Books are addreſſed to *the Engliſh of higher rank, who viſit Paris*, and contain inſtructions and intelligence, which will undoubtedly prove equally entertaining to the noble readers, who ſhall purchaſe this poem. There is ſomething alſo about Mars and Apollo, Juno and Venus, to amuſe the admirers of the Heathen Mythology. Out of ſuch a ſubject as the city of Paris, a Gay might have formed a ſecond Trivia!

Art. 27. *The Veteran*, a Poem. 4to. 1s. 6d. Debrett, &c. 1785.

A deſcription of the hardſhips ſuffered in a military life, by the private ſoldier, forms the ſubject of this poem. The Author appears to have read the Latin Claſſics, and to be a ſenſible man. His

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* *Of which he drank*, &c.] This is exactly old Silenus's picture in Ovid's Met. iv. 26.

Quique ſenex ferulâ titubantes ebrius artus
Suſtinet, et paudo non fortiter haeret [*aſello.*]

Excepting that Gluttony rides on a ſwine.

His eyes with fatneſs ſwell'd is apparently taken from David's Pſ. lxxii. 7. Their eyes ſtand out with fatneſs.

† *And next to him rode*, &c.] Chaucer's Court of Love, v. 1058.

And there beſide, within a bay windowe
Stood one in grene ful large of bredth and length,
His berd was black as ſethirs of a crow,
His name was Luſt. ———

‡ Publiſhed in 1774.

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poem

poem is above mediocrity. The rhimes, however, are not always so chaste as we could wish.

Art. 28. *The Patriot Soldier*, a Poem. By John Edwards, Esq; Major of Light Dragoons in the Volunteer Army of Ireland. 4to. 2s. Nottingham printed, sold by Longman, in London. 1784.

In the introduction to this panegyric on the Irish volunteers, 'the Author begs leave to mitigate, if possible, the imputation of presumption, which he must necessarily incur, from attempting a subject of so much sublimity and importance.

'Several years had elapsed since the commencement of that phenomenon, the volunteer army of Ireland; yet, strange to tell! a subject so adored, has yet remained unsung, nor had any poetic pen hitherto undertaken to celebrate its excellence; as if the nation rested satisfied of the impossibility of translating those expressive characters, with which it was imprinted upon their hearts.'

This advertisement concludes with informing us, that the impatience of the Author to submit his verses to the Public, was the reason of his publishing 'the production of a very limited time;' and that eagerness, he hopes, 'will in some measure plead for their imperfection.'

To the admirers of the Irish volunteers, this abstract will give sufficient information of what they are to expect from *the Patriot Soldier*.

Art. 29. *Ode to Landsdown Hill*, with Notes, mostly relative to the Granville Family; to which are added, Two Letters of Advice from George Lord Landsdown, Anno 1711, to William Henry Earl of Bath. 4to. 2s. Nichols. 1785.

This publication will not probably engage much attention beyond the Granville family. The Ode consists of only twelve stanzas, in which we do not perceive any uncommon merit. We find nothing interesting in the notes except the two letters mentioned in the title-page, in which are several passages strongly expressive of manly sentiments on the subject of civil liberty.

The poem is decorated with several neat engravings.

Art. 30. *The Female Aeronaut*, a Poem. Dedicated to Mrs. Errington. 4to. 1s. 6d. Swift. 1785.

We have heard of *ass-races*, in which he that came in *last* was victorious.—On the same principle, had a reward been proposed for the *worst* poem on the subject of Mrs. Sage's ascension in Mr. Lunardi's balloon, we make no doubt that the indecent and illiterate performance before us would have gained the prize.

Art. 31. *Death improved.* An Elegiac Poem, occasioned by the Death of the Rev. Thomas Gibbons, D. D. who departed this Life Feb. 22, 1785, in the 65th Year of his Age. To which is added, An Hymn to Jesus, the Resurrection and the Life. By Richard Piercy. 8vo. 6d. Buckland.

All that we learn from reading these verses is, that the Author, though a very pious man, is not so fortunate as to inherit Dr. Gibbons's lyre: and with even the lyre of Dr. Gibbons we were never fortunate enough to be much delighted.

Art. 32. *Plantagenet.* A Poem. Being a short Sketch of the Civil Wars between the Houses of York and Lancaster; wherein

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the Horrors of thoſe Times are endeavoured to be deſcribed. With explanatory Notes. 4to. 1s. Almon. 1785.

Though ſhort, tedious; and though in rhyme, not a poem.

Art. 33. *King's Weſton's Hill*, a Poem. 4to. 1s. 6d. Stockdale. 1785.

This celebrated hill is near Briſtol. It gives the name to the poem, but is, by no means, the only ſubject of this publication. We doubt, indeed, whether it is even the principal. There are ſome good lines in it, but it wants connection.

Art. 34. *Pictures from Nature.* In Twelve Sonnets. To which are added, The Lock transformed. 4to. 1s. 6d. Dilly. 1785.

Theſe Sonnets aim at *miniature painting* in poetry. We cannot think them happy attempts. The portion of ſimplicity and ſweetneſs, which the Author ſeems to hope that he has caught from the penſive Muſe of Bignor Park, we do not find in theſe productions. The ſtructure of the Italian ſonnet does not ſuit our language; and in the work before us, even where there is a variation from it, there is a want of eaſe and nature. We ſhall give the ſixth as a ſpecimen of the whole:

SONNET VI.

'Tho' now pale eve with many a crimſon ſtreak
Soft-fading, tips the lime-inveſted hill;
And tho' blue ſteams emerging from the lake
Roll curling on, and hover o'er the rill;
The Smoke, that ſlow evolves its pillar'd form
From yonder ſtraw-roof'd cottage, ſweetly throws
O'er my huſh'd boſom a ſuperior charm,
And ſeems to breathe a cherub-like repoſe!
With its grey column to yon ſapphire cloud
Stealing in ſtillneſs the calm mind aſcends—
The unruffled line, tho' loſt amid the ſhroud
Of heaven, in fancy riſing never ends!
Thus ever may my tranquil ſpirit riſe
Free from the guſt of paſſion—to the ſkies!'

We cannot but remark, that in the introductory ſonnet, *To my Wife*, he ſays:

For thee, tho' ne'er my unambitious ſtrain
Shall ſoothe the unfeeling world—I yet awhile
Tune the rude ſhell;——

This ſeems a ſtrange declaration, at the opening of a collection, which is abſolutely printed and publiſhed; and though it may not *ſoothe the world*, indeed, coſt one ſhilling and ſix-pence.—The poem of *The Lock transformed* deſerved to have been printed on better paper.

Art. 35. *An Invocation to Melancholy.* A Fragment. 4to. 1s. Oxford. 1785.

From this ſucceſsful effort of a young and vigorous fancy, we learn with pleaſure that the Muſes ſtill linger on the banks of the Iſis. Melpomene has inſpired this favoured youth with ſome portion of her ſpirit, and taught him ſtrains, which melt upon the ear with "a charming ſadneſs." The following verſes, in our judgment, merit the character of genuine poetry:

'With

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* With Thee o'er many a ſcatter'd wreck of Fate
Much may I love to caſt a penſive eye;
The Caſtle's ſhatter'd front of rough aſpect,
High on the naked hill like Faulcon perch'd;
The moated Hall in lap of lonely dell,
From 'midſt embrowning trees obſcurely ſeen,
Oft may I mark with you, with you exclaim,
" In days of yore with old Magnificence
" Here dwelt the Baron bold or gallant Knight;
" Here in this hall their maſſy armour hung;
" Here at the gorgeous Tilt or Tournament
" Oft would the Bards awake th' enlivening ſtring
" Of airy harps to deeds of Chivalry;
" Struck by the magic of whoſe minſtrel chime
" The ſun-burnt Ploughman, as he hied him home,
" Would oft uplift his brow in mute amaze,
" And catch, with raviſh'd ear, the far-off ſound:
" Here oft the rafter'd roofs full blithly rung
" With tunes of Chevy Chace and Hardiknute;
" Nor wanting were there to inſpire the dance
" Kind blue-ey'd Maids full fair and peerleſs deem'd,
" Who lent their tempting looks and ſofteſt ſmiles."
Ah! let me rove with Thee, at duſky eve,
Some deſolated pile of Gothic mould,
Where Superſtition o'er the paly lamp
Long with ſunk eye her midnight veſpers ſung;
Where Time, who daily, from his *coalblack* wing,
Still wider throws Oblivion's deepen'd ſhade,
Now on the mould'ring tomb in grim ſtate ſits,
And laughs at all the baſe'eſs hopes of Man.—
Child of the potent ſpell and nimble eye,
Young Fancy oft, in rainbow veſt array'd,
Points to new ſcenes that in ſucceſſion paſs
Acroſs the wond'rous mirrour that ſhe bears,
And bids thy' unfated ſoul and wand'ring eye,
A wider range o'er all her proſpects take:
Lo, at her call, New Zealand's waſtes ariſe,
Caſting their ſhadows far along the main,
Whoſe brows cloud-cap'd in joyleſs majeſty
No human foot hath trod ſince Time began;
Here Death-like Silence ever brooding dwells,
Save when the watching Sailor ſtartled hears,
Far from his native land, at darkſome night,
The ſhrill-ton'd Petrel, or the Penguin's voice,
That ſkim their trackleſs flight on lonely wing,
Thro' the bleak regions of the nameleſs main:
Here Danger ſtalks, and drinks with glutted ear
The wearied Sailor's moan and fruitleſs ſigh,
Who, as he ſlowly cuts his daring way,
Affrighted drops his axe, and ſtops awhile
To hear the jarring echoes lengthened din,
That fling from pathleſs cliffs their ſullen ſound:

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Oft

Oft here the Fiend his grisly visage shows
His limbs of giant form in vesture clad
Of drear collected ice and stiffen'd snow,
The same he wore a thousand years ago,
That thwarts the sun-beam, and endures the day.'

The imagery in these last lines, describing the dreary region of New Zealand is uncommonly bold and animated.

Art. 36. *Susan and Osmund*, a Lyric Poem. 4to. 1s. 6d. Kearsley. 1785.

Of the ballad, simplicity is acknowledged to be the chief excellence. How very *simple* this *rhiming tale* is—for it certainly is not a lyric poem—the Reader will easily perceive from the *two* following stanzas, which are correctly copied.

Young OSMUND soon to SUSAN went,
A word, could neither speak;
To moans and tears they gave full vent,
Here language proves too weak.

— — — — — —
— — — — — —
— — — — — —
— — — — — —

It would puzzle a much abler bench of criticism than ours, to determine which of these two stanzas is the best, or how much reputation the Author would have lost, or saved, if all his stanzas had been of the same sort with the *second* of these.

Art. 37. *The Libertine*, a Poem. 8vo. 1s. Johnson. 1784.

This poem was mislaid, or it would have been mentioned sooner. It is in blank verse, and contains a strange mixture of personalities and censure of fictitious characters. Libertinism, we are afraid, will not be much restrained by the efforts of so feeble an arm.

Art. 38. *Constancy*, a Poetical Epistle, founded on Fact. 4to. 6d. Evans.

This tale, though deficient in harmony, and poetical diction, exhibits so fair an example of constancy in love, that it will be read with pleasure by young persons who have not yet been taught to despise the tender passion.

Art. 39. *Royal Tears!* Sacred to Filial Piety. By William Whitmore. 4to. 2s. Debrett, &c. 1785.

The language of this poem is too obscure and laboured, to suit the tenderness of Elegy; and the subject—the domestic distresses attending the abdication of James II.—can, in the present day, be interesting to few Readers.

Art. 40. *The Royal Dream*; or the P—— in a Panic. An Eclogue; with Annotations. 4to. 2s. Fores. 1785.

The ghost of the *late* Prince of W—— admonishes his grandson in a dream: but never, surely, before, was ghost so licentious! He encourages the hot-blooded youth to proceed in the flowery path of pleasure. Not Chesterfield himself could have been more indulgent than is this royal scare-crow. But the affrighted pupil is, at length told, that when his wild oats are all sown, it will be then high time for him to grow wise, and, after the example of Henry V. reform an

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and kick the companions of his idle hours out of doors.—Whatever may be ſaid for the latter part of the phantom's advice, we cannot, *on the whole*, honeſtly commend either the counſel, or the rhiming vehicle in which it is conveyed.

MISCELLANEOUS.

Art. 41. *The preſent State of the Ottoman Empire.* Containing a more accurate and intereſting Account of the Religion, Government, Military Eſtabliſhment, Manners, Cuſtoms, and Amuſements of the Turks, than any yet extant. Including a particular Deſcription of the Court and Seraglio of the Grand Signor; and interſperſed with many ſingular and entertaining Anecdotes. Tranſlated from the French Manuſcript of Elias Habeſci, many Years Reſident at Conſtantinople, in the Service of the Grand Signor. 8vo. 6s. boards. Baldwin. 1784.

Elias Habeſci, by birth a Greek, and carried in his infancy to Conſtantinople, is the original Author of this work. He had at firſt taken down minutes, in the Arabic language, of whatever appeared to him remarkable in the Ottoman empire, but afterwards was obliged to clothe them in the French language, for the convenience of the Engliſh editor. This book may, therefore, be almoſt conſidered as an original publication, ſince he had nothing more than *hints*, and *mere matters of fact*, related without ſtudy, or ornament of ſtyle, for his materials.

The work begins with ſome introductory anecdotes of the prophet Mahomet, which are followed by a ſhort view of the Turkiſh or Ottoman empire, from its origin to the preſent times; including a conciſe account of the reigns of the ſeveral Emperors or Sultans, from Othman the founder, in 1317, to Abdelhamet, or Achmet IV. the reigning Grand Signor. Theſe narratives fill the firſt chapter.

An account of the religion of the Turks, of their ablutions, and pilgrimages to Mecca; of their marriage ceremonies, miniſters, judges, ſects, and ſchiſms; of moſques, and their privileges, and an anticipation of the probable conſequences which will follow from their irreligion; theſe particulars occupy the ſeven following chapters.

In the ninth, we find a deſcription of the Seraglio, and of the Porte. Then we are preſented with accounts of the officers of this place, and of the palace; of the women, and of their appartments; of the government of the Ottoman empire; of the provinces of Grand Cairo, Wallachia, Moldavia, the States of Barbary, and the tributary nations. Theſe are very curious and entertaining.

The ſixteenth and the three following chapters treat of the Turkiſh revenues, and of their military and marine government and forces. From the twentieth to the twenty-ſeventh chapter, the Author deſcribes the political ſtate of the Turks. The five next are filled with narratives of the police, inhabitants, manners, cuſtoms, and trade of Conſtantinople; and the remaining ſix are dedicated to the commerce of the Ottoman empire, with various nations.

Such are the contents of this volume. How far it may be genuine, we do not pretend to determine; but whether it be the production of a Turk, a Frenchman, or of an Engliſhman, though the ſtyle is not remarkably elegant, ſome information may certainly be derived from it, and ſtill more entertainment.

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Art. 42. *The History of the Castle, Town, and Forest of Knaresborough*, with Harrogate, and its medicinal Waters. Including an Account of the most remarkable Places in the Neighbourhood; the curious Remains of Antiquity, elegant Buildings, ornamented Grounds, &c. By E. Hargrove. 8vo. 1s. 6d. York printed, and sold by Wilkie, in London. 1782.

This little volume, which we had, by some accident, mislaid, will be particularly acceptable to those who visit Harrogate; and who may chuse to make excursions from thence to the neighbouring towns, gentlemen's seats, &c.

Art. 43. *Letters addressed to Mrs. Bellamy*, occasioned by her Apology. By Edward Willet. 8vo. 1s. 6d. Robinson, &c. 1785.

Mr. Willet was charged by Mrs. Bellamy, in her Memoirs, with having used her ill, by his backwardness to account for the money which he had received, as solicitor to the late Mr. Henry Woodward's executors: Mrs. Bellamy standing in Mr. Woodward's will as residuary legatee. In defence of his character and conduct, Mr. Willet here steps forth, armed with white-wash and black-ball; the *first*, to do away the slur that had been cast on his own reputation; the *second*, to retaliate on the fair fame of Mrs. G. A. B. in point of veracity. He concludes, by advising the celebrated *Apologist* 'to take a review of the "gay comforts of her well-spent life," and then give her book its true title; instead of an Apology, calling it, "An Attempt to justify the Life, and vindicate the Misconduct, of G. A. Bellamy."—We think it would have been as well, if our Letter-writer had confined himself to his *facts*, of which he produces plenty, and to the purpose; without dealing so much in *wit*, and the *retort courteous*.

Art. 44. *Lucubrations* by a Lady. 12mo. 1s. 6d. Buckland. 1785.

This lady expatiates much on the disadvantages attending her sex, when they wish to figure as authors. She appears to be young, and will, we doubt not, find her natural abilities improve by time and observation. She writes in a sprightly and sensible manner. Her subjects are, 'Poverty; Nature; Law; The legend of poverty; Pleasures of society, &c.; A future state; Virtue the spring of happiness, exemplified in the story of Abdorazim and Ziffina; Religion; The senses and passions sooner stricken than our reason; Miseries of mankind; Fame; The being and perfections of God.' The motive of this publication is, we are told, 'a sincere desire to do good and promote happiness.' So worthy a design pleads for respect; yet under such professions, real or pretended, the press has too often needlessly and uselessly groaned. These *lucubrations*, however, tend to amuse and to improve. They indicate a well-disposed mind, laudably employed: and if they have not the marks of a very superior genius, that *Candour* and *Good-Sense*, to which the lady dedicates her little performance, will make every reasonable allowance, and afford every just expression of applause.

Art. 45. *Dialogues concerning the Ladies:* to which is added, an Essay on the ancient Amazons. 12mo. 3s. sewed. Cadell. 1784.

These Dialogues, six in number, are on the following subjects; Female dress, and the importance of some attention in the ladies

to

to intellectual acquisitions. II. On several female literary characters, and female talents. III. On the different representations that have been given of the female character, and other incidental subjects. IV. On marriage, and collateral topics. V. Miscellaneous observations relative to the ladies. VI. Female politeness, gentleness, and meekness. VII. On ladies who have distinguished themselves by their literary talents. Such are the subjects: the dialogues themselves are amusing; the style not faulty; little anecdotes, or observations, from different authors, are interspersed; yet, on the whole, the work affords us nothing greatly interesting: the Author possesses not sprightliness of manner, novelty of thought, or invention sufficient to render his dialogues perfectly acceptable.

The essay on the ancient Amazons consists, principally, of historical relations concerning them, with the observations of different writers; from all which it is concluded, that, though great part of what we are told concerning those masculine females is fabulous, the accounts are not entirely without foundation.

Art. 46. *The Degeneracy of the Times*; or, A disgraceful Tale of the Hon. Capt. F—zr—y. Related from the most incontrovertible Authorities. 12mo. 1s. 6d. Kearsley. 1785.

Those Readers who delight in slanderous stories, and details of human depravity, will be *taken in* by the above title-page, which is ironical. The tale here told of Capt. F. is much to his honour. It relates an instance of his kindness and benevolence toward a Lieut. D——; whom he assisted, in his extreme distress, with uncommon generosity, and the most disinterested friendship; such, indeed, as does great honour to this young gentleman's character: and may serve to atone for many of the levities and indiscretions of youth.

Art. 47. *Paterson's British Itinerary.* Being a new and accurate Delineation and Description of the *direct* and principal *cross* Roads of Great Britain. By Capt. Daniel Paterson, Assistant to the Quarter-Master General of his Majesty's Forces. 12mo. 2 Vols. 2l. 2s. bound. Bowles.

Captain Paterson published, in 1771, a brief description of the roads, in a small compass; and we gave some account of it in our 45th volume, p. 79. In the year following, he published his Travelling Dictionary; which we duly noticed in our 46th volume, p. 461. The favourable reception which these essays met with from the Public, encouraged him, we are told, to persevere in his favourite pursuit, sparing neither pains nor expence in procuring such materials as have enabled him to improve on the subject, and to give us a work more perfect than any that hath preceded it. It is, indeed, as far as we can venture to pronounce, from a cursory inspection, the most complete and most useful Itinerary that hath appeared in this country. It seems to be very accurately compiled, and it is neatly executed on copper-plates. The price is considerable, but we believe the work deserves it.

MATHEMATICS.

Art. 48. *Tables of the Products and Powers of Numbers.* Namely, 1st, The Products of all Numbers to 1000 by 100. 2d. The Squares of all Numbers to 25,400. 3d, The Cubes of all Numbers to 10,000. 4th, The first Ten Powers of all numbers to 100.

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5th, Tables for reducing Money, Weights and Meaſures, from one Denomination to another. With an Introduction, explaining and illuſtrating the Uſe of the Tables. By Charles Hutton, LL.D. and F.R.S. Publiſhed by Order of the Commiſſioners of Longitude. Folio. 7s. 6d. ſewed. Nourſe.

The Introduction begins with ſetting forth the advantages which may be derived from the uſe of theſe tables, not only in the various ſciences of algebra, menſuration, navigation, and aſtronomy; but alſo in the different arts, where calculations of any kind are wanted, and even in commerce and trade. It contains alſo very ample inſtructions for uſing the tables; not only in calculations where the numbers concerned come within their limits; but even where they fall a long way beyond thoſe limits. In ſome of the latter caſes, however, it muſt be owned, that but little trouble will be ſaved by uſing the tables.

This article (owing to ſome accident) has been too long overlooked; but we are always happy to pay off arrears, as opportunity may permit.

Art. 49. *The Ullage Caſk Gauger*, compriſed in a Series of Tables, calculated with the utmoſt Accuracy and Perſpicuity. Whereby the Ullage Contents of any Caſk, from five to one hundred and ſixty Gallons (incluſive), is at one View exactly and expeditiouſly known: and alſo the Ullage Contents of any other Caſks, however large. As alſo the Foot or Sediment in Oil-caſks, are alike correctly aſcertained. Compiled after the moſt approved Method made uſe of by the Exciſe. By James Boydell, late Wine Merchant. Large 8vo. 12s. 6d. Cauſton. 1784.

In ſumming up the excellencies of theſe tables, Mr. Boydell ſays, 'From a retroſpect of the premiſes, it appears, that theſe tables exceed in powers the moſt ſanguine expectations even of the Author himſelf. The benefits which may ariſe therefrom to the Public, he truſts, will amply compenſate his labours. To the liquor trade at large, the aſſiſtance and expence of a gauger, and even that of a ſliding-rule, are hereby, in a manner, rendered unneceſſary: the fair and induſtrious trader may at will know the true ſtate of his ſtock, and keep a watchful check upon his dependants: they may be a happy means of preventing numbers from ruin, who, before, might have had ſome appearance (but now have no excuſe) of wanting the means of knowing the true ſtate thereof. Even exciſemen themſelves may derive benefit therefrom in the ſaving of much time and head-work; and as perhaps they of all others can leaſt afford the purchaſe-money, the Author aſſures them they ſhall be put on the ſame footing as bookſellers in the abatement of the price, on ſatisfactory proof being given of their actually being ſuch.'

Such is the teſtimony of the Author: but there can be no doubt, notwithſtanding all that he has done to ſhew the contrary, that the tables admit of errors, of a certain magnitude, the limits of which depend on the ſize and form of the caſk. They may, however, be of great uſe in many caſes, where extreme accuracy is not required, particularly in caſting up ſtock, and in ſome other reſpects: but we think ſervants muſt be impudent fellows indeed, to have their depredations detected by them, in any inſtances, except where the

caſks

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caſks are ſmall, or where large caſks are either nearly full, nearly empty, or nearly half-full; in other inſtances, we apprehend, the error may be gallons.

METAPHYSICS.

Art. 50. *A Review of Locke's Denial of Innate Ideas*, ſecondary Qualities, &c. 8vo. 2s. Law. 1784.

Of all the things that have preſumed—and many ſuch *things* there are—to diſtinguiſh themſelves by the ſtyle and title of *Reviews*, this is the moſt abſurd and incoherent. We hope that this opponent of the immortal JOHN LOCKE is not a *Monthly Reviewer*. Should it prove that he is *one of the Corps*, we ſhall never hear the laſt of it.

NATURAL PHILOSOPHY.

Art. 51. *Reflections on the Study of Nature*; tranſlated from the Latin of the celebrated Linnæus. 8vo. 1s. Nicol. 1785.

The work here tranſlated is Linnæus's Preface to one of his moſt ſuperb and expenſive works, entitled, *Muſæum Regis Adolphi Friderici*. The Tranſlator *, with excellent judgment, conſidered it, '*as containing one of the beſt general views of the œconomy of nature that he has met with, as well as the moſt candid and rational recommendation of the ſtudy of natural hiſtory.*' And he adds, '*A deſire of giving others the ſame pleaſure which he experienced, has made him attempt putting this Preface into an Engliſh dreſs.*'

Whoever peruſes this little tract, will certainly be thankful to the Tranſlator, for putting it in his power to enjoy ſuch a treat, at ſo ſmall a price. Linnæus's deſign is to prove the dignity and importance of a philoſophical inquiry into the works of nature,—which he does with that profound knowledge of the ſubject, that richneſs of thought, and that aſſemblage of curious remarks, which were peculiar to that moſt illuſtrious man.

The Tranſlator has ſhewn himſelf worthy of his office.—Independent of the able execution of the tranſlation, he has prefixed a ſhort addreſs of his own—ſtating, as above, his reaſons for putting forth this little treatiſe, and then defending his favourite ſtudy of nature from the arrogant ſneers of cenſorious men; and the graver and more alarming apprehenſions ſpread abroad, by various means, that the ſtudy of nature makes men irreligious. On the former head, he in few words eſtabliſhes the univerſal right of mankind to every ſpecies of ſcientific purſuit; and ſhews, that a certain portion of enthuſiaſm is neceſſary in all. On the latter he thus ſpeaks—'One fact which all may learn from it is, that the ſtudy of nature does not neceſſarily tend to make a man irreligious, as ſome weak people have been made to believe; a number of illuſtrious examples might be produced to the contrary; none more eminent than the excellent Author of this work, whoſe unaffected cheerfulneſs, and uniform benevolence, gave, in his lifetime, the moſt unequivocal proofs of the goodneſs of his heart, as his various publications do of his genuine piety.'

* James Edward Smith, Eſq; of Chelſea, the poſſeſſor of the Linnæan library, and cabinets, &c. &c.

POLICE.

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POLICE.

Art. 52. *The Neglect of the effectual Separation of Prisoners*, and the Want of good Order and religious Oeconomy in our Prisons, the chief Cause of the frequent Thefts and Violences committed, and the horrible Consequences attending them. In Fifteen Letters. By J. H. * Esq. 8vo. 1s. Dodsley, &c. 1784.

The farther regulation of our mode of imprisonment in this country, is an object in which policy and humanity are equally interested. Many sensible and spirited observations are made upon this subject in the pamphlet before us. The evils still to be complained of are distinctly represented; the defects of the scheme of *Penitentiary Houses* are pointed out; and several hints towards a less exceptionable plan of imprisonment, not undeserving of public attention, are suggested.

HUSBANDRY.

Art. 53. *A Letter on the Construction and Use of the Improved Foot Plough.* By an Essex Farmer. 8vo. 1s. Dilly. 1784.

This Essex farmer properly observes, that there are differences in ploughs of the same construction, that none but the ploughman can discover; the hand that guides them being able to determine a preference, undistinguishable even by the maker. The plough here described, is affirmed to do the business at one fourth part less expence than it was done by his forefathers, and in a much better manner. 'In former days, four horses, a man, and a stout lad, were thought absolutely necessary to plough one acre in a day. We now perform the same work with three horses and one man only; and where large horses are kept, the same work is done with two.' This plough is simple in its structure, but requires the draught to assist a description; its peculiar merits must rest upon the experience of the person by whom it is recommended.

The Author has added, "An effectual remedy to cure the *scab* in sheep;" which, he asserts, cures at one dressing; if so, the recipe may be of great consequence in rural œconomics.

Art. 54. *An Essay on draining and improving Peat Bogs*; in which their Nature and Properties are fully considered. By Mr. Nicholas Turner, of Bignor, Sussex. 8vo. 3s. Baldwin. 1784.

The result of Mr. Turner's own experiments, confirmed by those of other improvers, particularly as recorded in Mr. Young's Irish Tour, inform him, 'that weight alone, even without ditches, will cure a peat bog; but that draining without pressure will never completely do it.' Hence he recommends the carting of earth upon these bogs, to coat them about four inches thick, as the cheapest and most effectual in the end, though the most expensive at first; in which operation, the quantity of earth is of more importance than its quality. We mean not to enter farther into the subject than this general principle, for as the Author has fixed a price of *three* shillings upon a loose printed pamphlet of *six* sheets and a half, any extract mistakenly made with a view to serve him, might be misconstrued into a desire to injure his property.

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* Mr. Hanway.

POLITICAL.

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POLITICAL.

Art. 55. *The Oriental Chronicles of the Times:* being the Tranſlation of a Chineſe Manuſcript; with Notes Hiſtorical, Critical, and Explanatory: ſuppoſed to have been originally written in the Spirit of Prophecy, by Confucius the Sage. Dedicated to her Grace the Ducheſs of Devonſhire. 8vo. 2s. 6d. Symonds.

The dulleſt of all feeble attempts at political humour.

Art. 56. *A Fragment of the Hiſtory of that illuſtrious Perſonage John Bull, Eſq.* Compiled by the celebrated Hiſtorian Sir Humphrey Poleſworth. Lately diſcovered in the Repairs of Grubb-Hatch, the antient Seat of the Family of the Poleſworths. Now firſt publiſhed from the original . S. By Peregrine Pinfold, of Grubb-Hatch, Eſq. 8vo. 2s. 6d. Debrett. 1785.

A faint Copy of an excellent Original.

Art. 57. *A Collection of all the Treaties of Peace, Alliance,* and *Commerce,* between Great Britain and other Powers, from the Treaty ſigned at Munſter, in 1648, to the Treaties ſigned at Paris, in 1783. To which is prefixed, A Diſcourſe on the Conduct of the Government of Great Britain in reſpect to Neutral Nations; by the Right Hon. Charles Jenkinſon. 8vo. 3 vols. 18s. boards. Debrett. 1785.

When we have ſaid, that this appears to be a very complete and accurate compilement, nothing farther ſeems neceſſary, in regard to an article of this kind. Mr. Jenkinſon's learned and ingenious Diſcourſe, now prefixed (as it was to a former collection of treatiſes, publiſhed by Mr. Almon; ſee Rev. vol. xix. p. 542), was originally publiſhed in 1758, without the Author's name; and was intended as a defence of the conduct of our Government in ſeizing the Dutch ſhips: Vid. the Chronicles, &c. of that time.

Art. 58. *Report of the Cricklade Caſe*; comprehending the Proceedings in the Courts of Law, before the Select Committee, and in both Houſes of Parliament. 8vo. 9s. T. Payne. 1785.

This celebrated caſe of a proſecution for election-bribery, hath been too much the object of public attention, to require any particular account in our Review. Mr. Petrie, who commenced and conducted the actions, is likewiſe the publiſher of this account of the proceedings; and he merits the thanks of his country for his conduct in both reſpects.

IRELAND.

Art. 59. *An impartial Sketch of the Debate in the Houſe of Commons of Ireland,* on a Motion made on Friday Auguſt 12, 1785, by the Right Honourable Thomas Orde, Secretary to his Grace Charles Duke of Rutland, Lieutenant-Governor, and Governor-General, for Leave to bring in a Bill for effectuating the Intercourſe and Commerce between Great Britain and Ireland, on permanent and equitable Principles, for the mutual Benefit of both Countries. Together with an impartial Sketch of the principal Speeches on the Subject of the Bill, that were delivered in the Houſe on Monday Auguſt 15, 1785. With a Copy of the Bill preſented to the Houſe of Commons of Ireland; of the Eleven

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Irish Propositions; of the Twenty Resolutions of the British Parliament; the Address of both Houses of Parliament to the King, and his Majesty's Answer. By William Woodfall. 8vo. 3s. 6d. Debrett, &c.

A debate on so memorable an occasion as that here given, called for more than ordinary attention to do justice by the speakers, and to gratify the public curiosity. It was a fortunate circumstance that the present Editor engaged in this arduous task; for there is not perhaps another person to be found, so far as we know, whose retentive memory, and address in digesting his materials, are equal to such an undertaking.

THEOLOGY, CONTROVERSY, &c.

Art. 60. *An Essay on the Scripture Account of the Efficacy of Baptism*; Faith in Christ, his Obedience and Death, to save Men; attempted in a Discourse on Mark, xvi. 16. By a sincere Advocate for the Doctrine of Christ. 8vo. 6d. Johnson. 1784.

The great aim of this Writer appears to be, to prove the necessity of Baptism in order to Salvation. He does not enter into the question concerning the *mode*, or the *subject*, of this Christian institution; but we apprehend, he is not a favourer of infant-baptism. His manner of writing is rather obscure; and though his design is undoubtedly good, it is, perhaps, questionable, Whether he is thoroughly master of the argument, or, at least, whether he treats it so properly and fully as is necessary?

Art. 61. *A concise View of Religious Worship, and of the Nature and Order of New-Testament Churches.* By W. Bennet. 12mo. 6d. Buckland. 1784.

This Author considers the form and order of Christian churches as explicitly laid down in the Scriptures, while others think that the subject is left more indifferently to the judgment and choice of Christians, so long as decency is maintained, nothing merely superstitious admitted, and farther, nothing imposed by mere civil or human authority. It is evidently the independent method of worship, and church-government, which the Writer of this pamphlet intends to support. Whether that scheme is so far generous and Christian as to be strictly free from the interposition of *human* authority, those who plead for it are to consider. Mr. Bennet writes as a man who has studied the subject, and at the same time acknowledges himself indebted for considerable assistance to a 'small Piece of Dr. Owen's, printed in the year 1667, intituled, *A brief Instruction in the Worship of God, and Discipline of the Churches of the New-Testament, &c.*' He has chosen to throw his observations into a catechetical form, particularly, we suppose, as he intended the performance for the assistance of young persons. We have not observed a direct and positive definition of the *Christian Church*; unless we are to consider, as such, a part of an answer returned to 'Q. 30. Are there more churches of Christ than one?' To which it is replied, 'There is but one universal or Catholic church, which includes *all who belong to Christ*.' This appears so vague and indeterminate an account, that little is to be concluded from it. But far be it from us to wish for the revival of any dispute about a word which

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which has sometimes occasioned unwarrantable heats and contentions. The scriptural and proper sense of it, we imagine, it is not difficult to ascertain.

Art. 62. *Sermons preached before the University of Oxford*, by Richard Newton, D. D. Founder and Principal of Hertford College. Published by his Grandson, S. Adams, L L. B. To which are added, Four Sermons, published by the Author, and placed here by particular Request. 8vo. 6s. sewed. Oxford, printed: London, sold by Rivington 1784.

As the subjects of these Sermons, (14 in number) are not particularly distinguished, we shall just enumerate the texts: I. II. Matt. vii. 7. former part: *Ask, and*, &c. III. IV. James, i. 22. *But be ye doers of the Word*, &c. V. Micah, vi. 8. *And to walk humbly with thy God*. VI. VII. Luke, xxi. 19. *In your patience possess ye your souls*. VIII. Gal. vi. 9. *And let us not be weary in well-doing*, &c. IX. Psalm, cxix. 9. *Wherewith shall a young man cleanse his way?* &c. X. Prov. x. 9. former part: *He that walketh uprightly, walketh surely*.—The four last were delivered on some particular occasions, and have been before printed: The first considers, *The ministerial duty*, from 2 Tim. ii. 24. The second was preached at the consecration of Hart Hall, now Hertford College chapel, from Psalms, xxvi. 8. The third, before Queen Ann, 5th Nov. 1713, from Rom. x. 2, 3. The fourth, before the House of Commons, on the 8th March 1712, being the anniversary of Queen Ann's accession, from 1 Peter, ii. 17. *Honour the King*.

Might we judge concerning the merit of a work by the number of subscribers to support its publication, this volume would lay claim to a considerable share, since it is attended by a large and respectable list. But this is far from being always a sufficient criterion: However, these discourses, though not all equal, and not totally free from objections, have a merit of their own: The style is plain but not vulgar; and they are replete with good sense and useful observations: It appears that their Author bestowed much attention and study on the different subjects treated in them; all of which he directs to advance the interests of piety and virtue. He appears also to have been a friend to the civil and religious liberties of mankind; though, possibly, under certain restrictions, which some might hardly consider as admissible. We could select a variety of passages which breathe the spirit of just freedom and humanity, as well as sense and piety; but we are too much limited for room.

The Author of these posthumous discourses died in the year 1753, at the age of 78. He possessed a most respectable character, as a man, a scholar, and a christian.

Art. 63. *The Life of Paul the Apostle:* with Critical and Practical Remarks on his Discourses and Writings. By Stephen Addington, D. D. Printed for the Author. 8vo. 5s. boards. Buckland. 1784.

The character and writings of the Apostle Paul are here rather described in a popular manner, than made the subject of critical discussion. The Author writes with the laudable and pious design, of exhibiting before Christian ministers a pattern which may at once afford them instruction, admonition, and encouragement. Particularly,

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larly, it is his intention to enable young miniſters to obſerve what a Chriſtian miniſter once was; what were his employments, and how he ſuffered; his great end, the manner in which he purſued it; his ſucceſs, and his reward. With theſe views, the Author has inſiſted, very much at large, on the perſonal character, the apoſtolical qualifications, the miniſterial ſervices, the doctrines, and the ſufferings of St. Paul.—The Writer's ſyſtem appears to be that which is commonly called *orthodox*; his ſtyle is diffuſe and declamatory: but the work is well adapted to anſwer the Author's deſign; and will doubtleſs be read with advantage by thoſe for whoſe uſe it was written.

Art. 64. *The Duties of the Parochial Clergy of the Church of England conſidered.* In a Charge delivered to the Clergy of the Dioceſe of Bangor, at the primary Viſitation held in the Months of Auguſt and September 1784. By John Lord Biſhop of Bangor. 4to. 2s. Davies.

This Charge conſiſts of ſome pious and plain directions for 'the well-reading of the Common Prayer:' for uſeful and inſtructive preaching; for catechiſing young perſons; for viſiting the ſick; for exemplary conduct; and for the proper diſcharge of the other great duties of the clerical office.

To the Charge a very uſeful Appendix is ſubjoined, conſiſting 1. of directions concerning the inſtruments which are proper to be brought and preſented to the Biſhop for obtaining orders, licence to a curacy, and inſtitution to a benefice; and alſo concerning the things which the laws require to be done after the obtaining of a licence or inſtitution. 2. An Act for the better maintenance of curates, 12th Anne, ſtat. 2. c. 12. 3. An Abſtract of an Act to promote the reſidence of the parochial clergy, by making proviſion for the more ſpeedy and effectual building and rebuilding, repairing or purchaſing houſes and other neceſſary buildings and tenements for the uſe of their benefices, 17 Geo. III. c. 53. 4. A Schedule containing the forms of the ſeveral inſtruments which are to be made uſe of in the execution of the foregoing Act.

The rules reſpecting licences and curacies, inſtitutions and benefices, &c. are formed on a ſtrict but very uſeful plan; and they are ſuch as the worthy prelate intends to adhere to in the dioceſe of Bangor.

RELIGIOUS.

Art. 65. *Addreſſes, Devotional and Sacramental.* By ſome eminent London Miniſters. 8vo. 2s. 6d. Bladon.

This little volume conſiſts chiefly of prayers which have been uſed in the public worſhip of ſome proteſtant diſſenters; to which are added, a few pious meditations and exhortations, which accompanied the adminiſtration of the Lord's ſupper, with ſome of the prayers attending, at different times, that ſolemnity. By what means they have been procured, ſo as to be here made public, does not appear. The Editor informs us, that it is entirely owing to himſelf that they have been reſcued from oblivion, being chiefly unſtudied and extempore; on which account he hopes no apologies are neceſſary for any trifling inaccuracy of expreſſion, or irregularity of method.

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How far a publication of this kind * is warrantable without the consent of the Authors, we will not now enquire; nor will we assert that such consent may not in some manner or degree have been obtained; for we find it said, that 'two addresses were inclosed to the Editor by a reverend friend, whose compositions will always be a valuable addition to the labours of ingenuity and piety.' From hints in the Preface, we might suppose the remaining part of the volume was furnished by some ministers now deceased, and two who are yet living; concerning one of the latter, who is mentioned as an elegant and eloquent preacher, we are told, that many of the *addresses* were taken from his mouth. The last prayer given in the volume is also said to have been used by this gentleman, when he resigned his care of a society with which he had been long connected; and to it is added, a short part of his discourse on that occasion. Who is here intended, it will not be difficult to conjecture.

The compositions, however, here collected, are such as will reflect no dishonour on their Authors. The language is, in general, good; they are humble and devotional; and, on the whole, properly adapted to the nature and design of public worship.

SERMONS.

I. Sermon preached in the Parish Church of Buckingham, February 6th, 1785, in recommendation of a *Sunday School*, for the Instruction of the Children and Youth of the said Parish. By the Rev. William Eyre, A. M. Curate of the said Church. 4to. 1s. Robinson.

This new method which has been lately proposed, and in some places pursued, for the benefit of the *poor*, appears to us to merit applause and encouragement. It is particularly suitable for manufacturing places, which, it is to be supposed, furnish full employment every day for children, Sundays excepted. Much will depend, as to its utility, on the prudence, humanity, and good sense of those who are immediately to conduct it. A failure in this, together with the interference of private and party views, are often found to defeat well-intended schemes and endeavours for public service. Mr. Eyre very properly recommends the institution, and hath published his discourse for its benefit; adding an account of the rules for the direction of this charity. The text of the sermon is *Mark*, vi. 34.

II. Sermon preached in the Church of St. Nicholas, Rochester, June 24, 1785 (at the Visitation of the Rev. John Law, D. D. Archdeacon of Rochester), on the Introduction of Sunday Shools. To which is added, a large Appendix, containing various Arguments on the Utility and Importance of the Institution, and Answers to Objections; together with an Account of their Establishment in the Parishes of Boughton-Blean and Hearnhill, Kent. By Charles Moore, M. A. Rector of Cuxton, Vicar of Boughton-Blean, and formerly Fellow of Trinity-College, Cambridge. 4to. 1s. 6d. Johnson. 1785.

Mr. Moore treats, in a more copious manner, on the same sub-

* A similar publication was made about 23 years ago, by one Angel, a short-hand writer.

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ject with the former, and presents it to the reader in a very agreeable and edifying form. We cannot too warmly speak of the satisfaction with which we have perused it. The discourse itself, from *Matth.* xi. 5. is sensible and well composed, benevolent and pious. It is properly adapted both to the *assistance of the poor*, and to the immediate occasion of its being preached, *a visitation of the clergy*. The whole suggests to us a worthy and charitable mind, where christian piety and zeal are under the due regulations of modesty, prudence, and knowledge. The Appendix forms the principal part of the pamphlet; but we cannot insert many particulars from it. By the letter to his brother, in which the Author relates the method pursued in his own parish, we learn, that *fourscore children* have been collected, and placed under the care of a man and his wife to attend and instruct them (for *the* day), at *one guinea* and *a half per quarter*, and another woman, in a different district, at *one guinea per quarter*. As to age, it is observed, five or six years is quite early enough, and if the numbers were necessarily to be limited, I would not receive them before seven or eight. I have hitherto made no restriction of age, but admit all who offer, provided only their parents *live in* (no matter whether *belong to*) the parish: and I wish them to continue as long as they are inclined to stay and behave well. Mr. Moore expresses his wish, that the plan could be extended by any means to the care and instruction of "grown" children, from twelve to sixteen at least; he gives sufficient reasons for this, and they are indeed pretty obvious. We cannot but bear our testimony to his candour, when we read among the few and necessary books employed in this service, &c. *Watts's first set of catechisms*. It is pleasant, and it is honourable, when a mind rises so much above party prejudice as to be willing to embrace what is useful, *whatever* quarter it may come from. If it is allowable to interfere so far, we would venture to recommend *Divine and Moral Songs*, by the same Author; because we have often heard how acceptable they have proved to children, and even to youth; and by this means many useful truths are agreeably fixed in the memory. Mr. Moore farther informs us, that the expence attending the institution for the *present* year is about *twenty pounds*, for the defraying of which they have had some extraordinary helps, as the charge may be supposed greater than it will be hereafter: for the future, he thinks the annual subscription, which is about *sixteen pounds*, will pretty well answer the purpose. These few hints we thought it might be of some service to select from the pamphlet before us. We shall only farther express our apprehension, that no well-disposed person will read it without being a friend to the design, and to the Author.

ERRATA *in our last.*

P. 188, l. 17, for 'Tolandists,' r. *Talmudists*.
— 196, l. 17, for 'sonable,' r. *sociable*.
— 207 (in the article of Disney's Life of Sykes) l. 12, for 'consequences,' r. *conveniences*.

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THE MONTHLY REVIEW,

For NOVEMBER, 1785.

ART. I. *Récherches sur l'Origine, l'Esprit, et les Progrès des Arts de la Grèce:* i. e. Inquiries into the Origin, Spirit, and Progreſs of the Arts of Greece, and their Connection with the Arts and Religion of the moſt ancient Nations; with Obſervations on the ancient Monuments of India, Perſia, the reſt of Aſia, Europe, and Egypt*. 4to. 3 Tom. including the Supplement. 3l. 18s. Appleyard, Wimpole-ſtreet.

THIS valuable work unites an extenſive, though not always the moſt accurate, erudition, to a conſummate knowledge of ancient monuments and works of art. The antiquary, the artiſt, and the ſcholar will here find ample matter of inſtruction, and, at the ſame time, a wide field for criticiſm. Though in many points of erudition, our opinion be extremely different from that of this moſt laborious and ingenious Author; and though we think it altogether impoſſible to give any hiſtorical account of Grecian mythology that ſhall not be liable to innumerable objections; yet we heartily congratulate the lovers of antiquities and *virtú*, on a publication, which throws new light on innumerable monuments of great importance. By moſt, this work will be conſidered only as an hypotheſis; but it muſt be allowed *one* of the moſt probable; in our opinion, the moſt probable of *any* that has yet appeared on the ſubject.

The fragments of the primitive theology of Greece, whether preſerved in the works of poets and mythologiſts, or in the ancient monuments of engraving and ſculpture, afford reaſon to believe, that the religion, as well as the arts and ſciences of that country, were derived from a people anterior to the firſt colonies ſaid to have been eſtabliſhed there; a people whoſe tranſactions carry us back to ages altogether unknown in Grecian hiſtory. Our Author thinks, that he has diſcovered who this people were, whoſe ideas and conceptions concerning the Deity ſeem to have been widely diffuſed over the ancient world. To prove his hypotheſis, he examines under what emblems or ſymbols this people from time immemorial repreſented the Supreme Mind, the

* The Author is M. D'Hancarville.

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Creator and Preſerver of nature. Theſe emblems he finds to have been adopted in moſt other countries of antiquity, countries the moſt diſtant from each other, among which hiſtory diſcovers not the ſmalleſt connection, and which could not have *univerſally* employed the ſame *arbitrary* ſigns or emblems, unleſs they had derived them from ſome *common* ſtock.

The *Sacae* (the Σακαι of Herodotus and Strabo) are deſcribed by the Greeks, as inhabiting a country beyond the Caſpian Sea, and contiguous to India. They were the Homades of Sogdiana, a country ſeparated from India by the lofty chain of Paropamiſus, and extending to the eaſtern ocean. They conducted their herds into the vaſt regions which ſupply the ſources of the Selinga, the Ganges, and the Indus. From this people, the moſt ancient of any, and inhabiting the moſt elevated territory in Aſia, deſcends the religious worſhip that has been diffuſed through all parts of our continent, like the immenſe rivers which, riſing among theſe eminences, ſpread themſelves on all ſides, and flow, in oppoſite directions, into remote oceans.

The moſt ancient army mentioned in hiſtory is that of the *Sacae*, or Scythians, who extended their conqueſts to the Nile, and then, retracing their ſteps, employed fifteen years to ſubdue Aſia, on which they impoſed a moderate tribute *. Their empire laſted fifteen hundred years; until Ninus, King of the Aſſyrians, delivered his country from the tribute impoſed on it. The reign of Ninus is placed 2110 years before the Chriſtian æra. The Scythians therefore conquered Aſia 3610 years before that period. This nation repreſented the Deity under nine forms of the ox and ſerpent; emblems which are ſtill preſerved by their deſcendants, and which prevail in moſt parts of Aſia that have not ſubmitted to the Mahommedans. The more ſingular theſe emblems are, and the more remote the relation by which they are connected with the object they repreſent, the leſs probability there is that they ſhould have been diſcovered by ſo many different nations; for the ſymbols of the ox and ſerpent are found on an aſtoniſhing variety of medals, ſtruck in all the different provinces of Greece, in Europe, Aſia, and Africa,—on an immenſe number of marbles and other monuments of ancient Italy, Egypt, Syria, India, Japan, China, Perſia, Tartary, Scandinavia, and in all the countries formerly inhabited by the *Celtæ*. The Iſraelites, incredibly attached to the worſhip of theſe emblems, continued to revere them, notwithſtanding the expreſs prohibition of the Deity himſelf, and the ſevere chaſtiſements inflicted on them for their obſtinacy in that particular. One of the heads of the Cherubims reſembled that of an ox. The ſerpent of braſs was the ſymbol of life; Jeſus Chriſt himſelf pro-

* Diod. Sicul. l. 11. and Juſtin, l. 11.

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poſes it as the type of his exaltation on the croſs, and an emblem of the ſalvation which he was deſtined to procure for men. This reptile, which repreſented the good genius of the Phenicians, was the emblem of health among the Greeks; and although nothing appears leſs proper to recal the idea of the Divine Nature than the animals choſen for that purpoſe, yet the moſt authentic monuments, the moſt uniform traditions, the moſt reſpectable authorities aſſure us, that their worſhip was very widely extended in the ancient world, and ſtill prevails in many parts of the modern.

The travels and conqueſts of the Scythians, who diffuſed this worſhip in the Eaſt, are mentioned by Trogus Pompeius and Diodorus Siculus. The latter ſays, they extended their dominion to the Eaſtern ocean. Diodorus lived in the time of Dionyſius Periegetes, who conſiders the Eaſtern ocean as ſynonymous with the ſea of India:

Ηωον καλεσσι και Ινδικον οιδμα θαλασσης.
Orientalem vocunt atque Indicum fluctum maris.
DIONYS. PERIEG. v. 37.

The ſame Dionyſius places a colony of Scythians near the river Indus. The moſt learned of the Indians preſerved the ancient hiſtory of their country; from which it appeared that in the moſt remote ages, when men ſtill lived in ſcattered villages, Bacchus, accompanied with a numerous army, came from the weſt, and over-ran all India: Diodor. Sicul. l. ii. p. 151. The exceſſive heats having occaſioned a malady among his troops, he fought on the mountains for freſher waters and a purer ſky. Mount Meros was the fartheſt extent of his expedition. On this mountain, which abounded in ivy and wild vines, he built the city Nyſſa, the ſame name that had been beſtowed on a city on the Nile, which alſo formed the extremity of the Scythian conqueſts in very remote ages. The Nyſſeans peopled this new city, in the neighbourhood of the *Oxidraci*, who afterwards pretended to deſcend from Bacchus. The worſhip of this god was celebrated in the Arabian, as well as the Indian Nyſſa, with the ſame ceremonies obſerved in Thrace, and in the Hebrides, on the weſtern coaſt of Great Britain: Strabo Geogr. lib. xiv. and Dionyſ. Perieg. v. 568, & ſeq. Nyſſa in Arabia, and India, formed two boundaries of an empire which extended from the ſea of China to the Northern ocean; an empire which laſted fifteen hundred years, and which preceded that of the Aſſyrians, commonly reckoned the moſt ancient. This immenſe conqueſt of the Scythians, mythology afterwards aſcribed to Bacchus, whoſe worſhip was carried by the Scythians into Arabia and India.

The name of the *Oxidraci* of India, who *ſaid* they were deſcended from Bacchus, bears the impreſſion of the people from

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whom they descended in *reality*. They came from the Oxidraci, inhabiting the banks of the Oxus. This river waters the country of the Bactrians, of which Margiana makes a part. In this country are found those luxuriant vines, celebrated by Strabo: Geog. l. xi. p. 73. There, according to Onesicritus, the women displayed those dissolute manners, and those abominable practices, which were afterwards imitated by the Bacchanals: Onesicr. *ap. Calep.* in *Bactr.* These women, who followed the Scythian army, occasioned the fable of the Menades, who were priestesses of Bacchus. When the Greeks worshipped this god under a human form, he always retained sufficient indications of his being originally represented by the ox, the great emblem of the Scythians. To Bacchus the Greeks always gave the long robe, called Bassara, worn by the Bactrian women, and the beard cut in the shape of a goat's, according to the custom of that people. Both customs prevailed in the Cassiterides, where the worship of Bacchus was celebrated with great pomp: Strabo, l. iii. p. 175. In the *Bacchæ* of Euripides, the god is introduced saying, that he had over-run Lydia, Phrygia, Bactriana, Media, Arabia, and all Asia, to the salt sea, *i. e.* the Indian ocean: Euripid. *Bacchæ*, v. 13. In these verses Euripides comprehends most of the places into which the Scythians had carried their arms and their worship: a worship, according to St. Epiphany, of the highest antiquity, and far more ancient than Heleniſm and Judaism: J. *Epiph. adv. Haeres.* l. 1.

The immensity of the Scythian conquests might make their reality suspected, did we not know the extraordinary atchievements of the same nation in modern times, under the name of Tartars. As the waves of the sea follow, repel, and destroy each other, so the Sacae, pursuing the traces of their ancestors, established themselves, at various times, in the countries which they had anciently occupied. They expelled or subdued the nations whose origin was the same with their own. Having over-run China in the time of Fohi, they returned to that country towards the end of the 12th century, under the conduct of Zingis-khan. Koublai-khan, his grandson, completed the conquest of that vast empire; while his cousin, Bathusain, likewise of the Mogul race, subjected Russia to a tribute similar to that which the Scythians had formerly imposed on Asia. As the Scythians founded the two Nysas, so the Tartars built Casan, and other cities on the Volga; and, establishing their colonies in the Crimea, diffused terror into Europe.

Before that æra, Zingis-khan penetrated into India, to which he gave the name of Mogul, a name thenceforth retained by that valuable region of the world. Tamerlane, descended in the female line from that conqueror, was a native of Sogdiana, the country of the *Sacae*. Animated by their example, he under-

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took the conqueſt of Aſia; having made himſelf maſter of Perſia, he proceeded to Bagdad, ſituated in the neighbourhood of Hella, ſuppoſed to be the ancient Babylon, the royal ſeat of Ninus and Semiramis. The Scythian army anciently traverſed the ſame countries in their return from Egypt. Tamerlane, purſuing the ſame route, penetrated to India, and conquered Dehli, where his poſterity ſtill reign. His dominion extended over Perſia and Media; he entered into Galatia, defeated Bajazet between Ancyra and Ceſarea, and took the former of thoſe towns, in the year 1239. Having conquered the northern part of Aſia Minor, he gained Syria from the Mammelucs of Egypt; ſo that his conqueſts exactly included thoſe of his Scythian anceſtors. He then returned to Samarcande; and, in his old age, meditated the conqueſt of China, which the Scythians had effected 5000 years before the age of Tamerlane.

The chronology adopted by this learned Author does not agree with the common explanations of the Moſaic writings: but as he profeſſes the greateſt reſpect for thoſe writings, he thinks himſelf entitled to affirm, that their chronology has been miſunderſtood, and that Moſes places the creation at a period far more remote than is generally believed. The profound reſearches of this great Antiquarian contain nothing inconſiſtent with revelation; but, on the contrary, tend to confirm the ſacred hiſtory. They prove the knowledge of the true God, the Creator and Preſerver, to have been extremely ancient. Having created the elements, the inviſible God was typified in fire, the moſt ſtriking and powerful of his works. As the Creator of matter, he was repreſented by great ſtones, of which there are examples in many parts of Europe, and particularly in our own iſland; and in all the countries inhabited by the Scythians, or any of their colonies. Theſe ſtones have commonly the pyramidal form, an emblem of fire, or rather flame, which always riſes in a pyramid. Thence the origin of Termini (Termes), to which the Pelaſgi (or Scythians), the firſt inhabitants of Greece, gave the organs of generation, denoting that the primitive Being, repreſented by theſe ſtones, was the principle of life. Among the Scythians, the wild bull derived its name from that of fire; it became, therefore, among that people, the principal emblem of the divinity. As the ſource of *all* animal life and exiſtence, the *Pan*, or Whole, was repreſented by a goat; a ſymbol in which it is eaſy to recogniſe the ideas of a paſtoral people, like the Scythians. Under the figure of a goat, the moſt ancient of the Egyptian gods was adored at Mendes. The reaſon is given by Diodorus Siculus, l. i. p. 98. *Hircum autem deificârunt, ut apud Græcos Priapum, propter genitalem partem.*—This worſhip, as we learn from Strabo, degenerated into the moſt abominable ſuperſtition—*Præterea Mendes ubi Pan colitur, et Hircus*

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Hircus animal—Hoc in loco Hirci cum mulieribus coëunt. Strabo, l. xvii. p. 802.

The ancients themſelves being ſo much inclined to abuſe their figurative religion, it is not wonderful that the moderns ſhould be extremely apt to miſunderſtand it. The obſcene figures, continually occurring on the ſepulchral monuments of the Greeks and Romans, are naturally conſtrued into very unfavourable pictures of the manners of thoſe nations. But our Author fully proves, that theſe licentious repreſentations, ſeemingly ſo unſuitable to the ſolemnity of the tomb, were intended for expreſſions of piety. The generative principle in nature, which they denote, was acknowledged to preſide over the dead. To the protection of this principle, or, in other words, to the protection of Deity, of which it was an emblem, the ancients looked in their laſt moments; and to this protection they were committed by the affectionate hopes of their friends.

Such is the outline of this very intereſting work, which, on ſome future occaſion, we may examine more particularly.

ART. II. *Typographical Antiquities:* or, An hiſtorical Account of the Origin and Progreſs of Printing in Great Britain and Ireland. Containing Memoirs of our ancient Printers, and a Regiſter of Books printed by them, from the Year 1471, to the Year 1600. Begun by the late Joſeph Ames, F. R. and A. S. S. and Secretary to the Society of Antiquaries. Conſiderably augmented, both in the Memoirs and Number of Books, by William Herbert, of Cheſhunt, Herts. 4to. Vol. I. 1l. 1s. boards. Payne, &c. 1785.

THE work which formed the baſis of the preſent publication ſtands deſervedly high in the opinion of the Public. Antiquaries have long ſince admired the laborious exactneſs of Mr. Ames, in tracing what might be called the typographical hiſtory of theſe iſlands; and even thoſe whoſe habits of ſtudy were averſe from archaiological inquiries, have frequently peruſed his narrative with an attention which the delineation of local antiquities would have ſolicited in vain. The ſubject, indeed, is one of thoſe which muſt intereſt the curioſity of every ſcholar; ſince from him, who can diſdain to mark the progreſs of that art which is the great preſerver and diſpenſer of every other, little either of uſeful or ornamental knowledge is to be expected.

We mean not, however, to examine the general merit of the Typographical Antiquities, any farther than may be neceſſary in comparing their original form with that which they have aſſumed under the hands of Mr. Herbert. When we are in poſſeſſion of the whole, we ſhall inſtitute ſuch a compariſon, with the minuteneſs which the unremitted aſſiduity of the Author ſeems to demand. At preſent, we think it our duty, not only to announce the

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the publication of the first volume, but also to give some general account of Mr. Herbert's plan.

In the title-page, Mr. H. professes to 'have augmented Mr. Ames's work considerably, both in memoirs and in number of books.' With respect to the former, something more, we think, might have been collected; something perhaps of the little that is now related might have been suppressed; and much might have been added to the general effect of the work, had a style of writing been adopted more worthy of biographical composition. The greater part of that ridicule, which is too often aimed at the lucubrations of the antiquary, might be obviated, were such writers as industrious in distinguishing what is trifling from what is important, and in superadding elegance of language to profundity of information, as they frequently are in relating that badly which ought not to be related at all.

Without determining how far Mr. H. is concerned in the application of this remark, we will present our Readers with the following specimen of his talents as a biographer; which we have selected, because it appears to be entirely an addition, by Mr. Herbert:

'William Copland, or Coplande. That he was related to Robert before-mentioned, it is easy to suppose; but what the relation between them was is not so clear. Mr. Ames calls him his son, and very probably he might be so, but i find no assurance of this. Mr. Warton intimates their being brothers, "He and his brother William printed several romances before 1530." Sometimes he quotes them as partners, naming them the Coplands but i have not met with any book in which their names are conjoined; though doubtless, as i have before observed, William reprinted several books that had been printed before by Robert. What led Mr. Warton into this mistake, unless he has better authority, seems to have been Mr. Ames's having joined these two printers together as if they had both printed at the same time, &c. but his reasons i apprehend very inconclusive, and therefore i have not followed his steps therein.

'He was one of the original members of the stationers' company, and named in their charter 1556. When he seems to have been in moderate circumstances by his voluntary contributions of xij pence towards Bridewell, and ij *s.* vi *d.* as a benevolence towards his own corporation; and though these sums appear trifling in our time, it appears by the hall-book to have been in the midway between his brethren; for though some gave more, others gave less. His behaviour amongst them seems in general, by the same testimony, to have been as regular as most of his associates, being fined only thrice for printing without licence; whereas some of the more opulent ones came oftener under the lash. Though i find no book at present existing with a date after 1561, yet he entered one at the hall so late as between 1567 and 1568. Mr. Ames says, both the Coplands used the same mark; but i have not yet found one book, bearing William's name, with any mark or device at all. He dwelt at the Rose Garland in Fleet-street, the same house that Robert had lived

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lived in before him, until the year 1553, and perhaps longer; but no book dated after that time, that i have ſeen, mentions his abode. Some of his books mention his printing them in Lothbury, and others at the Three Crained Wharf; but as they are not dated, i cannot ſay which were firſt, or which laſt.

'In the year 1562, one Robert Jones was bound apprentice to him for ten years, but he did not live to reap the whole of his ſervitude; for he died ſome time between July 1568 and July 1569, ſo poor, that he was buried by the company; for i find among the payments in the warden's account of that year, "Payd for the buryall of Coplande vj*s*.'

The additions made by Mr. Herbert to Mr. Ames's catalogue of books, aſcribed to the ſeveral printers, are numerous and important. The mode of arrangement which he has adopted has this advantage over that of Mr. A. that thoſe books which are of uncertain date, are uniformly placed at the end of each liſt: where more ample materials have enabled him to confirm the opinion of his predeceſſor, Mr. H. produces them with candour; where he differs either from Mr. A. or from other writers, he ſupports his opinion by ſubſtantial reaſons; and in almoſt every inſtance, he introduces additional extracts, ſome of which form the moſt curious part of the volume. To the critic, who would trace the riſe of Engliſh literature, and the gradual improvement of the Engliſh language, they afford ample ſcope for this ſtudy; to others, whoſe reſearches are directed to ancient manners and cuſtoms, they exhibit an equal ſhare of information; and to both they will prove uſeful ſubſtitutes for ſuch books, as from their antiquity muſt be neceſſarily difficult of acceſs.

The firſt volume cloſes with an account of Timothy Rider, who flouriſhed about the year 1580. The advertiſement informs us, that the ſecond volume is in the preſs, and is to be followed by a third, the matter having grown ſo much on Mr. H.'s hands as to preclude the poſſibility of compriſing it in two. Surely no lover of antiquity will lament this trangreſſion of the original propoſals; at leaſt, if the ſubſequent part of the work be executed with the ſame accuracy and diligence as the preſent. Something more, perhaps, as we have before hinted, might have been done to enliven the ſtyle of the narrative; ſomething, we repeat, might have been ſpared, without any real injury to the reader. On the whole, however, we ſincerely congratulate Mr. H. on his ſucceſs. The progreſs he has already made, in ſo laborious an undertaking, deſerves the higheſt commendation, and entitles him to our beſt wiſhes in the proſecution of it.

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ART. III. *Elementary Lectures on Chemiſtry and Natural Hiſtory.* Containing a methodical Abridgment of all the Chemical Knowledge acquired to the preſent Time; with a comparative View of the Doctrine of Stahl, and that of ſeveral modern Chemiſts: The whole forming a complete Courſe of thoſe Two Sciences. Tranſlated from the French of M. Fourcroy, Doctor of the Faculty of Medicine of Paris, and of the Royal Society of Medicine. By Thomas Elliot. With many Additions, Notes, and Illuſtrations, by the Tranſlator. 2 Vols. 8vo. 12s. boards. Elliot, Edinburgh; Robinſon, London. 1785.

THE original of this work was publiſhed in 1782, and is noticed, advantageouſly, among our foreign articles of that year *. Notwithſtanding the numerous publications that have appeared from time to time upon the ſame ſubject, ſuch a work as M. Fourcroy's was exceedingly wanted; for, as he very juſtly obſerves, at the beginning of his Preface, 'Chemiſtry has made ſo rapid a progreſs *theſe ſome* years, that with truth it may be ſaid to be a ſcience entirely new. The diſcovery of the gaſes, which are of ſo much conſequence in the chemical combinations and decompoſitions, is a copious ſource which is continually giving riſe to ſome new diſcoveries: it has thrown new light on a great number of facts, which the ſublime theory of Stahl was unable to explain, and which even ſeem to explode that theory: it has opened an immenſe field for the labours of chemiſts; and the experiments on this ſubject are ſo multiplied, that a very long time is neceſſary to acquire a complete knowledge of them by reading the academical diſſertations; it is even neceſſary to *repeat* them frequently.

'This diſcovery, which will be a grand epoch in the hiſtory of chemiſtry †, has, by conſiderably promoting this beautiful ſcience, produced an effect directly contrary with reſpect to the elementary works. All thoſe which were written before this epoch, and even thoſe which appeared a little after it, are now found far below the preſent ſtate of our knowledge, and no longer to offer that collection of facts neceſſary to conſtitute true elements.'

The induſtry and ſucceſs of the Author in collecting the chemical facts, his ingenuity in arranging them ſo as to illuſtrate

* Monthly Review, Vol. LXVI. p. 466.

† In the hiſtory of this intereſting epoch, page 71, we are ſorry to ſee the name of Dr. Black omitted: the Author jumps at once from Dr. Hales to Dr. Prieſtley, without taking any notice of the grand intermediate diſcovery, which laid the foundation of all the ſubſequent ones. This omiſſion is very excuſable in a foreigner, eſpecially as he was giving only a ſhort and general ſketch of the hiſtorical part; but it might have been ſupplied by an annotator at *Edinburgh*.

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one another, and the candour and impartiality with which he states the arguments for and against the different theories that have been adopted by the chemical philosophers, deserve great praise. The present publication is rendered still more valuable by the addition of many judicious and important notes; and we recommend it, upon the whole, as an excellent system of chemical knowledge in its present improved state, exhibiting a clear and comprehensive view of all the considerable provinces that have yet been explored in this unbounded region of science.

Though the additions, notes, *and* illustrations [meaning, notes *containing* additions and illustrations] are said in the title-page to be *by the translator*, the Reader will soon perceive in them intrinsic marks of a more masterly hand; and in an advertisement prefixed, 'the Translator acknowledges his obligation to Mr. James Russel, of the Royal College of Surgeons, Edinburgh, for the communication of all the valuable matter which those notes contain, *and* of some new experiments upon different subjects: and wherever the notes *deviate* from the text of M. Fourcroy, he has either given the Author of the assertion, or he has endeavoured to determine the point in doubt by a decisive experiment.'

After giving our warmest approbation to the labours both of the Author and Annotator, we are sorry to observe, that no great praise is due to those of the Translator. We are told, in the advertisement, 'With regard to the conduct of the translation, *it shall* only be observed, that it has been invariably studied to translate the original with the strictest attention to the true meaning of the Author, and in the most *literal language* that was consistent with the precision and perspicuity of the style.' Now the prevailing fault is, that the language is *too literal*, and the French idiom too closely adhered to: it seems as if the translator, not much conversant in the subject, and diffident of his own abilities, had thought, that by rendering *verbum verbo*, and even *punctum puncto*, he would be in less danger of departing from the Author's meaning. Such expressions as the *most part* of, which he uses continually for *most*, or the *greater number* of, —*inflame*, for *set on fire*,—*reddened*, for *made red hot*,—*very red*, for *strongly ignited*, or *of a strong red heat*,—*strange* matters, for *foreign* or *adventitious*,—a *scanty* ore, for a *poor* one,—in some *manner*, for some *measure*, or some *degree*,—a *shut* vessel, for a *close* vessel,—to *make ready* potherbs *well*, for *boil* them *tender*,—to *foil* glass in fusion, for make it *foul*, or give it *a tinge* (*soiling*, in English, being applied only to foulness of the *surface*)—when exposed to the fire, it *is* covered with a pellicle, for *becomes* covered,—if we let it cool slowly it *is* crystallised, for *crystallises*, or *becomes* crystallised,—as bismuth is volatile, we should fuse it *as soon* as possible, for as *quick*, or as *expeditiously* as possible,

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possible,—he *made it to be dissolved*, for he *dissolved it*—a sieve *picks out* the grains, for *separates* them,—with many other *literal Gallicisms*, which abound in this translation, and which, though they do not disturb the sense, render the work rather unpleasing to an English reader. The French *on* he very commonly translates *we*, and in some cases happily enough; as, to produce such or such an effect, *we* take or do so and so; that is, *we* the chemists, or *we* the experimenters. But in other cases, *we* is manifestly improper, as in p. 384, 'the zaffre in commerce is never pure: *we* mix it with three times its weight of pulverised flints:' this *we* should be *they*; that is, they who prepare it as an article of commerce; not *we* who use it, but the manufacturers in Saxony who send it to *us* *.

Beside the little blemishes of this kind, respecting only the the propriety of language, which the candid Reader will overlook, when the knowledge conveyed by that language is so important, the Translator appears in some places not to have sufficiently understood the meaning of the French words. Though at present we have not the original by us, yet in some passages which have occurred to us, on a very slight examination of the work with that view, we can venture to pronounce that this was the case. In p. 90, of the first volume, to prove that heat is only a *modification* similar to motion, it is stated as an argument, that 'motion is constantly *produced by* heat;' but the meaning is obviously the reverse, that motion *produces* heat, or heat is produced by motion.—P. 114, it is said, 'The elasticity of water is less than that of ice. This was denied, until M. l'Abbé Mongez demonstrated it.' Now it is not the elasticity of water *being less* that was denied (which is the only meaning that the Translator's words can bear), but its having any elasti-

* It may here be proper to observe, that this report, so often copied by one writer from another, of our zaffre being not the calcined cobalt itself, but a mixture of it with flint, does not appear to have any just foundation. An examination of the zaffre itself convinces us that there is no such admixture in it; and that it is no other than the simple calx of the inferior, or more impure, kinds of cobalt. By the earlier writers, the cobalt calx is said to be mixed with a very considerable proportion of potash as well as flint; and, for making the blue glass, called smalt, it doubtless is so. As both the zaffre and smalt come from the same works, in Saxony, to which strangers cannot easily find access, it is probable that the writers, to whom we owe the first accounts of those works, confounded the mixture for smalt with the calx which is exported, unmixed, under the name of zaffre; and that subsequent writers, while they copied the flint in the composition, were induced to drop the potash, by observing, that the zaffre in common sale gives no mark of that easily-discoverable ingredient.

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city at all: we suppose it is in the original "*Water* has an elasticity, though less," &c.—P. 301, 'The vitriolic acid easily dissolves the earth of alum when it is *cold* and moist.' The word translated *cold* we suppose to be *fraiche*, fresh, which in this place means *newly made*, or before it has grown dry; for the fact is, that when the earth is newly precipitated from solution of alum, and still moist, the vitriolic acid dissolves it very readily; but when once it has been dried, this acid (unless particular managements are called in aid) has no longer any action on it.—P. 327, 'He put a diamond into a cupel, which at first he placed immediately *before* the muffle when very red:' instead of *before*, it certainly should be *in the forepart of* the muffle; the translator not distinguishing the French preposition *devant*, before, from the noun substantive *le devant*, the fore part.—In the process for distilling phosphorus, p. 470, of the second volume, he directs the mixture to be 'introduced into a retort of *free stone*;' but the French word *grès*, which we suppose to be that of the original, means both *free stone*, and the species of earthen ware called *stone ware*; and any one who is at all conversant in the subject, cannot have a doubt which of the two is meant here. —*Jewels*, made of platina, we apprehend to be *bijoux*, toys or trinkets; *shaken* basaltes, to be *shattered*; and the words *so as*, in p. 383 (perfectly liquid *so as to* leave it to cool), should doubtless be *and so*.—Our duty to the Public renders it necessary for us to inform them, that some such mistakes are in this work; but we persuade ourselves they are few, and not of any great importance.

We know not whether the Author himself has fallen into a little inaccuracy of expression, or whether the Annotator has misapprehended him, respecting the fusion of ice by cold, in p. 32, of the first volume. 'When exposed (says M. Fourcroy) to a colder temperature, it flows, and acquires a kind of softness:'—on which Mr. Russel remarks, that the expression does not seem fully to convey the Author's meaning; and 'that it requires some salt to produce this effect, which addition is known to convert the ice into a state of fluidity, and at the same time to render the mixture considerably colder.' The Author repeats the same fact again in p. 113; 'It (*i. e.* ice) melts at some degrees above 0, and with a great cold;' and we imagine he had an eye to Baumè's idea of a *cold fusion* taking place, in consequence of a removal of the parts from one another by means of cold. Baumè not only affirms that ice, by a certain degree of cold, will flow like lava; but supposes that metals also, if we could produce a cold of sufficient intensity, would do the same, because, when the cold is increased to a certain degree, they expand and become brittle, that is, their parts become further

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ther removed from one another, which he conſiders as a tendency to the ſtate of fuſion *.

Whether ſimple cold be ſufficient for the liqueſaction, either of powdered ice, or of ice in the maſs, we cannot take upon us to determine: but we think it quite poſſible for Baumè to miſunderſtand the common experiment with ice and ſalt, and attribute the liqueſaction to the increaſe of cold, whereas, in truth, the increaſe of cold is a conſequence of the liqueſaction. And though we cannot ſuppoſe that M. Fourcroy (who had *no theory* to ſupport) could himſelf have been ſo miſled by that experiment; yet as Baumè ſtates the cold fuſion, not as an inference from a fact, but as the fact itſelf, as matter of direct obſervation, without giving the leaſt hint of any additional ſubſtance, M. Fourcroy may poſſibly have given implicit credit to that unqualified aſſertion of ſo reſpectable a chemiſt and countryman; and we are obliged to Mr. Ruſſel for his ingenious remark, which ſatisfactorily accounts for the miſtake.

Though chemiſtry is the grand object of M. Fourcroy's work, it muſt be added, that he has given alſo a ſummary of the *natural hiſtory* of the ſeveral kinds of bodies of which he treats. In this department, which is but an inconſiderable portion of the whole, we do no think him quite ſo happy as in the chemical. Indeed the ſubjects are themſelves leſs intereſting, and his views are more confined; he meant only 'to give ſome general and preliminary notions; to connect the two ſciences together; to ſhew how neceſſary the knowledge of chemiſtry is to natural hiſtory, and how much they elucidate each other.'

ART. IV. *An Attempt to prove the Exiſtence and abſolute Perfection of the Supreme Unoriginated Being, in a demonſtrative Manner.* By Hugh Hamilton, D. D. F. R. S. Dean of Armagh. 8vo. 3s. 6d. Robinſon. 1785.

IN a long Introduction to this Attempt, the Author gives a view of the arguments that have been uſed for proving the exiſtence and attributes of God, and his reaſons for propoſing a new one. To prove the exiſtence, unity, and abſolute perfection of the Supreme Being, and thereby to eſtabliſh the foundation of religion, natural and revealed, two methods of reaſoning have been uſed, called arguments *à priori* and *à poſteriori*, or what logicians commonly ſtyle the *ſynthetic* and *analytic* methods. Dr. Hamilton conſiders the nature of theſe methods of reaſoning, how far each of them has been carried, and with what degree of evidence they have proved their concluſion, beginning with the common argument *à poſteriori*.

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* Chimie experimentale et raiſonnée, Vol. I. p. 52.

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This method of reaſoning, he obſerves, is ſo natural and congenial to the human mind, that there is no nation on which it has not ſome ſort of influence. To the loweſt underſtandings it affords ſome glimmerings of the truth; to the higheſt and moſt improved it ſhines with full luſtre, and impreſſes them with a clear and firm perſuaſion, that an all-perfect Being is the Author and Governor of the univerſe.

Some there have been, however, who have contended that the univerſe had *no Author*, but has exiſted always and of itſelf, and is actuated by an indefeaſible *neceſſity*, impregnated, as it were, with a powerful vivifying principle, by whoſe energy all the various generations, corruptions, operations, and changes of things are inceſſantly carried on, without beginning, and without a poſſibility of ever coming to an end. This appears to have been the opinion of Spinoza, the fallacies and abſurdities of whoſe arguments have been fully expoſed by Doctor Clarke, in his *Demonſtration of the Being and Attributes of God.*

Atheiſtical writers, our Author obſerves, will never be able, by any metaphyſical ſubtleties, to perſuade men of common ſenſe and experience, that all things are ſo carried on by a blind and fatal *neceſſity*, that no event could poſſibly have happened otherwiſe than it has done. They are not ſo dangerous, therefore, to the cauſe of religion and morality as thoſe that are called *ſceptics*, who admit that this world muſt indeed have been the work of ſome ſuperior Being, who had power and intelligence enough to do juſt what we ſee he has done, but at the ſame time aſſert, that none of our arguments are ſufficient to produce a rational and firm belief of the perfections of his natural and moral attributes, whereon we may found a ſyſtem of religious duties due to him as the moral Governor of the world, who concerns himſelf in the happineſs of his creatures, and from whoſe goodneſs and power we might hope for protection in this life, or for happineſs in a better life hereafter.

The Doctor proceeds to take ſome notice of the objections made by ſceptical writers to thoſe arguments that are drawn, *à poſteriori*, for proving the being and perfections of God; and to find what theſe objections are, he ſays, we need look no further than to the writings of the late Mr. Hume, whoſe falſe notions and groundleſs cavils, we are told, have been fully refuted by the learned and judicious Dr. Leland, in his *View of the Deiſtical Writers*, and by Dr. Beattie, who, in his excellent *Eſſay on the Nature and Immutability of Truth*, has, our Author ſays, in a very maſterly manner demoliſhed his whole ſyſtem of ſcepticiſm, and proved it to be entirely repugnant to thoſe received principles on which all our reaſonings are naturally and neceſſarily founded.

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He goes on to conſider, at ſome length, what Mr. Hume has advanced in his laſt work (publiſhed after his death), entitled, *Dialogues concerning Natural Religion*, in which he intended to exhibit to us, in the character of Philo, a learned and acute ſceptical philoſopher; but his harangues, Dr. Hamilton very juſtly obſerves, are ſo inconſiſtent with each other, that he gives us only the idea of a careleſs young ſtudent, with a lively imagination, and an elegant flow of language, declaiming in a college hall on the wrong ſide of a queſtion.

Having ſhewn how little weight there is in the objections that have been made to the argument *à poſteriori*, our Author obſerves that many pious and ingenious perſons, though perfectly ſatisfied with the proofs of the exiſtence and abſolute perfection of the Supreme Being, drawn from the works of the creation, have thought themſelves well employed in deviſing arguments, drawn from other topics and conſiderations, which might lead to the ſame concluſion, and might prove it perhaps in a ſtill more forcible manner. Hence aroſe another way of reaſoning on this ſubject, uſually called the argument *à priori*, or from the nature of a cauſe to the nature of its effects. Taken in this ſenſe, Dr. Hamilton obſerves, the argument *à priori* cannot be applied to the preſent ſubject; as we cannot argue from any thing conſidered as a *cauſe*, when we mean to prove the exiſtence or the attributes of that Being who is the Firſt Cauſe of all things. When we ſpeak, therefore, of proving the being and attributes of God *à priori*, we muſt underſtand that term, our Author ſays, in a more comprehenſive ſenſe, as it denotes the common *ſynthetic* method of arguing, which is applicable to this as well as to moſt other ſubjects. In this method ſome evident principles or axioms are laid down, and from thence are deduced other truths that are more complex. And as the principles from whence we begin are *firſt* known to us, and in the order of our thoughts are *prior* to the truths deduced from them, we are ſaid in this caſe alſo to argue *à priori*.

The principal writers who have cultivated this method of reaſoning are Mr. Locke, Dr. Samuel Clarke, Dr. Fiddes, and Mr. Wollaſton; and that his readers may be ſufficiently informed of the nature of it, and the progreſs that has been made in it, our Author gives an account of the arguments that each of theſe eminent writers have advanced on the ſubject, and this he does in a very clear, diſtinct, and accurate manner. The arguments propoſed by Mr. Locke, Dr. Fiddes, and Mr. Wollaſton, he tells us, are not *ſtrictly demonſtrative*, but as ſtrongly preſumptive and probable arguments, he believes, they have not been controverted.

In regard to Dr. Clarke's work, entitled, *A Demonſtration of the Being and Attributes of God*, which has been more taken no-

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tice of, and occaſioned more controverſy than any other on the ſubject, he obſerves, that an argument for proving the exiſtence and unity of the Supreme Being cannot be drawn, as the Doctor imagines, from what he has affirmed of ſpace and duration; and regrets that the great point, *the proof of a God*, was ever involved in ſuch dark and abſtruſe diſquiſitions, which he thinks altogether unneceſſary and uſeleſs.

As an attempt to revive the ſynthetic method of reaſoning on this ſubject, which has fallen into diſcredit, and ſeems now to have been laid aſide for more than half a centry, will be received with ſome ſort of prejudice, our Author, towards the cloſe of his long Introduction, gives his reaſons, in order to remove this prejudice, for thinking that demonſtrative arguments on the ſubject ought not to be altogether deſpaired of. The ideas relating to it, ſuch as exiſtence, independence, immutability, power, intelligence, and goodneſs (conſidered without reference to any limits or degrees), appear to him as clear as any we have, even as our ideas of mathematical quantities and properties. This led him to imagine, that it might not be impoſſible to deviſe ſome method, ſome arrangement, or what Horace calls *ſeries junĉturaque*, by which our commonly received ideas on this ſubject might be ſo compared together, that the neceſſary connections or relations between them ſhould appear with intuitive evidence throughout, ſo as to exhibit a chain of demonſtrative reaſoning.

To accompliſh this purpoſe, there could be no occaſion, he ſays, to look for what might be called new ideas or new topics on the ſubject. Accordingly he tells us, that in the following argument there is not any thing advanced, reſpecting the nature of the Supreme Being, but what the moſt eſteemed writers have proved, endeavoured to prove, or taken for granted; that the greateſt part of the proofs adduced for the propoſitions, the learned Reader will recogniſe as being, in ſubſtance, what he has met with before; ſo that nothing new will be found except merely the manner of arranging the propoſitions, and of forming the proofs.

In the courſe of his argument for proving the firſt article of our creed, the foundation of all our faith, and of all our hopes, in a demonſtrative manner, he avoids all abſtruſe metaphyſical diſquiſitions, and expreſſes himſelf in the plaineſt terms, ſo that his treatiſe may be eaſily underſtood and read with advantage by young perſons, and others, not verſed in theological controverſies, and may contribute to preſerve them from imbibing thoſe falſe and pernicious notions, which the metaphyſical writings of ſceptics and materialiſts are apt to inſtil.

His argument is built chiefly on one principle, which he lays down as an axiom—it is this: Whatever is contingent, or might poſſibly

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possibly have been otherwise than it is, had some efficient cause which *determined* it to be what it is. Or, in other words; if two different or contrary things were equally possible, which ever of them took place, or came to pass, it must have done so in consequence of some efficient cause, which *determined* that *it*, and not *the other*, should take place.—The truth of this, we are told, is so evident, that we cannot find any principle *more* evident by which we may prove it. It runs through our reasonings on many subjects, in which we should make little or no progress, if we did not assume this as a self-evident axiom. Whenever we perceive that a thing might have been otherwise than it is, we naturally enquire for the *cause* which made it to be what it is; but when we are sensible that a thing is *necessarily such as it is*, we never enquire for the *cause* that *made* it to be what it is, for we reckon it absurd to ask *why* a thing *is so*, when we see there was no possibility of its being *otherwise*. This shews that *contingency* implies, and that *necessity* excludes *causalty*. —Now follow the propositions.

1. There must be in the universe some one Being, at least, whose non-existence is impossible, whose existence had no cause, no beginning, and can have no end. 2. The whole nature of the unoriginated Being, or the aggregate of his attributes, is uncaused, and must be necessarily and immutably what it is: so that he cannot have any attribute, or modification of his attributes, but such as were the eternal and necessary concomitants of his existence. 3. Whatever are the attributes of the unoriginated Being, he must possess each of them unlimitedly, or in its whole extent, such as it is when considered in the abstract. 4. In whatever *manner* the unoriginated Being exists, or is present any where, he must in the *like manner* exist or be present every where. 5. The unoriginated Being is one individual uncompounded substance, identically the same every where, and to which our ideas of *whole* and *parts*, *magnitude* or *quantity*, are not applicable. 6. The unoriginated Being must necessarily possess intelligence and power unlimited, and all other natural attributes that are in themselves absolute perfections. 7. There is in the universe but one unoriginated Being, who must therefore be the original fountain of all existence, and the first cause of all things. 8. All things owe their existence ultimately to the power of the First Cause, operating according to his free will. 9. Almighty God, the first Cause and Author of all things, must be a Being of infinite goodness, wisdom, mercy, justice, and truth, and all other moral perfections, such as become the Supreme Author and Governor of the universe.

Such is the manner in which our Author endeavours to shew how from one simple principle, *viz.* that there is such a thing as unoriginated existence, our reason may lead us to the know-

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ledge of one Supreme Being, the God and Father of all, whose existence and perfections are the foundation of all religion and morality, and of all truths, indeed, worthy of much attention.

In regard to the propositions, most of them are demonstrated *indirectly*, that is, they are proved to be true, by shewing, that an absurdity or contradiction would follow our supposing them to be false. From the nature of the subject, our Author says, they will admit only of a proof of this kind, which, though it is not so pleasing to the mind, is, however, as valid as a *direct* demonstration.

We have thus endeavoured to exhibit, to our Readers, a clear and distinct view of what is contained in this treatise, and within as narrow limits as are consistent with our plan; and we have been the more solicitous to give a just idea of it, as the subject is of the utmost importance. Many persons will, no doubt, be of opinion, that notwithstanding all that has been advanced by our Author upon the subject, or all that can be advanced upon it, *strict demonstration* of the unity of the Supreme Being, and the unlimited perfections of his attributes, is absolutely unattainable. Be this as it may, every candid Reader, who is a competent judge of such subjects, will, we are persuaded, readily allow that Dr. Hamilton's attempt is highly commendable, and that he is a clear and accurate reasoner. As to us, we are not afraid of declaring, that his *demonstration* appears perfectly satisfactory.

ART. V. *Letters on Infidelity.* By the Author of a Letter to Dr. Adam Smith *. 12mo. 3s. sewed. Cadell, &c. 1784.

THESE Letters contain strictures on the nature, tendency, principles, and reasonings, of some late productions on the side of infidelity. They are well calculated to suit the taste and turn of the present age, which is not fond of long and elaborate dissertations on religious subjects; being written in a concise, lively, and entertaining manner, and with a due mixture of serious argument, good humour, and pleasantry. The Author appears to be well acquainted with the writings of Hume, Voltaire, and other modern infidels; and often combats their opinions very successfully, in their own way, by placing their arguments in a ludicrous point of view, and turning the laugh against themselves. In our opinion, however, he succeeds better in the way of argument, than in that of ridicule, and appears, indeed, to be a very able advocate on the side of religion.

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* Vid. Rev. Vol. LVI. p. 403. The writer is said to be Dr. Horne, Dean of Canterbury, and President of Magdalene College, Oxon. The author of the Apology for the Life and Writings of David Hume, Esq; is the ingenious and learned Dr. Adam Smith. The

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The firſt three letters contain obſervations on the *Apology for the Life and Writings of David Hume, Eſq.*—'This Apology,' our Author ſays, 'is, for matter and manner, ſentiment and language, ſo mean and wretched a performance, that one cannot ſufficiently wonder, how any perſon, accuſtomed to write, could permit ſuch a piece to come abroad, with all its imperfections on its head.'—He ſelects thoſe parts which give him an occaſion of enlarging on ſuch topics as he thinks it of uſe to diſcuſs.

We are told by Mr. Hume's friends, that few of the profeſſors of Chriſtianity ever equalled him in morality, humanity, and the government of their paſſions. What our Author ſays in anſwer to this appears to us very ſenſible, and juſt; and we doubt not of its appearing ſo to the ſerious part of our Readers.

'Thouſands,' ſays he, 'in the firſt ages of the Goſpel, gave all their goods to feed the poor; renounced, in deed as well as word, the world and the fleſh, and joyfully met death in its moſt horrid forms, for the love of their Redeemer. On the ſame principle, unnumbered multitudes, in every ſucceeding age, have manfully ſuſtained the heavieſt calamities of human life, and with faith unfeigned, and hope that maketh not aſhamed, yielded up their ſouls into the hands of their Creator. Scenes of this kind are daily and hourly paſſing in the chambers of the ſick and dying, as they, whoſe office it is to viſit thoſe chambers, well know. To others they muſt remain unknown, for want of biographers to record them. Every Chriſtian who lives in piety and charity, does not favour the Public with HIS OWN LIFE. Every Chriſtian, who expires in peace and hope, has not the happineſs of a Dr. Smith to pen the ſtory of his death.'——

'To account for the oppoſition often ſo viſible between the lives and the opinions of Chriſtians, one muſt enumerate all the various methods by which, in matters of moral and ſpiritual concern, men are wont to impoſe upon themſelves. Appetite and paſſion, ſloth and intereſt, will work wonders in this way—wonders, of which he has no idea, who has not been accuſtomed, with this view, to contemplate the conduct of thoſe around him, and impartially to ſcrutinize his own. The religion of many a perſon, profeſſing Chriſtianity, is, by theſe means, laid by, like a beſt coat, for Sundays and holidays. Not a ſingle thought occurs of the neceſſity there is for its being brought into the daily and hourly concerns of common life. It is a ſpeculative belief, depoſited in the underſtanding, to which its owner recurs, when he has nothing elſe to do; he finds it where he left it, and is fully ſatisfied with its being there, inſtead of bearing it always about him, in his heart and affections, as an active principle, ready for uſe, to operate at all ſeaſons, and on all occaſions. He will even ſpend his days in diſcourſing and diſputing upon the ſublimeſt doctrines, and moſt holy precepts of religion, his own life ſtill continuing unreformed. Nay, what is yet more ſtrange, he will preach ſeriouſly, earneſtly, affectionately, and repeatedly, againſt a failing, to which he himſelf is notoriouſly ſubject, and every one who hears him knows him to be ſo. It follows not neceſſarily, that he is deſignedly playing the hypocrite, and act-

ing a part. He has some method of concealing himself from himself, or of excusing himself to himself. He does not *see* that he is the person, against whom all his own arguments are pointed. He does not *think* of it. He stands in need of a friend—or an enemy—to tell him—THOU ART THE MAN.—This may seem to be a species of madness; but this is human nature.'

The fourth Letter is introduced with the following story:

'The famous Dr. Radcliffe was once called in to a person almost suffocated by an impost humated swelling in the throat. The case required immediate relief, and the doctor sent his servant into the kitchen, to order and bring up a large hasty-pudding. Upon its arrival, falling into a violent passion because it was not to his mind, he flung an handful of it in the fellow's face, who returned the compliment, and an engagement ensued between them, till the ammunition was all spent. The sick man, who had been raised in his bed to see the battle, was forced into a violent fit of laughter; the impost hume broke, and the patient recovered.'

This story our Readers may have often heard with different circumstances; the use, however, to which our Author puts it is as follows;—He makes the philosophy contained in Mr. Hume's posthumous work, entitled, *Dialogues on Natural Religion*, the hasty-pudding, and introduces a couple of gentlemen to toss a little of it backwards and forwards, for the entertainment of his readers; wishing that the effect may prove equally salutary.—The Letter is a pretty long one, and contains a humourous dialogue between Thomas and Timothy, on philosophical scepticism.

The fifth, sixth, and seventh Letters are employed in animadverting on Mr. Hume's *Essay on Suicide*; an Essay which does its author no credit; which is unworthy of him, even in point of composition, not to mention the absurdity and futility of the sentiments it contains. Many of the most judicious of his friends, we well know, are ashamed of it, and some of them contend that it was not written by him.

Our Author is, no doubt, highly to be commended for combating opinions which he thinks prejudicial to society, and we are persuaded he was actuated by the most honourable motives; but what Mr. Hume has advanced on the subject must be treated with contempt by every man of plain common sense,—and was scarcely worth a serious reply.

The ten remaining Letters are employed in answer to a pamphlet, entitled, "*Doubts of the Infidels; or, Queries relative to Scriptural Inconsistencies and Contradictions—submitted to the Consideration of the Bench of Bishops—By a weak Christian.*" This pamphlet we never heard of till the publication of the Letters now before us, and it was not without some difficulty that we procured a copy of it. It was printed in 1781, without the name of the bookseller, and said to be entered at Stationers-hall,

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hall. Our Author tells us, that, being informed by a friend that there certainly was such a pamphlet, he made application to several booksellers of note in London, who declared they knew nothing of the matter; that being one of those, however, who love to hear what is stirring, he was not easily to be put by, and accordingly did not rest, till he had made himself master of a copy.

The pamphlet consists of thirty-one sections, containing a list of *difficulties* to be met with in reading the Old and New Testament.—'Had I been aware of their design,' says our Author, I could have enriched the collection with many more, at least as good, if not a little better. But they [he means the infidels] have compiled, I dare say, what they deemed the best, and in their own opinion presented us with the essence of infidelity in a thumb phial, the very fumes of which, on drawing the cork, are to strike the bench of Bishops dead at once.'

These same difficulties, our Author observes, have been again and again urged and discussed in public; again and again weighed and considered by learned and sensible men, of the laity as well as of the clergy, who have by no means been induced by them to renounce their faith.

'Indeed,' continues he, 'why should they? For is any man surprised, that difficulties should occur in the books of Scripture, those more especially of the Old Testament? Let him reflect upon the variety of matter on which they treat; the distance of the times to which they refer; the wide difference of ancient manners and customs from those of the age in which we live; the very imperfect knowledge we have of these, as well as of the language in which they are described; the conciseness of the narratives, sufficient for the purpose intended, but not for gratifying a restless curiosity; above all, the errors and defects of translations.

'Many and painful are the researches sometimes necessary to be made, for settling points of this kind. Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again, the next year, as if nothing had ever been written upon the subject. And as people in general, for one reason or another, like short objections better than long answers, in this mode of disputation (if it can be styled such) the odds must ever be against us; and we must be content with those for our friends, who have honesty and erudition, candour and patience, to study both sides of the question—Be it so.

'In the mean time, if we are called upon seriously for satisfaction on any point, it is our duty to give the best in our power. But our adversaries will permit us to observe, that the way they are pleased to take (the way, I mean, of *doubts* and *difficulties*) is the longest way about; and I much fear, they will never find it the shortest way home. For if they really have determined with themselves, not to become Christians, till every difficulty that may be started concerning the revealed dispensations of God, or any part of them, be fully cleared

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cleared up, I will fairly tell them, that, I apprehend, they must die *Deists*. I will likewise farther tell them, that if they should resolve not to believe in the existence of God, till every objection can be solved, relative to the works of creation, and the course of his providence, I verily believe they must die *Atheists*. At least, I will not undertake their conversion, in either case. For in the first place, whether the solution be satisfactory to themselves, none but themselves can be the judges; and their prejudices will not suffer them to judge fairly. In the second place, if they produce an hundred objections, and we can solve ninety-nine of them, that which remains unsolved will be deemed a plea sufficient to justify their continuing in incredulity. In the third place, it is impossible in the nature of things, that we should be equal to the solution of every difficulty, unless we were well acquainted with many points of which it has pleased God to keep us in ignorance, till the last day shall open and unfold them. Nay, in some instances, it is impossible, unless we could see and know, as God himself sees and knows.

'But it is an axiom in science, that difficulties are of no weight against demonstrations. The existence of God once proved, we are not, in reason, to set that proof aside, because we cannot at present account for all his proceedings. The divine legation of Moses, and that of Jesus Christ, stand upon their proper evidence, which cannot be superseded and nullified by any pretended or real difficulties occurring in the Jewish and Christian dispensation. If we can solve the difficulties, so much the better; but if we cannot, the evidence is exactly where it was. Upon that evidence is our faith founded, and not upon the ability of any man, or set of men, to explain particular portions of Scripture, and to answer the objections which may be made to them. Otherwise, our faith, instead of resting on the power of God, would rest on the weakness of man, and might be subverted every day. Now the evidence that may be produced for the divine missions of Moses and of Jesus Christ, is such as never was produced in favour of any others laying claim to divine missions, since the world began; and it is such, as no person can reject, without being obliged to believe a series of absurdities and impossibilities, that, in any other case, would choke the faith of the greatest bigot in Christendom: which is bringing the matter as near to demonstration as a matter of this kind is capable of being brought, or as any reasonable being would desire it to be brought.'

All this appears to be very candid and judicious; but such of our Readers as are *really* desirous of knowing what may be said in answer to *Scripture-difficulties* we must refer to the Letters themselves. Before we conclude, however, we cannot help observing, that the conduct of those who attack Christianity with the weapons of ridicule, invective, and mockery, appears to us extremely reprehensible, and inconsistent with every principle of decency and good manners. Such a species of writing applies solely to the passions, pollutes the reader's imagination, and has no tendency whatever to assist us in the investigation of truth. Surely, religious subjects, of all others, deserve to be treated seriously,

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ſeriouſly, as being of the higheſt importance! That they are attended with difficulties, no candid perſon, who has ſtudied them, will deny; and ſuch difficulties are no otherwiſe to be ſolved than by a cool, deliberate, and impartial diſcuſſion of them, in the courſe of which we muſt proceed by ſlow, patient, and cautious ſteps. Very different is the conduct of modern unbelievers, and the motives for ſuch conduct are obvious; it being much eaſier to *laugh* than to *reaſon*; and the attention of the bulk of readers being much more readily caught, and their applauſe ſecured, by lively ſallies of ridicule, than by cloſe and concluſive argumentation. That many perſons of the moſt eminent abilities, and the higheſt intellectual attainments, have, after a careful and accurate examination of the evidences both of natural and revealed religion, been perfectly ſatisfied with them, and employed their pens in the ſupport and illuſtration of them, cannot be denied. We are far from inſinuating, as we are far from thinking, that an implicit regard ought to be paid to the religious opinions of any men, be their characters and abilities ever ſo diſtinguiſhed and reſpectable: yet ſurely it requires no great ſhare of modeſty in perſons of different ſentiments to entertain ſome diffidence of their own opinions, at leaſt to propoſe them with a decent and reſpectful attention to thoſe who differ from them. Every principle of good manners renders this neceſſary, and ought to prevent writers on the ſide of infidelity from repreſenting religion as mere prieſtcraft, and all thoſe who profeſs themſelves to be believers, as either fools or hypocrites.

ART. VI. *The Theory of Harmonics:* or, an Illuſtration of the *Grecian Harmonica.* In Two Parts: I. As it is maintained by EUCLID, ARISTOXENUS, and BACCHIUS SENIOR. II. As it is eſtabliſhed on the Doctrine of the RATIO: in which are explained the DIAGRAMS of GAUDENTIUS, and the *Pythagorean* Numbers in NICOMACHUS. With Plates. By JOHN KEEBLE, Organiſt of St. George's Church, Hanover Square. Folio. 1l. 1s. Walter, &c. 1784.

NEITHER courage nor diligence can be wanting to the intrepid writer, who voluntarily undertakes ſuch Herculean labours as are neceſſarily involved in the preſent ſubject of inveſtigation. Yet, however painful and operoſe the Author's enquiries may have been, the comfort ariſing from the conſcious *certainty of having made diſcoveries* (Introduction, p. 1.) which have eſcaped the learning, ſcience, and penetration of the moſt profound critics, mathematicians, and philoſophers, as well as muſicians, of modern times, is a reward which, without waiting for the ſlow payment of public remuneration, he has amply and generouſly diſpenſed to himſelf. How diſintereſted it is in the Author to diſſeminate thoſe wonderful doctrines, from which he

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profeſſes to have received ſuch advantages! (*ib.*) Who elſe, in this illiberal and ſelfiſh age of traffic, but would either have ſold his diſcoveries, at a high price, to government, to Oxford, Cambridge, or ſome other learned body, inſtead of throwing them away, as it were, on an ungrateful Public?

The Author ſeems perfectly to have perſuaded himſelf, and to have ſpared no aſſertions to perſuade others, that even *practical muſic*, without the aid of mathematics, can never approach perfection. That the harmony of Paleſtrina, the melody of Corelli, the energetic complication of Handel, the unbounded fancy of Haydn, are all vain; and that theſe, and other eminent muſicians, who have neither read Euclid, nor the THEORY OF HARMONICS, have been 'wandering in obſcurity and uncertainty.' (p. 3.)

The application of *numbers* to ſounds, he aſſerts (p. 4.), will 'increaſe the mechanical powers of the profeſſor.'—Are we to underſtand by this, that it will improve his hand? On the contrary, it is not even true, that it will in any reſpect make him a better *compoſer*. But to improve his *hand!* We uſed to admire, and wonder at the execution of Cramer and Croſdill.—Perhaps it was not by *practice* that they acquired it, but by *arithmetic*.

That the Tetrachords are natural; that is, eaſy to comprehend, and execute, is true: but is it equally true, 'that the human voice is *only* tuned by this ſcale or genus,' and that it is 'univerſally the ſame at all times, and in all countries?' (p. 8.) The South Sea iſlanders have but three ſounds in their naſal flutes, to which they ſing, and theſe are *almoſt ſemitones*; while the Chineſe, the moſt anciently civilized people now ſubſiſting on the globe, have *no ſemitones* in their ſcale: G A B D E g, are the intervals in their octave; which, as Dr. Burney has obſerved*, is the ſcale whence the moſt ancient Scotch melodies have ſprung.

The Author next complains of the ſcarcity of muſical *theories* (9.): and we, on the contrary, think that there are more already than are underſtood, even by their authors.

Mr. Keeble thinks, (p. 10.) 'the allowing melody *only*' to the ancients, 'and limiting their choruſſes to uniſon or octave, is putting their muſic on a level with common ballad-ſinging.' We expected to have found irrefragable *proofs* of the contrary in this work, but have ſought them in vain. Let us, however, aſk Mr. K. when ſuch ſingers as Seneſino, Farinelli, Gizziello, or Pacchierotti, at the end of an air, make an extempore or ſtudied *cadenza*, without a baſe, or accompaniment of any kind, whether their ſinging is 'on a level with common ballad-ſinging?'

* Hiſt. of Muſ. Vol. I. p. 38.

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When the Author (*ib.*) tells us, that if 'a harpſichord is tuned by perfect 5ths 'throughout,' neither harmony, nor even perfect melody can be obtained 'by principles ſo oppoſite to nature,' the Abbé Rouſſier, who is a Pythagorean, and allows of no temperament, but deduces all ſcales from the *triple progreſſion*, or ſeries of perfect 5ths, would diſpute the point.

We cannot help thinking that the Author aſſerts too roundly, that 'intervals, unfit for harmony, are likewiſe unfit for melody;' and that 'harmony, agreeably to the laws of ſcience, is rather the parent than the offspring of melody (11.)'—This is wholly a modern idea: it is the doctrine which Rameau inculcates throughout his works; but in what ancient author is it to be found? And even as a *modern* idea, we never could wholly ſubſcribe to it. Intervals uſed in melodious ſucceſſion may be tolerable, which, heard and compared in *harmony*, would offend. But we will go further: we believe the ſcale of major tones and leimmas, IN MELODY, would not offend any ear, at leaſt any cultivated ear. An ear accuſtomed to harmony, and the perfect harmonic $\frac{4}{5}$, is a prejudiced ear.

The beſt theoriſts agree that the $\frac{8}{9}$, being the difference of perfect 5th and 4th, is the moſt natural, and moſt eaſily formed of the two tones. Does Mr. K. conſider how ſmall and almoſt imperceptible the difference of a ſemitone $\frac{15}{16}$ and a leimma is? We do not entirely agree with the learned Abbé Rouſſier *, that the major ditone $\frac{8}{9} \times \frac{8}{9}$ is even the moſt *harmonious* third; but when he ſays, that it is the *natural* ſcale of *natural fingers*, unacquainted with modern harmony, we believe, as far as our obſervation goes, that he is right †.

The Author ſays (p. 17.) that he has never ſeen the *Micrologus* of Guido; but concludes, 'that if it had contained any thing material with reſpect to harmony, the many writers in his favour would not have omitted to point it out.' He might, however, have ſeen a great part of that celebrated tract in Sir J. Hawkins, Dr. Burney, M. Laborde, and the *whole* at Oxford,

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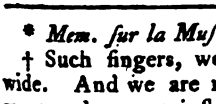
* *Mem. ſur la Muſ. des Anciens*, Note XXVIII. § 131.

† Such fingers, we have obſerved, always take their 3ds very wide. And we are not ſure that even profeſſors upon *free* inſtruments when not influenced by a baſe, do not, as Rouſſier aſſerts they do, take their major 3ds wider than $\frac{4}{5}$, and the ſemitones leſs than $\frac{15}{16}$. In ſinging or playing this Tetrachord; for inſtance,



if the ſemitone be taken a little two wide, that is, the B a *little* too flat, how deteſtable it is! But make it as ſharp as you pleaſe; as cloſe to the C as poſſible, and it is not diſagreeable; nor is the ear hurt with the 3d from B and G, which in that caſe would not be $\frac{4}{5}$, but a ditone, or nearly a ditone. Hear it in conſonance, and, we grant, it is bad.

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and in the Muſeum. 'Authors before they write ſhould, not only *read*,' but confeſs their reading, when they make uſe of it. Guido's was more a ſyſtem of melody than harmony, though the rude attempts at harmony of his time may be ſeen in his 19th chapter *De Diaphonia, id eſt, Organi præcepta*; which is a ſecond part, or *baſe*, added to his *Canto ferme*, or melodies, ſuch as they are, and which Sir J. Hawkins ſuppoſes to be an organ part!

If the Greeks had diſcovered the *theory*, and known the *practice* of harmony, why had the Romans, their ſcholars, no knowledge of it? and why had Guido and others, before and after him, harmony and counterpoint ſtill to invent? In ſhort, why are we wholly unable to find a ſingle precept or word about it in the Greek treatiſes themſelves?

Thus far the Introduction.

THE THEORY OF HARMONICS, *Part the Firſt.*

And here we ſtumble at the very threſhold of the building. Can Mr. K. aſſure us from Suidas, Scapula, Stephens, Hederic, or any ancient or modern Greek lexicographer, that the Greek word Ἁρμονια is exactly ſynonimous with our word *harmony?* that is, a combination, not a ſeries, of ſounds? And that in any of the Greek treatiſes that are come down to us, which have been collected and publiſhed by Meibomius, the word Ἁρμονικὴ means more than *harmonics*, as uſed by Dr. Smith, and other writers on the Theory of ſound, who never meddle with compoſition, or *harmony?* And (p. 25.) is it a certain conſequence, that becauſe the Greeks could meaſure and tune concords and diſcords, they had Polyphonic harmony, or counterpoint? The Chineſe once meaſured by *ratios*, and tuned by octaves, 4ths, and 5ths, yet *have* not, nor ever *had*, muſic in parts *.

'The difference by magnitude' (as our Author makes Euclid ſay, p. 25.) 'is when ſome of the intervals are major, and others minor.'—But this is an unfaithful tranſlation, and a modern idea foiſted in: for Euclid only ſays, that intervals are of different magnitudes, *greater* or *leſs*, compared with each other. The Greeks had no diſtinction of *major* and *minor*, in the modern ſenſe, as applied to 3ds, 6ths, &c.

Then 'this mixture of ſounds,' of which Euclid ſpeaks, is by no means a proof of *two melodies united*; only of two *ſounds* united, as in tuning an inſtrument. The ancients certainly practiſed harmony *ſo far* as to compare ſimultaneous ſounds: as octave, fifth, &c.—But *harmony continued, in parts*, is another

* See Rouſſier's Mem. p. 135, and *Mem. concernant l'Hiſt. les Sciences, les Arts, &c. des Chinois, par les Miſſionaires de Pekin*, 1780, p. 165. 171.

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thing, and not the leaſt proved by this paſſage of Euclid; nor by any other that we have met with.

In plate IV. the ſcale is very minutely and accurately divided into the ſmalleſt intervals poſſible, as uſed by the Greeks in arranging the Tetrachord in all the three *genera* *; but how they are to 'contribute (p. 32.) in a wonderful manner to the pleaſure of thoſe acquainted with them by diſtinguiſhing the phraſe, &c.' till we invent or recover ſuch inſtruments as will produce them, particularly of the *clavier* kind, we are unable to diſcover.

After ſpeaking of the *genera* (27.), the Author ſays, with a kind of triumphant ſatisfaction, 'By this definition *we diſcover*, &c.' but is this one of the *certain diſcoveries?* We fear the whole is a palpable miſtake. Euclid, in his treatiſe, ſpeaks *Ariſtoxenically* and looſely, and therefore uſes the term *hemitonium*. But in his *Sectio Canonis*, where Mr. K. ſhould have looked, he proves that *hemitonium* to be *not half a tone*, but the *leimma*, or remainder, $= \frac{2}{3}\frac{4}{3}\frac{3}{6}$ — he divides the Tetrachord into $\frac{8}{9}$, $\frac{8}{9}$, and *leimma*. Not a ſyllable, even by implication, is there of the diviſion into $\frac{8}{9}$, $\frac{9}{10}$, and $\frac{15}{16}$. He could not, therefore, mean, as Mr. K. aſſerts, to ſubſtitute the *hemitone*, that is, *our* hemitone, for the leimma. But by hemitone, he *means* the leimma, expreſſed in Ariſtoxenus's language. Here, therefore, our Author fails, in his attempt to extract the imperfect concords of major 3d, $\frac{4}{5}$, from the genera; as he afterwards boaſts of having done.

P. 30, 31. All the Author's parade of ſcience here, his fractions, and ſplitting of hairs, his deductions of modern intervals from the *genera* of Ariſtoxenus, appear to us arbitrary and groundleſs. Had Ariſtoxenus given us *ratios*, we ſhould know what to think. But his way of dividing the Tetr. into *ſo many parts*, gives us no *ratios*, nor *can* they, we believe, be reduced to *ratios*. For example; Mr. K. ſays the *diatonic ſyntone*, 'is our natural ſcale of ſemitone, *tone* and *tone*;' meaning, as we ſuppoſe (indeed it is ſo expreſſed in his diagram, Pl. IV.) *major* or *minor* tone $\frac{8}{9}$, $\frac{9}{10}$, and ſemitone $\frac{15}{16}$. But how can Ariſtoxenus's 6 + 12 + 12, be reduced to this? Beſides, there cannot be major *and* minor tones, for they are two *equal* tones: 12 and 12, in the diviſion of Ariſtoxenus.—Indeed it is all extorted, and inaccurate.

'The great end of the genders was to fix and determine the magnitude of *all ſpecies* of muſical intervals.' (32.) ALL SPECIES is an arbitrary aſſertion. It was certainly the deſign of the ge-

* We do not adopt the Author's tranſlation of *genus* into *gender*, which, in Engliſh, ſeems only applicable to ſex; but here it means *kind, ſort*. However the word *genus* itſelf, and *genera*, its plural, will be ſufficiently intelligible to thoſe who ſhall be able to underſtand the reſt of the book and its *Technica*.

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nera to fix and determine the intervals *in* the different genera: to fix the tuning of the two moveable ſtrings in the Tetr. according to each different *genus* and *colour* of genus. We have nothing farther.

The citation from Euclid, (34.) 'There are ſeven differences of ſyſtems, &c.' we are ſorry to obſerve, is very ſtrangely and unintelligibly tranſlated. It is merely from the *Latin*, as are all the Author's tranſlations.—What can an Engliſh reader make of 'There are three peculiar differences of the ſyſtems: that of *ordinate* and *prepoſterous?* &c.' The meaning, which is not conveyed, or very obſcurely conveyed, is—'proceeding by conjoined degrees, or leap, &c.'

The 'ſeven *ſpecies* of *diapaſon*, *called tones* or *modes*,' (37.) which Mr. K. mentions here, is a fundamental miſtake, which runs through the whole book. He confounds the *ſpecies of octaves* with the *tones* or *modes*. What he ſays here is not true. Euclid does *not* call them *tones* or *modes*; nor, we believe, any other of the Greek authors. But more of this hereafter.

(38.) Though there can be 'no doubt but that the diatonic ſcale is of the greateſt importance;' as, without it, there can be no muſic; yet it hardly ſeems neceſſary, in teaching a language, to urge the neceſſity of knowing the alphabet. Indeed, all this deſcription of the Greek aſcending ſcale, or Gamut, has occurred ſo frequently in books that have come before us of late years, that it ſeems a very *trite* * ſtory, though told in *nete* † language.

'The great extent of this ſyſtem diſcovers, that the ancients were not confined to the limits of diapaſon, as has been imagined;' (40.) but when, and by whom was it imagined? It has been always known that the ſcale, from one tetrachord to another, was extended to a *biſdiapaſon*, or double octave, in very high antiquity; though it has been imagined likewiſe, that the ſyſtem remained for a conſiderable time at a heptachord, or 7th, compoſed of two conjoint tetrachords only. But Plutarch and others have told us when and by whom theſe limits were extended.

But here the Author tells us, that 'it appears by the doctrine of the ancients, that—a 4th, 5th, or 8th, and the like,' were regarded as 'proper for the *fundamental baſs!*'—and afterwards tells us, that 'theſe uncompounded intervals are the true and original *fundamental baſſes*, and *cannot be applied to any other part of a theory.*' This is intrepid, indeed! *poſitive aſſertion*, though not poſitive *proof*—nor yet can it be called *aſſerting with a witneſs!* for no ancient author could be found to bear witneſs in favour of ſuch a fact. Indeed, Mr. K. here, with very little

* τριτη. † νητη.

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ceremony, asserts what he *does* not prove, *cannot* prove, and for which there is not a word of support in any of the Greek writers. *They* speak, as plainly as men *can* speak, of the scale of major tones and leimmas, as a scale *for melody*. Their monochords were so divided, to fix their intonation. There is not the remotest hint about a *fundamental bass*, *generators*, *harmonics*, &c. in any of their treatises. And as to the assertion concerning the impossibility of forming a tunable system, even for melody, out of a scale of major tones and leimma, we are convinced, that he is totally mistaken. It *will* do for *melody*, as we have before observed, but it will *not* do for *harmony*.

However, in Plate III. and VII. Mr. K. has given a very true and accurate *fundamental bass* to the scales; but because, by the help of Rameau's system of *la Basse fondamentale*, with the perusal of other theorists, and with great practice and experience, he is able to find the true bass to these scales, does it evidently follow, that the Greeks made use of such bass, and the harmony it implies? Give these scales naked, and unaccompanied, to any good contrapuntist, who has never studied the Greek systems, nor been so fortunate as to be enlightened by Mr. Keeble's Theory, and he could make no other *fundamental* bass; though some of the scales are such as will not satisfy the depravity of modern ears, such as ascending to the octave of the key note by a flat 7th, and descending from f to F without a B flat in F major, and D minor. But we know, that the ancient ecclesiastical scales were species of octave, not major keys with a true 4th and sharp 7th, nor minor keys with a flat 6th. Dr. Pepusch, who wished to revive these, to our ears, *false* scales, was followed by none but his obedient pupil Mr. K. who yet quits him, in practice, however implicitly he subscribed to his opinions in theory and speculation *.

These scales, thus accompanied by their fundamental basses, without the supposition of their being *Greek harmony*, might, indeed, be very useful to young students in composition, particularly if, after discovering to what key in modern music each appertains, they were obliged to supply the whole complement to each chord. For instance, in the first species, B, the lowest sound, being 2d of the key of A minor, and its bass E, being 5th of that key, it should have a sharp 3d †.

These Greek tetrachords, however, lose their simplicity by being combined with others: as every scale of eight notes, ascending or descending from the key-note, belongs to two distinct

* It does not appear that Mr. Keeble's agreeable *fugues* are constructed upon such scales.

† There is an *erratum* which has escaped the Author's notice, Pl. III. on the side of the major keys; where the 3d note in the bass of the 5th species should have been B, not D.

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keys; which occaſions the want of *two baſſes* to the 6th of the key in aſcending, and two to the 5th, in deſcending. A difficulty which the Author ſees, (p. 55.) and throws it on Ariſtoxenus, who made no diſtinction of tone major and tone minor.

The Grecian theory (41.) being divided into two parts, one for *harmony*, and one for *melody*, is a groundleſs introduction of modern ideas. And the aſſertion (43.) that 'Euclid places his 7 modes, &c.' is all miſtake and miſrepreſentation. Euclid is *not* in that place (p. 15 and 16, Edit. Meib.) ſpeaking of the *modes*, but of the 7 *ſpecies of octaves*. Bacchius (p. 12.) is not ſpeaking of the *ſpecies of octaves*, but of the *tones* or *modes*; he ſpeaks of the *ſpecies of octaves* afterwards (p. 18 and 19.) and had Mr. K. looked *there*, as he ſhould have done, he would have found the *order* of the ſpecies of octaves the *ſame* as that of Euclid.—He goes on with this fallacy in the following pages. But it is *not true*, that either Euclid or Bacchius calls the ſpecies of octaves, or ſyſtems of diapaſon, tones or modes, as he ſays, p. 44. It is not true, that Euclid and Bacchius give the ſpecies of octave in a *contrary order*, as he ſays likewiſe.—It *is*, indeed, true, and a ſingular fact, but known and diſcuſſed long ago, that the 7 ſpecies of diapaſon, *were* called by the names of 7 of the *modes*, and that thoſe names applied to the ſpecies of octaves, follow in an order directly the *reverſe* of that in which the modes of the ſame name follow; and the *intervals* alſo are exactly inverted.

Sir. Fr. Eyles Stiles endeavoured, with great ingenuity, to account for this in his paper that is printed in the Philoſ. Tranſ.* Mr. Keeble takes no notice of Sir Francis, nor of any other writer. He *probably* muſt know that his old maſter, Dr. Pepuſch, maintained the inverſion†. But concerning this Mr. K. is ſilent.

The circumſtance of the *ſpecies of octaves* and the *modes*, juſt mentioned, does certainly indicate *ſome connection* between the two things, But yet, that they are *diſtinct* things, is evident, from their being always treated of by all the writers under different heads: the *ſpecies of octaves* are never introduced under the article of *Modes*, that is, Τονοι, but under that of *Syſtems*; which would not happen if they were the *ſame things*.

When Mr. K. (45.) tells us, that the number of 13 tones or modes *cannot* be ſupplied, without two ſcales, an aſcending and deſcending, he is more miſtaken than ever. Euclid expreſsly tells us *how* they are ſupplied—that is, by taking them a *ſemitone* from each other. So Ariſtides Quintilianus, p. 23.

The idea of inverted ſcales, beginning a falſe 5th above each other, is curious and fertile; but no *new diſcovery*, nor warranted by ancient writers. The remark which Dr. Burney made‡ on

* Vol. LI. Part. ii. † Philoſ. Tranſ. No. 481, p. 226.
‡ Hiſt. of Muſ. Vol. I. p. 24.

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Euclid's

Euclid's diagram, in his *ſection of the Canon*, clearly proves that the Greek ſcales are to be conſidered as *aſcending*, like the modern.

By taking from the Author theſe aſſumptions, the outlines he has given us (44 and 45.) do, certainly, belong to 'a moſt extraordinary theory!'

'*All authors* agree (ſays Mr. K. p. 48.) that the 7 ſpecies of diapaſon are the foundation of the doctrine of tones, or modes.' Unluckily, we never heard of this *univerſal agreement*. They are indeed the foundation of the *eccleſiaſtical* tones, or modes, but of none of the *ancient Greek* modes to be found in the tracts collected by Meibomius.

'Tone is a place of the voice, capable of *ſyſtem without latitude*.' (49.) Here is another erroneous tranſlation, which a clear conception, even of the Latin, might have prevented. "*Tonus eſt locus quidam vocis, ſyſtematis capax, latitudine carens:*" i. e. it is the place or *pitch* of the voice that is *without latitude*; not the *ſyſtem*, as Mr. K. underſtands it, and tells us, in the next page, that 'the ſyſtems are without latitude.' All that he builds on *this*, therefore, falls to the ground of courſe. The expreſſion, ἀπλάτης, *without latitude*, alludes to an ancient muſical diſpute.

Some notice was certainly due to Sir Francis Eyles in making the ſeven ſpecies of diapaſon 'eaſily underſtood,' Pl. II. but that, as uſual, is omitted. We will, however, ſupply that defect in the Author, and recommend to our Readers a paper in the Philoſ. Tranſ. Vol. LI. p. 2. intitled, "*An Explanation of the Modes, or Tones, in the ancient Grecian Muſic.*"

The Author gallops over *modern ground* at as great a rate, as if he were well-mounted on Newmarket Heath, till he comes to p. 59, where we muſt take the liberty to ſeize the bridle of his run-away nag, juſt to whiſper to him, that what he calls 'a kind of *pathos* in the order of modulation,' as if Ariſtoxenus were ſpeaking of *pathetic*, implies no more, than that the order of *melody incidentally ſuffers* no change. Nor is *modulation* at all in queſtion here—it is Μελῳδίας, *melody*. Μεταβολὴ, *change*, is the very word that anſwers to our *modulation*, and *modulation is* a change in the order of *melody*.

'By this harmonic conſtruction of the Tetrachord, its great importance is diſcovered: and if compared with that deſcription which we meet with in *all authors* who have written on this ſubject, we ſhall find every part unlike, except a ſimple ſyſtem of four ſounds, unconnected with harmony, and independent of every principle that can lead us to the knowledge of it. No wonder, therefore, that their diagrams have been exploded, and their theories condemned.' (p. 60.) We give this paſſage at full length, as an inſtance of the Author's ſingular humility. The bards of antiquity, according to Horace, were *loth* to the firſt

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cut,

cut, at a royal board; but Mr. K. to save King, Lords, and Commons, the trouble of serving him, *helps himself* to a good sliver of fame, whenever he is hungry, not caring for his brother bards, who will, perhaps, be spiteful enough to say, that he has undertaken to give a totally new interpretation of Greek writers upon an obscure subject, without seeming to understand either Greek or Latin, and in direct contradiction to Dr. Wallis, and many other men of science and erudition. And to say the truth, we are inclined to believe, that the authors, to whom he alludes, could have applied the principles of modern harmony to the Tetrachords, as well as Mr. K. if they had not known better.

The observation (63.) that 'in the four combinations of each Tetrachord, the fundamental bass, which gives its name to the key or scale, is used twice in each'—'in order that the impression of the principal sound and its harmonics (harmon*ies*) with which the ear should be most familiar, may predominate, and be preserved without any improper mixture of other sounds,' has been made long ago by Rameau, Author of the *System of Fundamental Bass*, and his commentator, the late great geometrician, M. D'Alembert; who, in his *Elemens de Musique*, &c. has given the same basses to the Tetrachords and Scales as Mr. K. *. But notwithstanding these basses to the Greek Tetrachords are so natural and pleasing, as well as to Guido's Hexachords, and the modern Octachord or eight notes, ascending and descending, neither M. Rameau, nor any of his followers, have ventured peremptorily to pronounce, that 'this, together with other instances, *proves* that the theories of the Grecians were *founded in harmony*.'—Indeed the Abbé Rouffier, a determined Grecian champion, positively asserts the direct contrary †.

The passage given by Mr. K. from Euclid (67.), concerning the *mutations*, is somewhat obscure in itself; but he seems totally to misunderstand him. Euclid only means, that the tones or modes being distant a semitone from each other, might be changed by any interval from semitone to octave.

The rule (68.) that 'every mode (or key) is, or may be, composed of 6 scales, 3 major and 3 minor,' has been long laid down in the ecclesiastical modes of Canto fermo, as well as in secular music.

That the last sound of the 2d conjoint Tetrachord was called *Mese* has been long known; and that it was the principal sound or key-note, as we should call it, has been imagined by Sir Francis Eyles (Philos. Transf.), with probability on his side, as long as we confine our ideas of ancient music to *minor keys*; but

* Pl. I. D. *Echelle diatonique des Grecs.*

B C D E F G A

G C G C F C F

Basse Fondamentale.

† *Mem. sur la Muf. des Anc.* p. 197.

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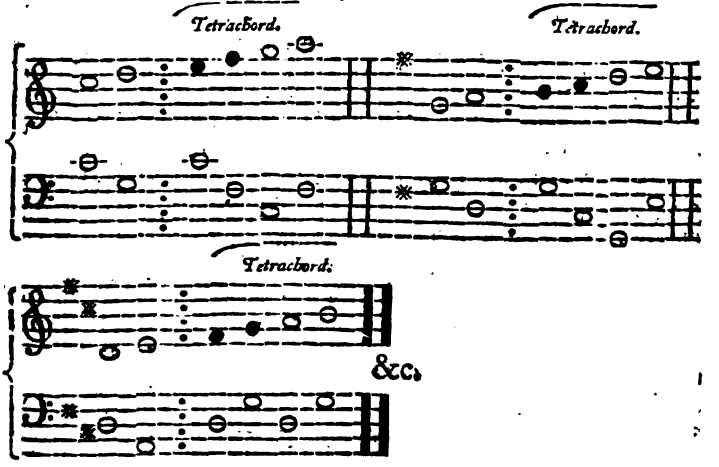
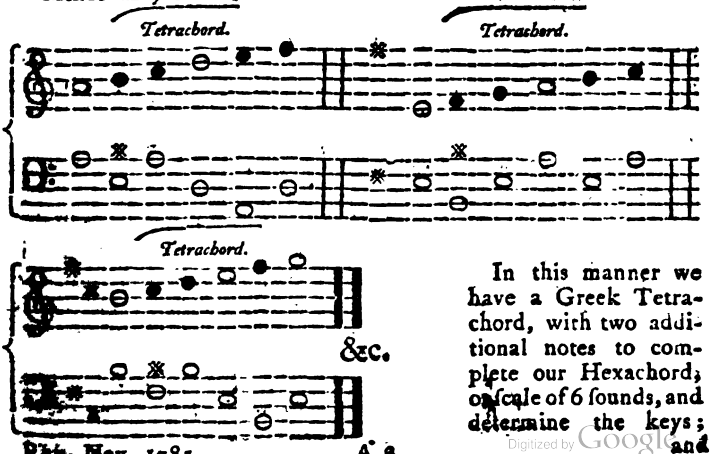
Pl. III. at letter S, where the ſcale is made major by the baſs that is given to it, the *Meſe, à l'antique*, is always what we ſhould call *La, alla moderna*, or the laſt note of the Guidonian Hexachord. In every one of theſe ſpecies of octaves, which are the conſtituent ſounds of the ancient eccleſiaſtical tones, nothing but the baſs, which is totally gratuitous and conjectural, gives the leaſt idea of any determined key. And the utility of going back to indeciſion and uncertainty, after having arrived at clearneſs, perſpicuity, and determined *criteria* of all the keys in muſic, is not eaſy to diſcover *.

Interval

* The Hexachords of Guido, with a fundamental baſs, furniſh all the intervals of our octave, in all keys, modulating by 5ths higher or lower; as well as the relative keys neceſſary, both major and minor: as thus, for the major keys;



Minor Keys.



In this manner we have a Greek Tetrachord, with two additional notes to complete our Hexachord, or ſcale of 6 ſounds, and determine the keys; and

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Interval is the next thing, &c. (75.) Here the Author gives us an arbitrary and *modern* explanation. He takes a definition, or a phrase, of Euclid or Ariſtoxenus, and inſtead of inveſtigating the ſenſe of the words by a careful compariſon with other paſſages, or examination of the context, he gives it any interpretation that ſuits his purpoſe.

'Mutation is a tranſpoſition of a *ſimilar into a diſſimilar* place.' (76.) We have heard of tranſpoſing a *thing from* one place into another; but who ever heard of tranſpoſing one *place* into another *place?* Euclid ſays, word for word, Mutation is the tranſpoſition, or removal, of ſome *thing* ſimilar, into a diſſimilar place. The *ſenſe* of this is, indeed, not very clear in itſelf; but the miſtakes in the tranſlation are clear enough. Euclid *may* have a meaning; Mr. K. *cannot.*

(78.) 'The *inverſion* of the diagram was ſo *univerſally underſtood*, as to make a particular deſcription of it *unneceſſary.*' This may be ranked among our Author's moſt curious diſcoveries! Surely the Tetrachords, the Genera, the Scale or Great Syſtem, &c. &c. &c. were all as univerſally known as the inverſion could be: why then are *they* mentioned, and particularly deſcribed? —Is *any thing* in an *elementary* treatiſe to be regarded as *unneceſſary*, and paſſed over in utter ſilence? Mr. K. ſaw that the ſilence of the Greek authors concerning this *inverted* ſcale, was a great objection, which this is a weak attempt to remove. There is ſtill greater abſurdity in his idea (79.) that Ptolemy *might not* be *acquainted* with this double doctrine; that is, of an aſcending and deſcending ſyſtem!—Mr. K. Organiſt of St. George's Church, giving leſſons in Greek muſic to Ptolemy!—*C'eſt un ſpectacle!*

The Author's ſtrong hold is this, and he frequently flies to it—'if an untuneable, or inconcinnous ſeries of ſounds was improper for harmony, it muſt for the ſame reaſon be improper for melody.' It is indeed the moſt ſpecious reaſoning in his book; though, as we have already confeſſed above, to us it does not ſeem at all concluſive, that the ſcale of major tones and leimma was improper for melody.—However, two things are *clear:* that the Greeks had very *good* ears, and *did actually* uſe that ſcale, as appears from all they ſay, and from the diviſion of the Monochord, by which intonation was regulated.

The Author jumping (85.) from conjecture to certainty, ſeems here to have no more doubt of the ſimultaneous melodies of the ancient Greeks, than if he had now before him complete ſcores of the choruſſes in the tragedies of Sophocles and

---

and ſtill to render the relation more manifeſt, the central, or 2d Hexachord of every three keys, is compoſed of part of the other two. Theſe are all to be played backward, as well as forward, in order to end with the chord of the key-note.

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Euripides. But when it is said, that 'the seven species of diapason, as arranged, transposed, and accompanied by the basses in Pl. III. and VII. constitute a theory deserving our greatest admiration, 'not only from the wonderful agreement discovered among the several parts, but as it contains more musical knowledge with respect to harmony, than any theory formed by the moderns,' we cannot help hinting, once more, at Rameau's accompanied scales and system, as explained by D'Alembert; and, on examining them, thinking the whole work before us, as far as harmony is concerned, not an ancient, but a *modern theory*. Indeed, the Author condescends to own in the next period, which Rameau has already done, that 'the great, the perfect, the immutable system of the Grecians, so little understood, and so universally condemned by the moderns, *is a very essential part of our own theory*.'

The Author's 'wish (*ib.*) to have any concord, or other musical interval, pointed out, which is not to be found in the Harmonica of the Grecians,' is frivolous. Certainly, out of a scale of semitones, all possible intervals may be selected: for example, the diminished 7th, superfluous 6th, 5th, &c.; but does this prove, that they *used* such intervals?

The interpretation of Aristoxenus (86.) is perfectly ridiculous: 'All intervals less than diatessaron, says Aristoxenus (and all the Greek writers), are *dissonant*.' What can more *decisively* prove that their major 3d, being *less than diatessaron*, was dissonant? —*ergo*, was not $\frac{5}{4}$, but a ditone? How palpably absurd to attribute to Aristoxenus the ideas of Rameau, when not a syllable is *hinted* about a fundamental bass in this, or any other ancient treatise?

(P. 87.) We are told that 'Euclid was well *acquainted* with the *imperfect* consonances'—but how does the passage cited *prove* it?—by his telling us *expressly* that the ditone was *dissonant*? a most curious *proof*, indeed!

But we shall now quit the *first part* of this work, by observing, that, as a subject of literary and classical curiosity, inquiries into the theory of ancient Greek music are liberal and laudable; but till more is discovered, the wishing to tack together the few tattered fragments that are come down to us, into a regular system, in order to supersede our own; and oblige us to go to school again to learn a musical grammar and code of composition, infinitely less useful than what we already possess, would, indeed, be returning to acorns, in neglect of the excellent corn already stored in our granaries. Nor, to own the truth, would the union or *mixture* of the ancient and modern systems be better than *meslin*, a mixture of rye with good wheat, serve any other purposes than those of pedantry. And as to geome-

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trical *ratios*, ſurd quantities, and all the pretended uſe and powers of numbers, in *practical* muſic, with due reſpect to the ſubtleties of Ptolemy, the pedantry of Boëthius, and the dreams of Vicentino, Zarlino, the younger Doni, and other ſolemn and bewildered calculators, we ſhall only aſk, whether Corelli, Geminiani, Somis, Locatelli, or Tartini, ever *had*, or whether Giardini, Cramer, Salomon, or Lolli, in their practice, or beſt and moſt admirable performance, ever *have* recourſe to ſuch ſlow and operoſe methods of arriving at *true intonation?* or, indeed, if any great muſician *ever* attained it by other means than good ears, ſtrong hands, and long experience?

Whenever eminent profeſſors have tried to calculate with a pen, inſtead of their *fingers*, like Rameau, and Tartini, they have never been able to make their reveries intelligible, and have only been laughed at by true mathematicians; who, as compoſers and practical muſicians, reſpected their talents, and willingly ſung a part in the general chorus of their praiſe.

[*To be concluded in our next.*]

ART. VII. *Landſcapes in Verſe*; taken in Spring. By the Author of Sympathy. 4to. 2s. 6d. Becket. 1785.

THIS poem *ought* to poſſeſs a more than ordinary degree of merit;—for the following reaſons:

The Author confeſſes, that 'he hath not obtruded on the world an *hurried* compoſition.' It was 'nearly three years ſince his Muſe ventured into public.' It may therefore be preſumed, that ſhe hath made ample additions to the ſtores which ſhe had already collected: that her judgment hath been matured, her fancy invigorated, and her ſphere of comprehenſion enlarged. It may be preſumed, that in this interval ſhe hath had leiſure to ſelect the fitteſt objects to form a beautiful *landſcape*; and that ſhe hath diſpoſed them in the moſt ſtriking point of light, ſo that the moſt chaſte and critical eye may, after every freſh review, receive freſh entertainment.

Another reaſon why this poem *ſhould* poſſeſs ſuperior excellence is this—it is inſcribed to MRS. MONTAGUE, 'from conviction of her taſte, and without any dread of her judgment.' An Author poſſeſſed of ſuch aſſurance hath no claim to lenity from the lower order of critics. Firm, and collected, on his own ground, he defies their rage, and, like old Lear in the tragedy, nobly exclaims:

Rumble your belly-full, ſpit fire, ſpout rain,
Here I ſtand your brave ——

Let us then examine the ground on which the poet ſtands, that we may ſee how far he is entitled to what, he informs us, is 'ſo devoutly

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devoutly to be wiſhed—the honeſt tranſport which ſprings from PUBLIC APPLAUSE.'

And this is the third reaſon why *Landſcapes in Verſe* ſhould diſcover the hand of a MASTER, both in the deſign and execution.

When a man's pretenſions are high, the grounds on which they are built ſhould be very ſecure:

——— *Mediocribus eſſe poëtis*
Non homines, non Dii, non conceſſere columnæ *.

The poem opens with an exclamation:

'Cleone loſt!—tho' loſt, but till the Moon
On her blue throne with creſcent ray ſhall ſhine;
O ſpace eternal to the enamour'd heart!'

To relieve the tedious moments of this 'eternal *ſpace*,' (which extended from ſun-riſing to ſun-ſetting!) Theodorus withdraws himſelf from the world, and

——— 'tunes th' enthuſiaſt lay.'

The occaſion was of ſufficient conſequence to apoſtrophize the Sun; but "*with no friendly voice*," nor in the moſt courteous manner:

'Sun, veil thy beams! nor with unwelcome light
Pierce the deep ſolitude my ſoul hath found
Sacred to Love, to Silence, to Cleone.'

Poets, indeed, are allowed great liberties, by very ancient and eſtabliſhed preſcription. At their command the ſun is darkened, the moon quits her orb, and the very conſtitution and order of nature are reverſed. But the Poet ought to give a very good reaſon for throwing the univerſe into ſuch confuſion:

'Thicken thy darkeſt foliage round my bower,
O Nature, goddeſs of this green receſs!
Folly obtrude not on my virtuous ſighs,
Sighs from which Folly ever muſt be free,
For when did Folly love?'———

By the *novels* and *poems* which of late years have been poured in ſuch plentiful effuſions from the preſs, one would be apt to imagine, that Love had been divorced from Wiſdom, and that Folly had the ſole poſſeſſion of her. Her modern cant was only learnt in Folly's ſchool; and reminds us of a lullaby to quiet children,

——— *muling, and puking, in the nurſe's arms* †.

From the *ſofter ſympathies* of paſſion, the Poet riſes into a ſtorm; which indeed does little execution, though in its outſet it threatened havock:

——— 'on the blaſted heath
Where pleaſure's eye turns frighted from the waſte,
And the keen winds, which here find no controul,
Tear up the hardy *thiſtle* by the root.'

The tempeſt having ſpent its rage on the *thiſtle*, the Poet is left to contemplate on milder ſubjects; for this purpoſe he ſeeks

* Hor. de Arte Poet. † Shakeſpeare.

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——— 'the deep dell
Bushy and unfrequented, where the streams
Work their slow passage through the tangled grass.'

The *deep dell* is in the neighbourhood of the '*cypress grove*,' and the *cypress grove* immediately leads to

——— 'the church-yard guarding yews,
Waving o'er recent graves, e'en while the moon
Shines on the grassy bed of mould'ring friend,
Where oft we chill our bosoms with the dews
That bathe his turf:—the sudden-opening tomb
That shews to fancy's eye the shivering form,
Dead and alive at once, of her who *late*
Fill'd our *bereaved* arms.'——

"How" (it may be ask'd) "can *bereaved arms* be said to be *filled?*" Fastidious! Arms *now* bereaved were *lately* filled. It is undoubtedly a poetical licence, to retrench the word that may spoil the metre; but when the sense is clear, it is no great task imposed on the reader to supply the defect himself. There is a passage in Shakespeare where a similar liberty is taken—

——— *and the* delighted *spirit*
To bathe in fiery *floods*——

And if the critics had explained the passage in the same manner as we have explained our Author's (by *now*, sub-auditur), they would not have perplexed themselves and their readers with so many idle conjectures; but would have discovered the poet's meaning without altering his words.

'Ah, me! with what a leaden pace the hours
Lag on, retarding with their cumbrous wings,
When first divided from the nymph we love!'

'Retarding *with* their cumbrous wings.'—Retarding *what?* Here is another vacancy to be supplied by the reader. The hours retard *themselves*. They put on their *cumbrous wings*, and will not accelerate their course to please the impatient lover, but will *lag on* with *leaden pace* on purpose to provoke him. And of so wayward a disposition are these spiteful capricious *hours*, that when he wishes them to retard their progress, they will be sure to redouble their speed; they will fly like lightning, yea

——— 'fleeter than the trackless lightning's flame
Speed the quick minutes when we court their stay;
And ere th' impassion'd vow, at morning seal'd
On fair Cleone's lip, can be enshrin'd
Upon my heart, Love's faithful register,
The warning watch-bell, from yon jealous tower,
Tolls out the parting knell.—But now, *alas!*
Ah! that his pinion faster than the light
Could post to our next meeting! Surly Time
Across his shoulder hangs the vacant scythe,
Upon his idle crutch suspended leans,
And with the lingering step of stooping age,
Lengthens each flagging moment to a year.'

Thus

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Thus old Time and his whole family are leagued againſt the fond lover; and there is nothing left for him by which he can revenge their perſecutions, but to write verſes againſt them, expoſe their cruelty to the world, and exclaim

——— 'alas!
Ah!'———

The poet, as he cannot alter the *ſurly* humour of old Time, wiſely leaves him to himſelf; and tries to forget him, in more agreeable company:

'Come then, ye Muſes, ſorrow-ſoothing maids,
Ye who can pencil high the future joy!
Come, with imagination's pregnant ſtore
Of young ideas, tender-tinted flowers
Of fragrance heavenly ſweet and hue divine.'

We think, with ſubmiſſion to the Poet, that his *young ideas* grow up too ſuddenly into *flowers*. The ground did not ſeem prepared for ſo rapid a tranſition; nor can the *material* be grafted on the *intellectual* ſtock without ſome intermediate bond of union. *Ideas* may be *compared* to flowers; but as they *are* not flowers, the Poet ought to ſpeak of them in a very different manner from what he might do, if he were giving a deſcription of a *banquet*:

——— 'tender tinted flowers
Of *fragrance* heavenly *ſweet* and *hue divine.*'

Who would have imagined that theſe *ſweet-ſcented* flowers meant ideas?—though if they had been *real* flowers, we could have formed no conception of their *colour*; becauſe we do not know what a '*divine* hue' is.

The Poet is not content that the Muſes ſhould only be attended by *Imagination* when they pay him a viſit, but he deſires them to add *Fancy* to their train:

——— 'O! deſcend,
And bring along, companion ever lov'd,
FANCY, the brighteſt of the ethereal hoſt,
She, who in viſionary robes of light
Sky-woven, and of texture exquiſite,
Finer than threaded ſun-beams—know'ſt to dreſs
Anew, that parted bliſs, which in the urn
Of yeſterday was clos'd.'

As this deſcription is compoſed of materials that fly the touch, and ſhift their colour every moment, we ſhall not examine what we cannot comprehend; but content ourſelves with pointing out a *grammatical* licence; giving the Poet great credit for thoſe higher beauties which he hath wrapt in a *ſky-woven robe*, made out of ſome metaphyſical eſſences of more *exquiſite texture* than *threaded ſun-beams*, in order to keep them out of the ſight of vulgar eyes:

'*She*———
——————— *know'ſt* to dreſs
Anew'———

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We generally look for some *antecedent* word to govern the verb. But the poet is allowed to leap o'er vulgar rules. He is a despot: he may put the government in what hands he thinks proper, and place it in what situation he likes best. As '*know'st*' is not governed by any *antecedent* power, we looked among the *subsequent* ones, and found it to be a subject of

'Blessed enchantress!'———

though residing at a great distance from the immediate seat of government.

By the magic of this *enchantress*, Theodorus, the enthusiast of the poem, conceives Cleone to be near him; and with her 'hand lock'd fast' in his,

'They taste together morning's balmy gale,
And dash the early dew-drop from the thorn.'

In the morning's ramble they 'cull violets' and moralize on

'The loveliest tenants of the lowliest hedge,
Yet sweeter than the proudest flower that grows,
Child of ambition, on the mountain's top.'

We did not know before that the *top of a mountain* was so auspicious to the growth of *proud flowers*, or that those who had beauties to display, of the richer kind, had any '*ambition*' to be transplanted thither.

These specimens are sufficient to shew the Author's genius and abilities as a *landscape*-poet; and we shall not follow him to the *cliff*—the *mountain*—the *mead*—the *stile*, and the *river*;——though we cannot avoid observing, that a *landscape* that should represent the 'quiet sheep' as appearing 'to *hang* their *fleeces* on the sides of the adjacent mountain,' would not, in our humble opinion, be drawn on the best rules of perspective. It gives us an idea of a skinner's yard, where fleeces are *hung* up to bleach, rather than of a mountain on whose sides *living* sheep are browzing.

We will not pursue the Poet to the *cottage*, but leave it in quiet possession of the 'couple of the cot,'

——— a pair grown old together,

whose 'morning was tender,' and whose 'ev'ning *true*.'

We will pass over his 'grove of *all*-endearing firs,' because we have nothing here corresponding to trees.

——— whose *immortal* leaves
Outlive the *wintry* blast:

and conclude this account of the Poet, and of his present publication, with briefly observing, that if we had not thought the productions of this writer to have been of some consequence in the world of letters, we might have consigned his *Landscapes* to an obscure recess in the catalogue. We have brought them forward, in a more conspicuous light, for two reasons—to prevent injudicious readers from being dazzled by the glare of meretricious beauties, and to give the Author a few hints of friendly advice;

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advice; of which, we hope, he will make a good uſe: and by a performance more worthy of his abilities (for he hath abilities, and a fertile imagination), convince us, that diſcipline hath the ſame ſalutary effect on him, that it always hath on ingenuous and improveable minds.

Art. VIII. *Medical Communications.* Volume the Firſt. 8vo. 6s. boards. Johnſon. 1784.

THIS collection is publiſhed by ſome gentlemen of the profeſſion, who have formed themſelves into a Society for promoting medical knowledge. As the Papers they have now printed are upon different ſubjects, and have no particular relation to, or connection with each other, we can only give an account of the volume, by mentioning the ſeveral articles it contains, and by ſubjoining ſuch remarks on ſome of them as our obſervation may ſuggeſt.

The firſt article gives an account of the epidemic catarrh of the year 1782; compiled, at the requeſt of the Society, by Edward Gray, M. D. F. R. S. from letters communicated to the Society by various correſpondents. Dr. Gray ſeems to have performed his taſk with fidelity, and to have ſtated the general ſymptoms of the diſeaſe with great accuracy. The epidemic was undoubtedly inflammatory in its nature, and in general eaſily yielded to a mild antiphlogiſtic method of cure. It does not ſeem juſt to conclude, as two gentlemen ſeem to have done, that it occaſionally put on more or leſs of a putrid type, becauſe the mouth and fauces were ſometimes covered with black viſcid ſordes. Theſe ſymptoms are often ſeen in diſeaſes not of a putrid nature. The medicines found uſeful in the cure of this diſeaſe, beſpeak at the ſame time the mildneſs of its nature, and likewiſe its inflammatory tendency, when it was more violent than ordinary. In many places it was ſo ſlight as not to require any medical aſſiſtance. In moſt caſes, tepid aqueous liquors, neutral ſalts, and antimonials in ſmall doſes, were found beneficial; and ſtimulating diaphoretics, ſuch as contrayerva, wine-whey, and volatile alkali, were prejudicial. Where bleeding was neceſſary, the blood was obſerved to be inflamed.

Reſpecting the mode of treating this diſeaſe under particular circumſtances, we muſt refer the Reader to Dr. Gray's Paper. The Doctor has been very minute in mentioning every thing that hath been found beneficial; and the detail into which he has entered, would have enabled us to have diſpenſed with the following Paper in this volume; which contains the particular ſentiments of Dr. Carmichael Smyth upon the ſame ſubject. Of the influenza, the hiſtory given by this gentleman ſeems in general to agree with the account compiled by Dr. Gray; but where

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where he ſpeaks, as one or two other phyſicians have done, of its putrid tendency, and, in confirmation of it, mentions a gangrene which ſupervened in the caſe of a perſon who had ſuffered a long and ſevere attack of the diſorder; he is ſurely injudicious, and ſhould not repreſent an accidental occurrence as a part of the general character of the diſeaſe. Where the powers of life are exhauſted, as they appear to have been in the caſe of the Doctor's patient, a gangrene will be apt to ariſe, even though the preceding diſeaſe may have been of an inflammatory nature.

The third article in this volume gives an account of the ravage made by the gout on the body of a gentleman, which was diſſected by Mr. Watſon. We ſhall paſs over the hiſtory of the altered and diſtorted ſtate of the body; but we cannot refuſe ourſelves the pleaſure of preſenting our Readers with the ingenious concluſion of this Paper, as highly deſerving the attention of the profeſſion:

'Is it not remarkable,' ſays Mr. Watſon, 'where we had ſo much of the diſtemper, that there ſhould have been no marks of it in any of the hollow viſcera; neither in the kidnies, liver, ſpleen, or pancreas?

'It has been, I believe, a pretty common opinion, that thoſe who have gouty concretions in their joints, are very liable to the ſtone in the bladder and kidnies; as if the one diſeaſe were generally productive of the other.

'Is not this pronouncing rather too much? For of all the patients cut in our hoſpitals, men, women, and children, how few do we meet with that have any the ſlighteſt indications of gout about them?

'Both the gout and the ſtone are morbid ſecretions, and may poſſibly exiſt together in one and the ſame ſubject; but differ eſſentially in their material principles, and have very different tendencies.' The calculous matter is formed in the urinary paſſages—the gouty depoſits itſelf generally on bones, cartilages, membranes, and lymphatic glands.

'The gouty ſeems to be a kind of earth different from that which generally forms a ſtone in the urinary bladder; for it never appears lamellated, or to have any kind of nucleus, but is white, ſoft, and uniform throughout; it may be diſſolved, and being ground down by the motion of a joint, readily mixes with the ſynovia, forming a ſmooth creamy fluid.

'The gouty earth is then a kind of greaſy bole, which may eaſily be made to mix with oil and water, which, in general, the calculous cannot be made to do; ſo that in every reſpect, in colour, form, and conſiſtence, it ſeems to differ eſſentially from that which lays the foundation, and cauſes the increaſe, of the ſtone in the bladder.'

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The 4th article gives an account of a *Proptosis*, or tumour of the left eye, which projected to a considerable distance from the edge of the orbit. The diseased eye was extirpated. The patient soon after lost the sight in the remaining eye, and did not long survive the operation.

In the next article we have a singular case of hydatids, related by Dr. S. F. Simmons.

The sixth article contains observations on that species of hæmorrhage, which is occasioned by an attachment of the *placenta* to the *cervix uteri*; by Andrew Douglas, M. D. This is a subject highly deserving the attention of gentlemen concerned in the midwifery branch of the profession; and it were to be wished that some decided rule of practice were settled in these cases. Dr. D. is of opinion that 'whenever we are satisfied that the flooding is in consequence of an attachment of the *placenta* over the *cervix uteri*, delivery should be attempted immediately.'

The seventh article gives an account of an *aneurism* of the *aorta*.

The *eighth* contains an account of a fatal vomiting, apparently brought on by a disease of the kidneys. By Dr. William Keir.

A woman, about thirty years of age, was attacked with a *nausea*, and vomiting; and had no stools for upwards of a week. She had a tumour between the cartilages of the last false rib, and the spine of the ilium. It was thought to be moveable, and giving no pain or uneasiness, it was supposed to be occasioned by hardened fæces in the colon. Glysters were given, which produced four or five stools; but the vomiting, the tumour, and the other symptoms, continued as before. About four or five days before her death she had a slight uneasiness in different parts of her bowels: on dissection, it was found that the tumour was formed by an enlargement of the right kidney, which contained several stones that had occasioned the constant vomitings.

The *ninth* article treats of the efficacy of the *spiritus vitrioli dulcis* in the cure of fevers. Dr. Carmichael Smyth recommends this medicine particularly in fevers from contagion in the jail, and in hospital fevers. Dr. Smyth does not appear to give an accurate state of Sir J. Pringle's practice, in saying, that he *never* gave the bark in the jail fever, till the third or last stage of it. When he first treated such fevers, he did not: but he soon learned to alter that practice, and afterwards constantly gave it, successfully, at very early periods of the disease.

The *tenth* article is a case of *ptyalism*, apparently occasioned by a diminished secretion of urine. By Dr. Samuel Daniel, of Crewkherne, in Somersetshire.

Dr.

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Dr. Daniel ſeems juſtified in referring the ptyaliſm to the cauſe mentioned, as it went off entirely upon reſtoring that ſecretion by the diuretic powers of the fixed alkaline ſalt.

Article XI. contains an account of an uncommon difficulty in deglutition. By the late William Keir, M. D.

The ſymptoms of the diſeaſe, and the cauſes of them, diſcovered by diſſection after death, are accurately and judiciouſly related, and deſerve attention.

The 12th article gives a caſe of aſcites, in which the water was drawn off by tapping the vagina. By Henry Watſon, F. R. S.

In Article XIII. is related the caſe of a *peripneumony*, attended by *emphyſema*. By George Hicks, M. D.

We have next a caſe of *emphyſema*, brought on by ſevere labour pains.

XV. In this article Mr. Watſon gives an account of a large *aneuriſm* in the abdominal portion of the aorta; with ſome introductory reflections on the artery, in its diſeaſed ſtate.—This caſe, with the reflections, merit the higheſt attention; as, indeed, do moſt of the Papers in this volume, written by the ſame Author.

Article XVI. We have here an account of the effect of ſome medicines in the cure of cutaneous diſeaſes. By James Carmichael Smyth, M. D.

The diſeaſes of the ſkin, Dr. S. juſtly obſerves, are not accurately deſcribed, nor eaſily diſtinguiſhed. The firſt caſe he mentions is that of a boy of eleven years old, of a florid complexion, with light hair; whoſe body, but chiefly the face, breaſt, and arms, were covered with roundiſh ſpots, of the ſize of millet-ſeed, having a fine white powder on their ſurface.

He was cured by a drachm of the *tinctura cantharidum*, taken three times a day, and by going once or twice into the warm bath. Dr. S. next relates the caſe of a leproſy, cured by the *ſpir. vitriol. tenuis*, in the quantity of a drachm, three times a day. Other inſtances are mentioned of the efficacy of this medicine in ſimilar caſes. The *tinctura veratri* is likewiſe recommended in diſeaſes of the ſkin, but not ſo ſtrongly as the *ſpiritus vitrioli tenuis*.

The 17th article contains the caſe of a *hydrophobia*, with an account of the diſſection of the patient after death. This body had nothing very remarkable in its appearance.

Article XVIII. gives the caſe of an ulceration of the œſophagus and oſſification of the heart. By S. F. Simmons, M. D. The ſymptoms of this diſeaſe are accurately ſtated, and a particular account of the diſſection of the body, by Mr. Watſon, is ſubjoined.

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The 20th article contains a case of difficult deglutition, occasioned by an ulcer in the œsophagus; with an account of the appearances on dissection. By Maxwell Garthshore, M. D. It appears, that the ulceration began on the interior surface of the œsophagus, and from thence spread into the neighbouring parts, there forming a cavity, which, upon dissection, was found to be situated between the divided branches of the trachea. The Public are much obliged to Mr. Hunter, for the accurate account which he has here given of the very morbid state of this patient's body. Dr. Garthshore's commentary upon the case does him credit. His observations are ingenious, and his conjectures probable. He seems to have taken great pains with this Paper, and he has laboured successfully to elucidate the general subject of difficult deglutition.

The 21st article contains the case of a suppression of urine successfully treated, in which the bladder was punctured through the rectum. By Mr. Bentley, Surgeon at Pattrington, near Hull.

As cases of this kind are rare, and as the success which followed the treatment of Mr. Bentley's patient was greater, considering the circumstances, than could well be expected, we recommend this Paper to the perusal of the Faculty in general.

The next Paper, 'on pulmonary and other complaints, apparently supported by fever of the intermittent or remittent kind, and cured by the bark,' highly deserves attention. It is written by Dr. Chapman of Sudbury, in Suffolk.

Article XXIII. is a very important one, 'on the efficacy of opium in the cure of the venereal disease.' By Frederic Michaelis, M. D. Physician-General to the Hessian troops.

Dr. Michaelis is extremely candid upon the subject of this new remedy. After relating his own successful experience of it in cases which mercury had failed of curing, he mentions some trials made by other persons which were not so favourable to its reputation. The evidence brought by Dr. Michaelis, of the beneficial effects of opium in the cure of the venereal disease, is so strong as to have inclined several eminent physicians to prescribe it, and their experience will probably soon decide this important point; which must be allowed, as yet, to be extremely doubtful with respect to the mode of giving it. Dr. Michaelis observes, that, generally speaking, we may begin with three grains of the *extractum thebaicum*, a day; and increase the dose to a scruple: which, in most cases, will produce the desired effect before the patient becomes so habituated to its use as to render a larger dose necessary. With respect to diet, Dr. M. did not find it necessary to be very strict: he did not perceive any ill consequences to result from indulging his patients with wine and meat, in order to keep up their strength.

Article

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Article XXIV. Obſervations on the Cauſes, Symptoms, and Cure of the Pulmonary Conſumption, and ſome other Diſeaſes of the Lungs. By the late William Stark, M. D. With an Introduction and Remarks, by Dr. James Carmichael Smyth.

Theſe Papers were in the hands of Dr. Smyth at the death of the Author. He made ſome extracts from them, which were lent to Dr. Reid, who publiſhed them, we are told, without the conſent of Dr. Smyth, or of the friends of the late Dr. Stark. Theſe Papers give an accurate account of the diſſection of the lungs of ſome perſons who died conſumptive, and of the riſe and progreſs of the tubercles, which, from the earlieſt ages, have been known to be the frequent cauſes of phthyſis.

The 25th article gives an account of an *hydrocephalus internus*, of a prodigious ſize, in an adult. By Frederic Michaelis, M. D.

Article XXVI. Here we have an account of a method of curing the *hydrophthalmia*, by means of a ſeton. By Mr. Edward Ford, Surgeon. We have not room to make any extracts from the Paper of this ingenious gentleman; but we recommend it to the peruſal of the Profeſſion.

The 27th article. An account of a tumour, ſuppoſed to have been a diſeaſed kidney. By Mr. Henry Fearon, Surgeon of the Surry Diſpenſary.

Article XXVIII. An account of a cancerous affection of the ſtomach. By John Sims, M. D.

The 29th article exhibits the caſe of a cancer of the ſtomach. By James Carmichael Smyth, M. D.

Article XXX. An account of a painful affection of the *antrum maxillare*, from which three inſects were diſcharged. By John Hayſham, M. D. of Carliſle. The ſequel of this caſe is promiſed at a future time.

The 31ſt article contains an account of a hairy excreſcence in the fauces of a new born infant. This excreſcence was extracted with ſucceſs by Mr. Ford, in the preſence of Dr. Douglas, Dr. Oſborne, and Mr. John Howard.

The Public is much indebted to the editors of this volume, as well as to the Authors of the ſeveral Papers which compoſe it; and we hope that the Society will continue their laudable endeavours to promote the reputation of their profeſſion, and the welfare of mankind.

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ART. IX. *An Inquiry into the Nature and Causes of Fever*; with a Review of the several Opinions concerning its proximate Cause, as advanced by different Authors; and particularly as delivered from the Practical Chair in the University of Edinburgh. Including some Observations on the Existence of Putrefaction in the living Body, and the proper Method of Cure to be pursued in Fever. By Caleb Dickinson, M.D. 8vo. 3s. Edinburgh, printed for Elliot; and Robinson in London. 1785.

DR. Dickinson's work consists of an Introduction, and of eight chapters. In the Introduction, the Author makes his acknowledgments to the Doctors Lind, Donald Monro, Clark, Millar, and Milman, for the valuable information he has gained from the perusal of their works; and adds, that his quotations are chiefly taken from such authors, whose names, being prefixed to any point of reasoning, will always enforce greater conviction.

The *first* chapter treats on the character of fevers; and is chiefly taken from Dr. Cullen. The *second* is on the division of fevers: the most simple of which, and the most obvious, in the opinion of the Author, is that *into the continual, remitting*, and *intermitting*. The *third* chapter is on the phenomena of fevers.

The *fourth* treats on the remote causes of fever; which he divides into two general heads. The first division comprehends those that directly debilitate the system; as contagion, miasma, cold, the depressing passions, and hæmorrhages from various parts of the body. The other division contains those that indirectly weaken the system; as excess in venery, frequent intoxication, &c.

The *fifth* chapter treats 'of the difference of fevers, and the causes productive of this.' The *sixth* of the prognosis in fevers: in this chapter Dr. D. endeavours to explode the notion of critical days.

In the *seventh* chapter, he treats of the proximate cause of fevers.

After repeating the arguments which have been often urged against the tenor of Boerhaave and his disciples, and refuting the notion of intermittents being caused by a redundancy of bile in the intestines, he proceeds to consider the opinion of Dr. Cullen upon the subject of the proximate cause of fever. He terms the Professor's theory *The spasmodic doctrine*. Dr. D. points out many difficulties attending it, and some contradictions between the theory and practice of the Professor. As Dr. Cullen refers the proximate cause of fever to debility, Dr. D. thinks he ought to give tonic and stimulant medicines in every stage of it: and as Dr. D. defines the proximate cause to be 'that condition

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dition of the body induced by the operation of the remote causes; and as these remote causes, according to him, are of a weakening nature, we are to seek for the cure of all fevers in stimulating, tonic remedies.

The *eighth* chapter treats 'of the cure of fevers; with some observations on putrefaction.' The doctrine advanced upon the subject of putrefaction is that which was delivered some time since by Dr. Milman, whose arguments are quoted very largely. In confirmation of them, Dr. D. adds, what he deems an *experimentum crucis*, and it is indeed a circumstance much in point. 'Dr. Lettsom,' says he, 'informs us of his having attended several women, who laboured under the jail, or malignant fever, that gave suck, and continued to do so through the fever, which he justly considers as a proof how little the fluids are primarily affected, as the children escaped with impunity.' For any further arguments or facts in support of what he has delivered, Dr. D. refers the reader to 'Doctors Lind and Milman's excellent works, as they supersede any thing else he can possibly offer.' Excepting the last quotation from Dr. Lettsom, we believe the matter of this chapter is chiefly borrowed from the last mentioned authors. Dr. D. cannot omit any opportunity of attacking Dr. Cullen upon this subject; he points out the Professor's inconsistency, and quotes his own words against him. At one time, says he, Dr. Cullen exposes the humoral pathology as "hypothetical," as fallacious, and "apt to mislead;" and maintains, "that the moving fibres must be the leading inquiry in considering the diseases of the human body;" and at another, when the Professor treats of putrid diseases, he gives into all the absurdities of a system, which, upon many occasions, he condemns.

Upon the whole, we think that Dr. D. frequently discovers a degree of shrewdness in his remarks: but we would advise him, in his practice, to follow the guide of an unbiassed experience, rather than the dictates of any theory. The most ingenious speculations in physic are often sources of error; and unless the Doctor abandons his ideas of stimulating and bracing in all kinds of fevers, we should fear he would frequently be disappointed of the success which his merit may otherwise secure to him.

ART. X. *Planting, and Ornamental Gardening*; a Practical Treatise. 8vo. 8s. boards. Dodsley. 1785.

COMPILATIONS, republications, and all works of the kind, open as they may lie to obloquy and suspicion, have one great use; if they do not add to the stock of human knowledge, they yet remind us of matters which otherwise might have been totally forgotten. The notions of our forefathers

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may be very valuable, but being laid before us in their ancient language, are ſcarcely looked into. Modify them anew, and many will be ſtruck with their juſtneſs and beauty, and excited to the adoption of plans, or meaſures, advantageous to the nation at large.

The publication of *Evelyn's Sylva* is ſaid to have raiſed ſuch a ſpirit of planting in the kingdom, as hath proved of the higheſt utility to Great Britain; our ſhips in the late wars having been conſtructed of the oaks which were then planted. Every publication which reminds us of ſo valuable an employment, deſerves to be noticed with favour. How much more dignified, and more truly patriotic, is that poſſeſſor of a great fortune, whoſe very amuſements are *ſtate-benefits*, than whole groups of diſſipated or ambitious ones, who ſacrifice all their time, and health, and wealth, to purpoſes of ruinous pleaſures, or ſhort-lived pride, or idle intrigue!

The preſent work is chiefly a compilation; but it is unuſually comprehenſive, and made with much judgment and attention. The promiſe of the title-page, ſeems well fulfilled. The whole is judiciouſly arranged, very amuſing, and highly inſtructive. Every thing relating to the propagation of trees, the buſineſs of the nurſery, the names of all trees and ſhrubs, deſcribed after the Linnæan ſyſtem, with their lateſt mode of cultivation, the beſt methods of managing timber, hedges, woodlands and grounds, are ſeparately detailed, and in a manner which entitles them to much credit. The whole is applied to actual uſe, and illuſtrated with a very pleaſing deſcription (with propoſed improvements) of Mr. Morris's paradiſiacal ſeat at Perſfield. Several of the treatiſes above mentioned are new. Nor are there wanting thoſe delicious morſels, which every lover of the ſubject admires (although *decies repetita*) to extravagance; *viz.* The taſte of *Walpole* in gardening; the laudable zeal and knowledge of Mr. *Farquharſon* in the management of the fir-tree; and the full and perfect information of the faithful *Speechly* with reſpect to the plantation of foreſt-land. SHIREWOOD FOREST, with her thouſand groves, will for ages celebrate the patriotiſm and magnificence of the DUKE of PORTLAND, and Mr. *Speechly's* name ſhall have its due praiſe, for giving ſuch ſplendid efficacy to his Grace's enlarged deſigns.

ART. XI. *An Account of the Fox-Glove*, and ſome of its medical Uſes: with practical Remarks on the Dropſy, and other Diſeaſes. By W. Withering, M. D. Phyſician to the General Hoſpital at Birmingham. 8vo. 5s. boards. Robinſon. 1785.

WE have frequently received great ſatisfaction from the peruſal of the works of this learned phyſician, and it is with pleaſure that we ſit down to conſider his preſent publica-

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tion. The fox-glove has, of late, been much the ſubject of converſation in the medical world, and of great diverſity of opinion. While ſome phyſicians have conſidered it as a powerful remedy, and a great acquiſition to the *materia medica*, others have repreſented it as a virulent poiſon, poſſeſſed of the moſt deleterious properties. In this volume there is not wanting evidence of its dangerous operations on the vital actions of the heart, and of its very conſiderably diminiſhing the frequency of the pulſe. It muſt, at the ſame time, be allowed, that in the ſkilful hands of Dr. Withering, it has been rendered inſtrumental in the cure of the dropſy, after every other means, tried by able phyſicians, had failed of procuring relief.

The book before us does not contain a ſelection of caſes calculated to exalt the character of the fox-glove at the expence of truth; but gives a fair and candid recital of all the effects the Author has experienced from it. Like the father of phyſic, he has ſtated, not only the caſes in which he was ſucceſsful, but thoſe, likewiſe, the termination of which was either unfavourable or fatal. Dr. Withering gives the hiſtories of one hundred and ſixty-three caſes, from his own knowledge; and ſubjoins the teſtimonies of Dr. Jones, Dr. Johnſtone, and other reſpectable gentlemen, to its efficacy in regard to other patients. A conſiderable number of the dropſical perſons, whoſe caſes were treated by our Author, were cured, many were relieved, and ſome died:—a circumſtance which, conſidering the incurable nature of the cauſes of this diſeaſe, could not but be expected.

With reſpect to the mode of adminiſtering the fox-glove, Dr. Withering's attention has been directed, ever ſince the year 1775, to contrive ſome method of diſarming it of its harſh qualities, and to render its operation as mild as poſſible. He obſerved, that when it occaſioned vomiting and purging, its efficacy was not increaſed. Given in the large doſes with which he firſt began, it was apt to produce both thoſe effects, in a violent degree; but when, inſtead of three ſpoonfuls of a decoction, made by boiling four ounces of the freſh leaves in a pint and a half of water to one pint, he learnt to give it in a much leſs quantity, his ſucceſs was greater than when he exhibited it more freely. The reſult of his experience, both with reſpect to the mode of preparing and giving, is—to gather the leaves after the flowering ſtem has ſhot up, and about the time that the bloſſoms are coming forth—to reject the leaf-ſtalk, and mid-rib of the leaves, and to dry the remaining part, either in the ſun-ſhine, or on a tin pan or pewter diſh before the fire. Of theſe dried leaves, rubbed to a powder, he now gives to adults from one to three grains twice a day. Sometimes he gives the powder alone, ſometimes he unites it with aromatics, and ſometimes forms it into pills with a ſufficient quantity of ſoap or

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gum ammoniac. If a liquid medicine be preferred, he orders a drachm of theſe dried leaves to be infuſed, for four hours, in half a pint of boiling water, adding to the ſtrained liquor, an ounce of any ſpirituous water. One ounce of this infuſion given twice a day, is a medium doſe for an adult patient.

In the latter part of this work, Dr. Withering proceeds to point out thoſe conſtitutions which are liable to be hurt by the *Digitalis*, and to diſtinguiſh thoſe in which its operation is generally favourable. Men of great natural ſtrength, of a tenſe fibre, of a warm ſkin, of a florid complexion, or thoſe with a tight and cordy pulſe, are not ſuited to this medicine: but where the pulſe is feeble or intermitting, the countenance pale, the lips livid, the ſkin cold, the ſwollen belly ſoft and fluctuating, or the anarſarcous limbs readily pitting under the preſſure of the finger, we may expect the diuretic effects to follow in a kindly manner.

In the laſt chapter, our Author proceeds to mention the different ſpecies of the dropſy, and the combinations of the ſeveral ſpecies of this diſeaſe, in which the fox-glove is moſt ſucceſsful. The hydro-thorax, combined with the anaſarca, may, he thinks, be generally cured by it: but we muſt beg leave to refer the Reader to the work at large; from every part of which he may promiſe himſelf inſtruction.

There is one hint, however, thrown out by this ingenious practitioner, which ſtrikes us particularly; and which we ſhall beg leave to lay before our Readers: He conceives the hydrocephalus to originate from inflammation; and that the water found in the ventricles of the brain is the conſequence, and not the cauſe of the illneſs. If Dr. Withering is right, and the diſeaſe ſhould be found to depend on inflammation, or congeſtion, the curative indications ought to be extremely different in the firſt and laſt ſtages. Accordingly, our Author, when called early in the diſeaſe, orders repeated topical bleedings, vomits, and purges. He ſucceeded in curing two patients by this method.

We think the Public under great obligations to Dr. Withering for the labour he has beſtowed on the ſubject of this book; and we have only to wiſh, for the ſake of thoſe who may labour under the diſtreſsful ſtate of a dropſy, that the practice of other phyſicians may confirm the reſult of this gentleman's experience.

Art. XII. *Richardi Relhan*, A. M. *Collegii Regalis Capellani, Flora Cantabrigienſis*, &c. 8vo. 10s. 6d. ſewed. White. 1785.

We have often mentioned our opinion of the partial labours of Naturaliſts, who think proper to aſcertain the ſpecies of their ſeveral diſtricts. Undoubtedly, they

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muſt be generally ſerviceable, in marking the *habitats* of the ſcarcer objects, in inveſtigating more carefully doubtful ſpecies, and aſcertaining new ones. But all this adds to the general maſs, and enables the maſters of the ſcience, to give more exact accounts of the various productions of nature.

Mr. Relhan has contributed not a little in ſome of theſe reſpects. But he has one great advantage over moſt of the Authors who have publiſhed *Flora*'s of their ſeveral countries,—in his ſubjoining full deſcriptions of his plants, either from his own obſervation, or from the obſervations of ſome well known botaniſt, ſuch as Haller and Scopoli, or the more accurate Leers *, Dillenius, and Curtis. Leer's *Flora Herbornenſis* is now grown very ſcarce, ſo that the extracts from his work (accuracy itſelf) are truly valuable. Dillenius's *Hiſtoria Muſcorum* alſo is ſo dear, that every one muſt be delighted with the deſcriptions of the moſſes taken from his elaborate reſearches. Curtis's work is the beſt *Janua Botanices* extant.

A few plates accompany the work, particularly of a new ſpecies of Lichen, *ſub-imbricatus*, and of the *Athamanta Libanotis*, in the diſcovery of which Mr. R. with much reaſon, prides himſelf. Many ſpecies are to be found in this *Flora*, which are not in Martyn's publication; particularly in the claſs *Cryptogamia*, which part ſeems to have been very well attended to.

It was ſcarcely to be expected that Mr. Relhan ſhould correct the errors, which, many of them at leaſt, *Botanico penitus inveteraverunt nomine:* we muſt look to the higher powers for this happy atchievement. Many of them ſtill remain. There is alſo an awkwardneſs in his manner of claſſing his ſynonymes. All thoſe writers who have adhered to the Linnæan ſyſtem ſhould have been added after the Linnæan ſpecific deſcription. Bauhin might take the lead in the group of the old ſchool: but modern writers ſhould not have been arranged under Bauhin's ſtandard.

But theſe are ſlight matters. To a native of Cambridgeſhire, Mr. Relhan's Flora will be of the firſt uſe; and, indeed, to any Botaniſt, the many additional deſcriptions and references which it contains, will make it a curious and valuable performance.

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* Leers was occaſionally miſtaken in his conceptions of the Linnæan plant. Mr. Relhan follows him implicitly; we are not altogether ſurpriſed at it, as from his provincial ſituation it was not for him to detect his errors, or to have *courage*, indeed, to diſſent from ſuch an authority. To the ſame cauſe, not to mention a more amiable one, *gratitude* to his *botanical patron*, we muſt perhaps attribute the retention of ſome of Mr. Martyn's miſtakes.

ART.

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ART. XIII. *Jacobi Dickſon Faſciculus Plantarum Cryptogamicarum Britanniæ.* 4to. 4s. ſewed. Nicol. 1785.

THIS work is dedicated to the Preſident of the Royal Society. The intent of it (in its preſent and future *Faſciculi*) is, to give ſuch Britiſh *Cryptogamia* plants, as are not to be found in Hudſon, Lightfoot, or Curtis; occaſionally, alſo, to introduce other ſpecies, which have been miſtaken by former authors, or the drawings of which have been made from imperfect ſpecimens.

It will at once be perceived, how difficult a part the induſtrious Author has allotted himſelf. How correct muſt be that eye, which, in objects ſo very minute, ſo difficult to find, and when found, ſo difficult to determine, can detect the minute errors, and ſupply the deficiencies * of former obſervers! But, no leſs than *eighty-three* of theſe new and difficult productions are ſet forth, and that in ſuch a manner, as whether we conſider the expreſſiveneſs of the plates †, or the faithful and well-choſen deſcriptions which are ſubjoined, we do not heſitate to pronounce it, as promiſing to become one of the moſt curious publications which have appeared ſince the days of the acute Dillenius. Another great recommendation of it, is, its being publiſhed under the eye of Sir Joſeph Banks.

As *Cryptogamia* plants are pretty general inhabitants, this work will be alike uſeful in moſt of the European countries. Whoſoever means to ſtudy the *Cryptogamia* plants, would do well to pay all proper attention to Mr. Dickſon's authority. The ſtudy of this claſs has been his *conſtant* and *ſingle* purſuit.

* Many errors, which, without any imputation to the ſeveral authors, had been adopted by Hudſon, Weber, and others, are now, at length, corrected. Among many other diſcoveries, we may note the following: *Phaſcum ſerratum* (a ſubject which Schreber was thought to have exhauſted) is now, for the firſt time, found to have its root leaves jointed, as Mr. Dickſon elegantly expreſſes himſelf, 'quaſi *Phaſci & conſervæ particeps.*' But more particularly we have to note, the introduction of a new genus into the Britiſh catalogue —the SPHÆRIA. We give it our hearty approbation. The ſpecies of this family have been uſually called *Tremellas*, *Lycoperdons*, &c. But how could it be applied to *Tremella*, when it was not a gelatinous ſubſtance, but *maſſa pulverulenta repleta?* For the ſame reaſon alſo, it could not be a Lycoperdon, *cui ſaccus membranaceus pulvere repletus.* Haller, firſt of the moderns, ſtruck out this genus. We have a moſt beautiful plate of a new ſpecies found by Mr. Lightfoot, *Sphæria entomorhiza*—ſo called, *quia habitat in larvis inſectorum emortuis.*

† Expreſſive certainly; but there may be thoſe who in three or four inſtances, would wiſh that larger ſpecimens had been repreſented.

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He is admitted to the fountain heads of knowledge, the *Bibliothecæ Bankſiana & Linnæana—Ipſe interea oculatiſſimus.* Advantages, theſe, of nature and fortune, of which who elſe can boaſt? Very facetiouſly, and truly, is he ſtyled, by Mr. Curtis, *maximus in minimis.* Three plates, containing twenty-five figures, accompany the work.

We are given to underſtand, that Mr. Dickſon has many other ſubjects before him, on which he has not yet had time to determine—but theſe, and his future diſcoveries, will be the ſubject of future *Faſciculi.*

ART. XIV. *The News-Paper:* a Poem. By the Rev. George Crabbe, Chaplain to his Grace the Duke of Rutland. 4to. 2s. Dodſley. 1785.

THIS poem is a ſatire on the news-papers of the preſent day, which are laſhed by the Author with much ingenuity. The verſification is at once eaſy and forcible, and the rhimes are chaſte, and carefully choſen; and though we do not think the poem equal to the Author's firſt production, the *Library* *, we doubt not but that it will add another ſprig of laurel to his wreath.

Mr. Crabbe begins with aſſigning ſome reaſons why the preſent time is not favourable to poetical compoſitions—the principal of which he aſſerts to be, *the news-papers*, and the eagerneſs with which the preſent age drinks in the politics of the day. He then deſcants on their general *influence*, their *numbers*, and their characters. Their *effect* on individuals, and on ſociety in the country, is then deſcribed, in the following lines:

'Add next th' amuſement which the motley page
Affords to either ſex and every age:
Lo! where it comes before the cheerful fire,
Damps from the preſs in ſmoky curls aſpire
(As from the earth the ſun exhales the dew)
Ere we can read the wonders that enſue:
Then eager every eye ſurveys the part,
That brings its favourite ſubject to the heart;
Grave politicians look for facts alone,
And ſlighting theirs, make comments of their own;
The ſprightly nymph, who never broke her reſt
For tottering crowns, or mighty lands oppreſs'd,
Finds broils and battles, but neglects them all
For ſongs and ſuits, a birth-day, or a ball:
The keen warm man o'erlooks each idle tale
For "monies wanted," and "eſtates on ſale;"
While the ſly widow, and the coxcomb ſleek,
Dive deep for ſcandal through a hint oblique.
So charm the News; but we, who far from town
Wait till the poſt-man brings the packet down,

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* See Review, Vol. LXV. p. 423.

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Ones

Once in the week a vacant day behold,
And ſtay for tidings till they're three days old:
Hence on that morn no welcome poſt appears,
That luckleſs morn a ſullen aſpect wears;
We meet, but ah! without our wonted ſmile,
To talk of headachs, and complain of bile;
Sullen we ponder o'er a dull repaſt,
Nor feaſt the body while the mind muſt faſt.
Such reſtleſs paſſion is the love of News,
Worſe than an itch for Muſic or the Muſe:
Give poets claret, they grow idle ſoon;
Feed the muſician, and he's out of tune;
But the ſick mind, of this diſeaſe poſſeſs'd,
Has neither chance for cure, nor intervals of reſt.'

Then follows a deſcription of the *compoſition* of a news-paper, and of its *various parts.* Among theſe are *articles of intelligence, —advertiſements—the ſtage—quacks—puffing—political* and *poetical* correſpondents. The lines on the poet who puffs his own writing, are juſt and pointed. Speaking of the authors of letters on politics, in news-papers, he ſays:

'Theſe Roman ſouls, like Rome's great ſons, are known
To live in cells on labours of their own.
Thus MILO, could we ſee the noble chief,
Feeds, for his country's good, on legs of beef:
CAMILLUS copies deeds for ſordid pay,
Yet fights the public battles twice a day:
Ev'n now the godlike BRUTUS views his ſcore
On the ſcroll'd bar-board, view'd too long before;
Where, tipling punch, grave CATO's ſelf you'll ſee,
And AMOR PATRIÆ vending ſmuggled tea.'

He then proceeds to the *Poet's corner* gentry—not thoſe in Weſtminſter Abbey, but a far different ſet,—who are thus ably characteriſed:

'Laſt in theſe ranks and leaſt, their art's diſgrace,
Neglected ſtand the Muſe's meaneſt race;
Scribblers who court contempt, whoſe verſe the eye
Diſdainful views, and glances ſwiftly by:
This Poet's Corner is the place they chooſe,
A fatal nurſery for an infant Muſe;
Unlike that corner where true poets lie,
For theſe no more ſhall live, than they ſhall die:
Hapleſs the lad whoſe mind ſuch dreams invade,
And win to verſe the talents due to trade.
Curb then, O youth! theſe raptures as they riſe,
Keep down the evil ſpirit, and be wiſe;
Follow your calling, think the Muſes foes,
Nor lean upon the peſtle, and compoſe.
I know your day-dreams, and I know the ſnare
Hid in your flow'ry path, and cry "beware."
Thoughtleſs of ill, and to the future blind,
A ſudden couplet ruſhes in your mind;

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Nameleſs you this way print your idle rhymes,
A thouſand view them, you a thouſand times:
Th' infection works, your couplet grows apace,
Stanza's to Delia's dog, or Celia's face;
You take a name; Philander's odes are ſeen,
Printed, and prais'd, in every Magazine;
Diarian ſages greet their brother ſage,
And your dark pages pleaſe th' enlighten'd age.—
Alas! what years you thus conſume in vain,
Rul'd by this wretched bias of the brain!

Go! to your deſks and counters all return;
Your ſonnets ſcatter, your acroſtics burn;
Trade, and be rich; or ſhould your careful fires
Leave wealth, indulge not theſe but nobler fires;
Should love of fame your youthful heart betray,
Purſue fair fame, but in a glorious way,
Nor in the idle ſcenes of Fancy's painting ſtray.'

The poem then concludes with adviſing our youth to forſake the *Muſe*, to court *Ambition*, and devote their time to the ſervice of their country, in the court or the ſenate, in the field or at the bar; and ſo 'riſe the THURLOW of the future age.'

Such is THE NEWS-PAPER: a work which, we doubt not, will find the numbers of its readers and admirers equal.

Mr. Crabbe ſeems to have choſen Pope as his model, and many paſſages of this poem are ſtrongly marked imitations of the great Poet. Our Author will pardon us, if we ſay, too ſtrongly marked. *Alluſions* ſhould rather be admitted, than *parodies*, in works of this nature. In ſome inſtances, perhaps, Mr. C. has not exhibited ſufficient variety in his pauſes; nor is his language *quite* poetical. He alſo has introduced the Alexandrine—we do not venture to ſay, *the needleſs Alexandrine*—too frequently into *the News-Paper*; a cuſtom which, indeed, prevails much among modern poets:—but, in our opinion, it would be rather "honoured in the *breach*, than the obſervance."

But ſtill the poem has uncommon merit, and ſufficiently evinces, if it were poſſible to doubt it, after reading *the Library*, that the Author is poſſeſſed of genius, taſte, and imagination, and a manly vein of poetry, ſuch as is very uncommon in "theſe degenerate days."—He is, indeed, one of the very few,

Ingenium cui ſit, cui mens divinior, atque os
Magna ſonaturum *!

* Horat. Serm. l. iv. 43.

FOREIGN

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FOREIGN LITERATURE.

ART. XV.

No. 1. *NOUVEAU Compte rendu, ou Tableau Hiſtorique des Finances d'Angleterre.* i. e. A Hiſtorical View of the Finances of England, from the Reign of William III. to the year 1784. Octavo. A pamphlet of 80 pages, with tables, *&c.*—There are not ſo many errors in this work as might have been expected from the levity, nor ſo many miſrepreſentations as ſometimes are thrown out inſidiouſly by the partiality, of a French pen. The author calls his pamphlet *A new account given in*, by way of alluſion to the *Compte Rendu* of Mr. NECKER; and we find, at leaſt, perſpicuity in his account, and good ſenſe and candour in his obſervations and remarks, but not a full and adequate view of the ſubject.

No. 2. *De l' Etat Religieux.* i. e. Concerning the Monaſtic State. By the Abbé B—— and the Abbé B—— of B. Advocate in Parliament. Octavo. Paris, 1784. Price 2 livres 8 ſous.—We know not who theſe B's are; nor do we, in general, think much attention due to books written concerning Monks and Monkery; becauſe this ſubject has been very rarely treated by continental writers, who have not run into the extreme of fanatical ſuperſtition on the one hand, or into that of idle pleaſantry and invective on the other. The ſarcaſms of VOLTAIRE concerning this buſineſs, are as contemptible and unphiloſophical, as the reveries of St. FRANCIS are fantaſtic and abſurd. There is no ſort of doubt, but that the abuſes of monachiſm in popiſh countries, are innumerable, enormous, diſguſting, and pernicious to the intereſts of civil ſociety: but who will dare to aſſert, that the clerical ſtate, in Proteſtant countries, and, more remarkably, in our own, is at preſent favourable to the advancement of true religion and good morals, which are the vital ſtrength of a nation, and without which neither the ſpeech, eloquence, nor political *cunning* of its rules will produce that true *wiſdom* which can only ſave it from ruin? This latter, and very important conſideration, was caſually occupying our thoughts, when the book now before us, fell in our way. We therefore took it up, and found it the beſt defence of *mitigated* Monachiſm which we have yet met with. Nay, we obſerved in it many things, of which good uſe might be made in countries, where Monachiſm does not and cannot exiſt. *Much* noiſe is made about parliamentary reformation, and *ſome* noiſe it may deſerve, as true reformation is always a deſirable object, wherever it may be attempted and brought into execution. But plans of reformation, merely political and conſtitutional, do not go to the root of the evil; their effects are ſoon eluded by the ſtratagems of vice and corruption—which, defeated

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seated in one form, Proteus-like assume another, and sap the *foundation* of the edifice, while men are devising temporary patch-work to mend the *superstructure:* reform the state and manners of the clergy, so as to give them a just and generous influence on the morals of the people, and things will go better with the commonwealth, whoever may be *in*, or whoever may be *out*.

As to the book before us, of which we had almost lost sight in the midst of these reflexions, it deserves to be read, as a good literary production: it contains seven chapters, which treat successively of the spirit of the *Religious* or Monastic state,—of its establishment and progress,—of the services it has done to society,—of its *present* utility (which we think *null*),—of its possessions (which the Reformer, JOSEPH, is likely to render null),—and of the reform of the Monastic orders. We are very far from adopting all the principles and reasonings of our author or authors. They are too Monk-ridden to obtain our suffrage; but we must commend their good sense, which appears often, and their good intention, which appears always in the course of this work. They are more particularly laudable, for the moderation with which they speak of the detractors of Monachism, and for the bold freedom and severity with which they treat the Monastics who dishonour the profession.

No. 3. *Lettres sur l' Egypte*, &c. i. e. Letters concerning Egypt; containing a parallel between the ancient and modern manners of its inhabitants, and a description of the state, commerce, agriculture, and government of the country, together with an account of the expedition of *St. Lewis* against Damietta; taken from *Joinville*, and the Arabian writers; with maps, by M. SAVARY. Octavo, p. 400. Paris, 1785.

M. SAVARY, who has displayed considerable knowledge of oriental literature in his *Life of Mahomet*, and in an esteemed *Translation of the Koran*, composed the work here announced, with all the advantages that were necessary to render it instructive and interesting. He employed three years in lower Egypt, to which he confines his descriptions and observations. Being well acquainted with the Arabic, Latin, and Greek languages, he has been enabled to examine and compare the different authors, to appretiate the accounts given of this famous country by *Herodotus*, *Pliny*, and *Strabo*, and to correct the errors of several modern travellers.

In the first of these *letters* we have a general view of Egypt, and of the principal revolutions which it has undergone; in the second, an historical description of *Alexandria*, and an interesting account of the magnificence of that city at its first erection, by the Macedonian Hero; with its literary splendor under the Ptolemies. *Cairo* furnishes instructive and agreeable materials

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materials for several letters. In the first of these, the reader is presented with a learned dissertation on the origin of that city, which, though much fallen from its ancient grandeur, still exhibits an immense population, and great opulence. The following letters contain a great variety of objects, animated descriptions of the cities of Egypt, of the famous pyramids, and other ancient monuments, interesting observations on the manners of the Egyptians, which have undergone fewer changes than those of other ancient nations; curious accounts of the education, passions, and manner of living of the women in that country; and the most accurate, circumstantial, and pleasing account, that we have hitherto met with, of the Egyptian baths, which remove or prevent many diseases, that prove fatal in Europe, and which contribute so remarkably to the health and vigour of the body, and serenity and well-being of the mind. In a word, the work before us is instructive and entertaining in a very high degree. We therefore presume, that this first volume will secure a favourable reception for the second, which the Public will undoubtedly expect with impatience.

No. 4. *Collection Academique, composée des Memoires*, &c. i. e. *The Academical Collection*, composed of Memoirs, Journals, and Transactions of the most celebrated Academies and Literary Societies in Europe, relative to Natural History, Botany, Physics, Chemistry, Chirurgery, Anatomy, Mechanics, &c. Volume VII *. in Quarto. (*price* 6 *livres* 10 *sols.*) Paris, 1784. —Though nearly all the pieces that compose this truly valuable collection are far from being of a fresh date, yet the editor, who has rendered them susceptible of a greater circulation, by reducing them within a smaller compass, has a title to the gratitude of the literary Public. It would be detrimental to true science, as well as to the history of its progress, to suffer the splendor of new discoveries to eclipse the merit of preceding ones. We must not be unattentive to the labours of those eminent men, from whose shoulders we have been enabled to see farther than they did.

No. 5. *Traité Theorique et Pratique de la Vegetation*, &c. i. e. A Theoretical and Practical Treatise on Vegetation, containing many new and decisive Experiments on Vegetable Oeconomy and the Culture of Trees. By M. MUSTEL, Knight of the Royal and Military order of St. Lewis, and Member of many Academies. Two Volumes Octavo, with Cuts. This capital work, one of the best we have seen on agriculture and gardening, contains many observations equally new and useful, and deserves a place in the country gentleman's library. It will even please

* For the commencement of this work, See Rev. vol. xviii. p. 96.

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the philoſopher, and the man of taſte. The I. and II. volumes of this excellent work, which were publiſhed ſeveral years ago, were received with univerſal approbation: and the III. and IV. which are now before us, deſerve, at leaſt, equal commendation.

No. 6. *Eſſai ſur les Connoiſſances de l'Homme*, &c. i. e. *An Eſſay concerning* the Knowledge of Man. By A SOLITARY, on the Banks of the *Vienne*. In III Parts; comprehending the Miſeries and Humiliations of Man, his Grandeur, his Glory, and his Immortality. Octavo, 250 pages. Paris, 1785.—This view of the intellectual powers and deſtination of man is candid and judicious, inſtructive and practical. If it is not remarkable for deep reſearch, it is the more adapted to general utility. It is not merely confined to the intellectual faculties of human nature, but comprehends its paſſions and affections, its pleaſures and pains, its fears and hopes, and the variegated ſcienes through which it is paſſing, and deſtined to paſs. The picture it exhibits of human life and mannners is juſtly drawn, and is full of expreſſion and fine colouring; the ſeparate portraiture of the fair ſex is natural, delicate, and maſterly: the manner and ſtyle of the whole work is animated and entertaining, and we think it a uſeful preſent to the Public. If we did not fear, that a conſiderable part of its *ſpirit* would evaporate by paſſing into a tranſlation, we could wiſh to ſee it in an Engliſh dreſs. Its author is M. CHARMET, Canon of *Ingrande*.

No. 7. *Eſſai ſur l'Hiſtoire de l'Ordre Teutonique*. i. e. An Hiſtorical Eſſay on the Teutonic Order of Chivalry. Octavo, volumes I. II. III. Paris, 1784, 1785. An humble and charitable origin diſtinguiſhed this, as well as the other religious orders of knighthood; it borrowed its hoſpitable inſtitutions from the order of *St. John of Jeruſalem*, and its military rules from that of the *Templars*. It took its title from the *Teutonic* or German Hoſpital of the Virgin Mary at Jeruſalem; and after a century of combats and *pious* bloodſhed in the *Holy Land*, it diſplayed prodigies of valour, in defending the Chriſtians of Maſovia againſt the neighbouring Pruſſians, a nation at that time fierce, barbarous, and ſunk in the groſſeſt idolatry and ſuperſtition. From Pruſſia they paſſed into Livonia, and made themſelves maſters of a part of that country, ſoftening the manners of the people they conquered, by wiſe laws and uſeful eſtabliſhments. They built cities, animated induſtry, and excited a ſpirit of activity and commerce, in ſavage countries, where indolence and barbarity reigned. They were long employed in theſe perilous exploits, before they enjoyed with tranquillity the fruits of their labours. Poles, Lithuanians, Ruſſians kept the ſwords of this valiant nobility unſheathed during ſeveral ages. At length the order aroſe to the ſummit of its glory, and then, as is the uſual

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courſe

course of human things, declined apace, lost the sceptre of dominion, and is now only known by the silver cross, and some lands and tenements that distinguished its members,—the feeble fragments of its ancient opulence and grandeur! This is a sketch of the plan contained in these three volumes, of which the historical details are, in many places, instructive and curious. Three volumes more of this work are promised.

No. 8. *Memoire de M. Marat, Dr. en Medicine, sur l'Electricité Medicale*, &c. i. e. A Memoir concerning Medical Electricity, to which the Prize was adjudged by the Academy of Sciences and Belles-Lettres of Rouen. Octavo. Paris, 1785. By M. MARAT, M. D.—This piece is principally employed to refute the hypothesis of the celebrated Abbé *Bertholon*, relative to the medical influence of electricity; and though M. MARAT is a sort of *Drawcansir*, who seems to take an undue pleasure in combating the opinions of his brethren in physics and physiology, yet he always deserves an attentive hearing. He is a sagacious observer of nature, an acute philosopher, and an eminent physician; and thus he is fully capable of doing justice to the subject treated in this Memoir. When it became known, that thunder was produced by accumulations of the electrical fluid in the atmosphere, imagination, which is always very busy with its inductions, made some people suppose, that this fluid, *disseminated in the air*, could not but have a remarkable influence on the animal functions. Of this influence, which *M. Bertholon* maintains with such acuteness and plausibility, M. MARAT pretends that there is no proof. He combats also the opinion of this Abbé with respect to the influence of the *spontaneous electricity* of the human body *, which is one of the main points of his system. He pretends that the *action* of the electrical fluid, when *diffused* in the air, or when it penetrates bodies gradually and imperceptibly, is absolutely *null*, and that it is artificial electricity alone, produced by *friction*, spark, and commotion, that can render this fluid a remedy for certain diseases. So that we have been grievously mistaken, when we imagined that the simple intromission of this fluid attenuates the lymph, when it has been inspissated, destroys by its *mere* presence the viscidity of humours, promotes perspiration, augments the vigour of circulation, and more salutary things of a like kind. We were also surprised at first, to find these notions so harshly treated by a man, who acknowledges that the electrical fluid may be considered as incisive, attenuating, resolvent, and thus well adapted to remove obstructions. But M. MARAT escapes this seeming

* By this term is meant, the electricity, which (according to *Bertholon*) is excited by the friction of the organical parts of the human body, one against the other.

contradiction

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contradiction by his subtile and peculiar manner of shewing how the electrical fluid produces these effects. 'It is not, *says* HE, by disposing the humours or liquors, that are impregnated with it, to open for themselves a passage through the obstructed vessels, and to carry off with them, in their course, the heterogeneous matters, by which obstructions are formed: How then? It is by being directed to those parts of the body where the disorder lies, and forced to *pass through* their obstructed canals: for then it *stimulates* the sides of these canals, and by the tone which it gives them, and the impetuosity of its course, makes them disengage themselves.'

Such is the hypothesis of M. MARAT; and a variety of observations are alleged in its favour: but some of these seem to have as much the aspect of new hypotheses, as of new observations; at least, as it appears to us, they have not, as yet, acquired that full authority which is due to palpable facts. That the electrical fluid has a tendency to pass through the best conductors towards the bodies, which attract it; and that *all* animal substances are not equally proper to transmit it, may be very true: but are the following assertions equally palpable? When this fluid, *says our Author*, is gently introduced into the body by electrisation, it disseminates itself there, and is condensed; but when it is suddenly forced out of the body, and more particularly, when it is compelled to pass through it, it is rarely, if ever, conveyed out, but by the bones and muscles. If it ever takes its course through the vascular system, it will pass through the great, and not through the small vessels; and among the great vessels, the blood vessels alone will form its passage. Thus nothing will direct it towards the capillary vessels, in which the course of the fluids is naturally restrained, and where obstructions have their commencement; and even should it pass through them, it could not act with efficacy on the obstructing *matter*, unless it were nearly *im*permeable; for, otherwise, the electrical fluid would pass through it without giving it any commotion.

From all this our Author concludes, that the efficacy of the electrical fluid, administered by *friction*, or *sparks*, is principally confined to those disorders which have their seat in the external parts of the body. And these, according to him, are the only parts, to every point of which its action may be directed *ad libitum*. He concludes farther, that when the fluid in question is administered by *commotions*, its efficacy is particularly experienced in disorders seated in the muscular and bony parts, through which, more especially, it *chuses*, if we may use that expression, to pass. However it may be administered, M. MARAT expects very little efficacy from it in disorders of the viscera, the liver, the spleen, the reins, and the other internal and merely vascular organs, and much

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much leſs ſtill in the adipoſe membrane, the ſebaceous glands, and many other parts, which the electrical fluid does not penetrate, and on which it cannot exert its action.

In all caſes where the tone of the fibres is to be gently invigorated, and the organs are to be cleared from obſtructions, our Author recommends electricity by *friction*, and points out thoſe in which the electrical ſpark or commotion are to be employed, together with the manner in which they operate. He ſhews, moreover, in what diſorders a complete cure may be expected from the uſe of electricity, and thoſe in which it can only be applied as a palliative, to diminiſh the violence of the ſymptoms, or to ſuſpend them for a time.

In the queſtion, propoſed by the Academy, *magnetiſm* was alſo mentioned, and its medical virtue was preſented to the competitors as a ſecond object of diſcuſſion. M. MARAT acknowledges (and this is much from *him*), that he is incapable of treating this part of the ſubject in a manner ſuitable to its importance, and adapted to ſatisfy the curioſity of the Public. This, however, does not ariſe from his thinking himſelf inferior to any other inveſtigator, but becauſe we all know too little of magnetiſm to treat of its influence on the animal functions, or to know how far, in what caſes, and on what conditions we can depend upon it as an inſtrument of medical practice. 'The ſcience of magnetiſm, ſays our Author, is yet in the cradle, if we can give the name of *ſcience* to a theory without principles, and without laws, to a branch of experimental philoſophy, whoſe object does not fall under the ſenſes, communicates itſelf marvelouſly, operates inconceivably, and in whoſe operations all is prodigy, or rather, if we can give the name of ſcience to a heap of facts and obſervations without coherence or connection, to an aſſemblage of erroneous opinions and ridiculous hypotheſes.

The diſcuſſions and deciſions of our ingenious Author have not paſſed unnoticed by the critics. The Abbé *Sans*, one of the moſt enlightened and ſucceſsful practitioners in medical electricity, addreſſed a letter to M. MARAT, in which he *reviews* ſome of them keenly: he complains of M. MARAT as carrying us back to the dawn of electrical ſcience, to thoſe early periods when the *Jallaberts* and *Nollets* made uſe of electrical *ſparks* and *commotions* in the cure of paralytic and other diſorders, and declares, that, after an aſſiduous and long application of theſe methods, he never could obtain from the latter any palpable effect. He therefore had abandoned that method; and ſuppoſing, that the nervous fluid and the electrical fluid were identical, and that the latter might be employed to ſupply the deficiency of the former in the human body (which ſeems to be the caſe in paralytic complaints), he made ſeveral experiments upon

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upon this hypothesis, which were attended with remarkable success. He has not only employed, with the happiest efficacy, *positive* electricity, but also *negative:* by the former he cures the palsy, and by the latter he has relieved, in a multitude of cases, persons attacked by the most violent convulsions, as appears by *declarations* of the Academy of Sciences, and the Royal College of Physicians, that have been transmitted to government. The Abbé SANS hopes, that our Author will be induced, by these, to review his principles, and to retract his assertions, and that, instead of treating the method of administering *positive* and *negative* electricity in medical practice, as ineffectual and reprehensible, he will, at length, perceive their salutary effects, and learn that his favourite electrical *commotions* are, more peculiarly in paralytic complaints, not only totally useless, but highly dangerous.

No. 9. *Nouveaux Mélanges de Philosophie et de Littérature; ou Analyse raisonnée des Connoissances les plus utiles à l'Homme et au Citoyen*, &c. i. e. New Miscellanies, philosophical and literary, containing an analytical View of the Branches of Knowledge, that are most adapted to form the *Man* and the *Citizen*. By M. GIN, Counsellor of the High Court at Paris. 12mo. 472 pp. Paris, 1785.—These Miscellanies, though recommendable in many respects, are not entirely *new:* for they are no more than the abridgment of a work, published, some years ago, by this sensible writer, in five volumes 8vo, under the title, *A Treatise concerning Religion, by a Man of the World.* This work, though loaded with a superabundance of quotations, which rendered it too weighty and voluminous, was well received; and it deserved to be so. The present abridgment of it merits still higher praise. It is an agreeable, judicious, and useful publication: under a title which promises little order or method, it exhibits a regular plan, in the execution of which the fundamental principles of religion in general, and the moral government of the Deity, are illustrated and defended with capacity and candour, with the force of good reasoning, and the simplicity of good sense. In a *First Part*, he considers the sources and the limits of human knowledge—In a *Second*, he takes a philosophical view of nature, as far as it is within the sphere of our observation, and employs particular care and industry in collecting the traditions of ancient nations, and the opinions of their sages concerning the origin of natural and moral evil; and in a *Third*, he proposes and enforces the hypothesis, which offers the best solution of the origin of evil. His account of that matter contains nothing new: it turns upon the fallibility of finite beings, whom Supreme Wisdom judged fit to endow with different degrees both of intellectual and moral capacity, or *perfectibility* (if we may use that term), combined with the doctrine of a future retribution

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tribution and an immortal duration. This ſolution is the vulgar one; but nothing can be leſs vulgar than Monſ. GIN's manner of illuſtrating and enforcing it.

No. 10. *Les Elans d'un Patriote, ou Nouvelles Baſes Politiques*; i. e. The Tranſports of a Patriot, or New Principles of Politics. *New Edit.* Paris. 1785. Pamphlet.

To liberate France from her debts, and promote the progreſs of her power and felicity, is the important object of the preſent undertaking. The work conſiſts of three parts. The firſt explains the principle of new political arrangements reſpecting the finances, and national debt, which the Author imagines would be productive of the moſt extenſive and moſt beneficial conſequences. The ſecond demonſtrates the juſtice and utility of rendering the royal domain ſubject to alienation. The third points out a new tax, which might, with great national advantage, be ſubſtituted inſtead of the Capitation, Taille, Aids, and other impoſitions equally partial and burthenſome. France, the Author obſerves, 'poſſeſſes two thouſand millions of ſpecie, enjoys a fertile territory, activity, induſtry, and all the means of happineſs—yet ſhe is miſerable. Notwithſtanding the progreſs of taxation, our debt continually increaſes, and its weight overwhelms us.'

To remedy this evil he propoſes, that the capitals, lent to the Public at 2½ *per cent.* ſhould be reduced to capitals bearing 4 *per cent.*: that a fund ſhould be aſſigned on the current revenues, for the gradual extinction of thoſe capitals; and till that happy period arrives, that their intereſt ſhould be regularly paid at fixed terms, by a treaſurer in Paris, and by his clerks in the principal cities and ſea-ports of the kingdom. The laſt circumſtance, he obſerves, would give to France the advantages which England derives from the perpetual circulation of her ſtock, which forms the ſoul of her political exiſtence. It would enable the former kingdom to enjoy, unconteſted, the ſuperiority to which ſhe is entitled by her great extent of territory, her favourable ſituation and climate, the vaſt variety of her productions, a population three times more numerous, and a quantity of ſpecie five times greater, than that of the three Britiſh kingdoms together; eſpecially when it is conſidered, that the debt of France is at leaſt five-twelfths leſs than that of England. 'We can, ſays this tranſported patriot, do all our neighbours can, and that with a ſuperiority of effect from which their exertions, always diſproportionate to their force, will continue to remove them farther and farther, till their total annihilation. It is time that we ſhould know it.'

To this triumphant declamation, a citizen of the world might perhaps reply, Can you, with all your boaſted ſuperiority, procure for yourſelves an Engliſh ſyſtem of govern-

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ment?—Till then—Beware! By augmenting the resources of France, you will augment the ambition of the Prince, the oppression of the people, and the calamities of Europe. We heartily agree with this lively writer, respecting the alienation of the royal domain. The tax which he proposes on corn, as a substitute for so many other taxes, would be attended with great inconveniences; and, to use the trite proverb, the remedy would perhaps be found worse than the disease.

No. 11. *Discours en Vers sur la Société.*—i. e. A Poem on Society. By M. H. 12mo. Paris. 1785. Pamphlet.

This little poem, in which the Author combats the sentiments of *Jean Jacques Rousseau*, is written with great spirit and elegance; and the genius of the Author has given the graces of novelty to a trite subject.

No. 12. *Discours sur ce Sujet, Le Luxe corrompe les Mœurs, et detruit les Empires:* i. e. A Discourse on Luxury; proving that it corrupts Morals, and destroys Empires: to which is annexed a Collection of the new Sumptuary Laws of the principal Sovereigns of Europe. By M. de Saint Haippy. 8vo. New Edition. Paris and Amsterdam. 1784. Pamphlet.

In this discourse, the Author pretends not to have made any new observations, but only to have collected and arranged the ideas of Montesquieu, Mably, Mirabeau, and other writers of that class. It is well known, that most disputes concerning luxury are verbal; and may be terminated at once by an accurate definition of the word. Our Author defines luxury 'A refinement of abundance, a ridiculous addition to the conveniences and pleasures procured by riches; an excess of delicacy and magnificence, resulting from false taste, vanity, intemperance, or fashion.' According to this description, M. de St. Haippy cannot be expected to find much difficulty in proving the points at issue. The discourse is spirited; and the luxurious life of the voluptuaries of Paris is described, and arraigned, with equal force and justice.

MONTHLY CATALOGUE,
For NOVEMBER, 1785.

ANTIQUITIES.

Art. 16. *The Antiquarian Repertory:* A Miscellany, intended to preserve and illustrate several valuable Remains of old Times. Adorned with elegant Sculptures. Vol. IV. 4to. 1l. 5s. boards*. Blyth. 1784.

IN our *sixtieth* and *sixty-first* volumes we gave an account of the first and second volumes of this publication; to which we now refer for a sketch of the design, and for ample extracts, by way of specimen.

* The price of the four volumes is 4l. 8s. in boards.

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The third volume escaped our notice; but we now mention the fourth, to apprize our Readers of the progress of the work. Farther specimens would now, perhaps, be deemed superfluous; but we cannot resist the temptation of selecting one of the ancient epitaphs, from which, as the Editor observes, there can be no doubt that Prior borrowed the hint of his own epitaph, viz. 'Nobles and heralds, by your leave,' &c. See his Works. The following, we are told, was found on a tombstone in Scotland:

Johnie Carnagie lies here,
Descended of Adam and Eve;
If any can gang higher,
I'll willingly give him leave.

HUSBANDRY.

Art. 17. *Dairying exemplified*; or the Business of Cheese-making laid down from approved Rules, collected from the most experienced Dairy Women of several Counties. Digested under various Heads, from a Series of Observations, during *Thirty Years* Practice in the Cheese Trade. Also the most approved Method of making Butter. Likewise a Dissertation on Apple Trees, or the Culture of the Orchard improved. The Nature of Vegetation explained. With some other Observations of great Importance to Husbandry. By J. Twamley. 8vo. 3s. sewed. Rivington. 1784.

This work deserves to be distinguished from the herd of modern publications, because it seems to be an USEFUL one.

Mr. Twamley, who writes from experience, and attentive observation, has here laid before the Public many hints and directions for the improvement of *the dairy*; an article of the highest consequence to rural œconomics. His work may, therefore, prove extremely beneficial to society in general, as well as to the farmers;—if we can persuade the latter, with their wives and daughters, to read it:—and if their servants, too, were to look into it, a little, when they have any leisure, their services would not, perhaps, prove the less valuable on that account. We might then hope for better cheese and butter from those farms which now yield the bad sorts. Landlords, also, would ultimately find their account, in their tenants being enabled, in many instances, not only to get a better price for their commodities, but often to produce a much greater quantity from the same land, and the same number of cows.

Mr. Twamley's observations on the other branches of husbandry mentioned in the title-page, are likewise of useful tendency. He is plain, and, we believe, honest writer; without any pretensions to style, or elegant language.

SCHOOL-BOOKS, EDUCATION, &c.

Art. 18. Ἀναλεκτα Ελληνικα, five Collectanea Græca: ad usum Academicæ Juventutis accommodata. Tom. I. Complectens excerpta ex variis, Oratione soluta Scriptoribus; cum Notis Philologicis: atque Tabulâ Geographicâ. 8vo. 7s. 6d. bound. Edinburgh, Creech, &c. London, Dilly, &c.

This collection seems to possess every recommendation that can entitle it to a favourable reception from the Public. The Authors from whom the extracts have been taken, have ever been esteemed

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proper models for imitation, by all who have any taste for classical literature; and the parts that are selected, are admirably adapted to excite a desire in young minds to peruse all the productions of those venerable ancients, whose abilities enabled them to write in so masterly a style. The whole volume before us consists of different selections from the historians, orators, critics, philosophers, and miscellaneous writers; accompanied with notes intended to lessen the difficulty, and remove the obscurity, of some particular passages. The Editor has, in this instance, availed himself of the labours of his learned predecessors; the respectable names of a Taylor, a Reiske, and an Upton, very frequently appear in the annotations; and those which are annexed by the Editor, are clear, pertinent, and judicious. The forcible and irresistible manner of Demosthenes, the easy, natural, and unaffected style of Herodotus, the simplicity of Xenophon, the correctness of Aristotle, the ornamental and beautiful language of Plato, the intelligence and good sense for which Dionysius of Halicarnassus is remarkable, and the taste and elegance which characterize Longinus, are all placed in a very strong point of view, by the examples which the Editor hath brought forward. In our opinion it is a collection that may prove very beneficial to young students, by pointing out to them the passages most worthy of their attention; and very entertaining to persons more advanced in literature, as it presents to them the beauties of the Greek classics unmixed, which have ever been admired, but never in an higher degree than they merited.

We are glad to observe, that this collection is not accompanied with a Latin translation, which, indeed, might render the perusal of the Greek writers more easy, but, at the same time, less serviceable; a young man seldom has resolution sufficient to labour with his lexicon, when his difficulty may be removed in a shorter way.

The Editor promises a second volume, collected from the Poets; which we shall be glad to see, being convinced, that if it is conducted in a manner equally judicious with the present publication, it must be attended with considerable advantages.

Art. 19. *The Praxis*; or a Course of English and Latin Exercises, in a Series of Exemplifications, from an initial one for a Beginner at School, to such as are applicable to the Capacities and Circumstances of young Academics, in order to form a proper Habit of *thinking* and *writing*, at an early Time of Life. For the Use of Youth in the lesser Schools. By Henry Bright, M. A. Master of New College School, Oxford. 8vo. 5s. sewed. Prince, Oxford; Rivington, London.

The principal error of this book is, that it attempts too much. The Author's ideas of education, and of the forms which are necessary to be adopted for the cultivation of a young mind, seem to be founded in reason; and render this Praxis a more useful work for the master, than for the scholar.

The Reader will find a defence of Mr. Bright's method in the Preface, which contains also a well merited eulogy on Dr. Warton, the Master of Winchester school. At the conclusion of the book also he endeavours to obviate such objections as he supposes may be made to some of the parts of his plan. For these, we must refer our Read-

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er

rs to the Praxis itself. Some of the poetical translations from Engiſh into Latin are feeble; but on the whole, the work merits approbation.

Art 20. *A Compendium of uſeful Knowledge*, containing a conciſe Explanation of every Thing a young Man ought to know, to enable him to converſe on all general Topics. Addreſſed to Youth of both Sexes, from Fourteen Years of Age to Twenty: Giving a general Idea of the World, the Nature and End of Man, Arts and Sciences, Trade and Commerce, the Appearances in the Heavens, Natural Hiſtory, the Government of this Country. A practical Book for the Uſe of Schools, &c. &c. By the Rev. Dr. John Truſler. 12mo. 3s. 6d. bound. Baldwin. 1784.

Thoſe who are diſpoſed to content themſelves with *a little knowledge*, may be ſupplied at a very ſmall expence of time and money, by Dr. Truſler. But let no one expect, that ſuch compendiums as theſe will explain to him *every thing which a young man ought to know, or enable him to converſe on all general topics.* It muſt be very ſuperficial converſation indeed, for which a man may qualify himſelf by reading a work, which diſpatches, in 160 *duodecimo* pages, almoſt as many different ſubjects. In this age of *compilations*, and *abridgments*, and *beauties*, and *ſcraps*, the doctrine cannot be too often repeated

A little knowledge is a dangerous thing;
Drink deep, &c.

POETRY.

Art. 21. *Apologia Secunda* *: or, A Supplementary Apology for Conformity. Two Epiſtles, humbly addreſſed to the Awakened Clergy. By a Layman. 8vo. 6d. Bladon. 1785.

Not an apology for conformity, but an illiberal attempt to ridicule the conſtitution and forms of the church of England. Senſible as we are of the defects of the preſent eſtabliſhment, and often as we have inſiſted on the propriety of a farther reformation, we cannot think, that vulgar doggrel is a fit inſtrument to be employed in a buſineſs of ſuch dignity and importance.

Art. 22. *Poems on various Subjects*, by Ann Thomas of Millbrook, Cornwall, an Officer's Widow of the Royal Navy. 4to. 3s. Plymouth printed; and ſold in London, by B. Law. 1784.

This female verſifier diſarms the ſeverity of criticiſm, by preſenting a liſt of ſubſcribers, and an humble petition to the critics. In ſeveral of her pieces ſhe celebrates memorable events, which happened during the laſt war.

Art. 23. *Poems Moral and Deſcriptive.* By the late Richard Jago, *A. M.* Prepared for the Preſs, and improved by the Author before his Death. To which is added, ſome Account of the Life and Writings of Mr. Jago. 8vo. 4s. boards. Dodſley. 1784.

Mr. Jago was a Warwickſhire clergyman, of reſpectable character in the line of his profeſſion, and of conſiderable rank in the poetic world. He was the friend of Shenſtone; whoſe eſteem for him has been manifeſted in their mingled writings and correſpondence.

* For Mr. Newton's *Apologia*, ſee Rev. Vol. LXXI. p. 426.

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We have ſpoken of his *Edge Hill*, a poem, in four books, and his *Labour and Genius*, a Fable, in our 37th and 39th volumes, and, we truſt, no injuſtice was done to his merit as a poet. In this collective edition of his works, a few poetical pieces are inſerted, which had not appeared before, particularly the *Roundelay* written for the Stratford Jubilee: which, as the writer of his life remarks, "is beautifully characteriſtic of Shakeſpeare's verſatile genius, and multifarious excellence."—His *admirable Elegy on the Blackbirds* is known to every reader.

Art. 24. *The Engliſh Garden:* a Poem: in Four Books. By W. Maſon, M. A. A new Edition, corrected. To which are added, A *Commentary* and *Notes*, by W. Burgh, Eſq; and LL. D. 8vo. 4s. Dodſley.

This edition of that elegant poem, the *Engliſh Garden*, in a portable ſize, cannot fail of proving very acceptable to the Public. We have peruſed Dr. B.'s Commentary, and the Notes, with much ſatisfaction; and we doubt not but his remarks, and illuſtrations, will afford information to many readers, and entertainment to all, who have a true taſte for the ſubject.—Our account of Mr. Maſon's poem as the ſeveral parts of it were, firſt, ſucceſſively publiſhed, will be found in our Reviews, Vols. XLVI. LVII. LXI. and LXVI.

Art. 25. *Poetical Trifles*; written on various Subjects, ſerious and comic. By Edward Trapp Pilgrim, Eſq. 12mo. 1s. 6d. Debrett. 1785.

Mr. Pilgrim's performances, in the character under which the Author preſents them to the Public, are not unworthy of notice. There is an eaſe and gaiety in the comic pieces, and a ſoftneſs in the ſerious, which together form a pleaſing melody.

Art. 26. *Coucy and Adelaide.* A Norman Story. 4to. 2s. Wilkie. 1784.

A dreadful ſtory, taken from Howell's letters; in which it is recommended to Ben Jonſon, as furniſhing "rich materials out of which a curious web might be formed."—The preſent Author, whoſe name appears, by the dedication, to be Watkins, has managed the ſubject with a conſiderable degree of feeling and poetic embelliſhment; but too much of the *Norman* roughneſs runs through the whole, which the *limæ labor et mora* alone can poliſh.

Art. 27. *An Aſylum for Fugitive Pieces*, in Proſe and Verſe, not in any other Collection: With ſeveral Pieces never before publiſhed. A New Edition. 8vo. 4s. Debrett. 1785.

'The *New Foundling Hoſpital for Wit* being finiſhed [See Rev. Feb. 1785], and the idea of a collection of thoſe fugitive pieces, of merit, which occaſionally appear in print, or are handed about in manuſcript, being approved by the Public; this volume is offered as a continuation of the plan: but under a different title. It is intended to publiſh a volume occaſionally, as materials ariſe *.'—We wiſh the Editor may be a little nicer in his choice. As caterer for the Public, he ſhould not be too eaſily pleaſed with every thing that the market affords. The beſt things in the preſent volume are the *Rolliads*, the *Probationary Odes*, and *John Gilpin*.

* Editor's Adverti ſement prefixed.

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Art. 28. *Poems on various Subjects*, Moral, Sentimental, Satirical, and entertaining. By T. Hartley and W. Sancroft. 8vo. 3s. Dilly. 1784.

Had these verses appeared only in the *Poet's Corner* of a news-paper, or the poetical pages of a magazine, they would have escaped the "critic's rage;"—and, for *us*, they shall still escape, notwithstanding their present high-priced mode of publication.—This lenity they partly owe to their modest Preface, by which we are informed that it is the *first* offence of the Authors.

Art. 29. *Sonnets and other Poems*; with a Versification of the Six Bards of Ossian. 8vo. 2s. 6d. sewed Wilkie. 1785.

This collection, which is attributed to S. Egerton Brydges, Esq; consists of sixteen Sonnets, five Odes, a Versification of the Six Bards of Ossian, Translations of three Odes of Horace, and two copies of Verses. Of these many have merit. The Author possesses a good share of fancy, and some powers of versification; but there is a degree of stiffness in his manner, which will frequently displease those readers whose ears are habituated to easy, flowing numbers.

NOVELS.

Art. 30. *Memoirs of a Pythagorean*. In which are delineated the Manners, Customs, Genius, and Polity of ancient Nations. Interspersed with a Variety of Anecdotes. 12mo. 3 Vols. 7s. 6d. sewed. Robinson. 1785.

Too learned for the general readers of Novels; too dull and superficial for the learned;—too stiff and formal to amuse, corrupt hearts; and too impure to please the chaste.

Art. 31. *The Confessions of a Coquet*. In a Series of Letters. 12mo. 2s. 6d. sewed. Lane. 1785.

The sins of the Marchioness, and Lady Fanny, are very great; but we could sooner forgive their *coquetry* than their *confessions*. Confession, designed to lessen guilt, increases theirs: and it is *those* that do *penance*, who are obliged to hear it.

Art. 32. *Memoirs and Adventures of a Flea*. 12mo. 2 Vols. 5s. sewed. Axtell. 1785.

The execution is worthy of the subject: the hero of the story, and the historian who records his adventures, seem made for one another.

Art. 33. *Adelaide:* or, Conjugal Affection. From the French. 12mo. 2s. 6d. Lane. 1785.

No matter whence *she* comes, who brings nothing with her that can tempt one to wish for her stay.

Art. 34. *The Omen:* or, Memoirs of Sir Henry Melville and Miss Julia Eastbrook. 12mo. 2 Vols. 5s. sewed. Lowndes. 1785.

Impios parræ recinentis OMEN
Ducat *.

In plain English, we would not wish our enemy a greater punishment, than to be doomed to read and to review bad Novels.

Reviewers are a sort of augurs; but the fate of these Memoirs may be foretold without the help of divination.

* Horace.

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Art. 35. *Maria.* By the Author of George Bateman. 12mo. 2 Vols. sewed. Cadell. 1785.

Lovely Maria, you are welcome!—you are doubly welcome. Your own merit entitles you to a cordial reception; and after such company as that we are just parted from, we shall relish your conversation the better.

And here comes another welcome guest to join you.

Art. 36. *Eleonora*; from the Sorrows of Werter. A Tale. 12mo. 2 Vols. 5s. sewed. Robinson. 1785.

Fair maid! thou bringest with thee the countenance of woe; but religion dignifies, and resignation softens it. Relate thy *tale*, and we will weep where thou mourneſt: and while its pathetic scenes melt our bosoms, its instructive moral shall teach us how to act, and how to suffer, when virtue is put to its most rigid test.

Art. 37. *Eugenius:* or, Anecdotes of the Golden Vale. By the Author of the Spiritual Quixote. 12mo. 2 Vols. 5s. sewed. Dodsley. 1785.

The benevolence of Eugenius's heart, his moral qualities, and his good understanding, render him a very proper companion for *Maria* and *Eleonora*; and well qualified to mix in the circle to which they have been introduced.

Art. 38. *Amoranda:* or, the Reformed Coquet. A new Edition, being the 8th. 12mo. 2 Vols. 6s. Noble. 1785.

Though Amoranda was first published about fifty years ago; the style is not so far removed from that of the present *ton* of novel-writing as might be imagined. We know not who was the writer; but it is given us as the production of a clergyman's widow. It is at least an innocent performance; and not destitute of matter for amusement,—to readers in this line of literature.

MISCELLANEOUS.

Art. 39. *The Life and Adventures of John Christopher Wolf*, late Principal Secretary of State at Jaffanapatnam, in Ceylon; together with a Description of that Island; its Natural Productions, and the Manners and Customs of its Inhabitants. Translated from the Original German. To the whole is added, a short, but comprehensive description of the same Island. By Mr. Eschelskroon. 12mo. 4s. boards. Robinson. 1785.

The island of Ceylon, together with some other parts of the globe, may be considered as pregnant with matter for much future information and entertainment: Not that we are unacquainted with it at present; the intercourse which the Europeans, especially the Portuguese and Dutch, and others mingled with them, have so long had with this Island, must unavoidably furnish intelligence. Superadded to those accounts and descriptions that have been already published, Mr. Wolf appears, in conjunction with many others who are seeking their fortune, especially in the nautical line, to have passed through various scenes of trouble and difficulty, till he was at length advanced to the post of honour and trust which the title mentions. We do not observe that he makes any considerable addition to the accounts which we have already received of this part of the world. Nevertheless, those who wish to form some

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some acquaintance with those distant regions may be instructed and amused by this work; although it is not a very capital performance.

Art. 40. *A Letter from Omai*, to the Right Hon. the Earl of ********, late —— Lord of the ——. Translated from the Ulaitean Tongue. 8vo. 1s. Bell. 1785.

The plan of this out-of-the-way Pamphlet is, surely, most absurd. The Author makes Omai a Scholar, a Christian Divine, a Politician, and a Satirist; and thus armed, cap-à-pé, he sallies forth, to attack the religion of this country, together with the prevailing morals and manners of the higher ranks of its inhabitants; all of which are satirically exhibited: but all is *outré*, and a gross violation of probability. The idea of the poor unletter'd Otaheitean perpetually recurs, and the Reader's mind revolts against every word that he is perusing. This literary painter seems to have no idea of *costume*.

Art. 41. *The Geography and Astronomy of the Created World*, and of course the Longitude: being the fourth book by the Author of the Explanation of the Vision to Ezekiel. 8vo. 2s. 6d. Rivington. 1785.

However wickedly some unfortunate Authors may deem of us, it is our *first* consideration to render our accounts as unexceptionable to the author as we can, consistent with truth. Our *second* is, to be so clear in them, that our readers may see, "as it were, face to "face, and not, as in a glass, darkly," the writer's merit; as well as his whole scope and design: and, *lastly*, to accomplish these primary ends with the least possible trouble to ourselves. We know some will think that the order of these things might have been inverted: but be that as it may, we are in hopes every one will allow that we have compassed all three, in the present instance, by transcribing the following paragraphs from the last page of this uncommon performance:

'The midst of the south is given by the moon: for she is the inverted looking-glass: and when her face is upright, she is near to heaven, or, in the midst of the south.

'It may, or it may not, for some, be needless to say, that our south, is not the south of the earth: that our *points of the compass are them* which *belongs* to the west side of it: serving our purpose like realities.

'And now I shall take the liberty to say, that if the palm for finding the longitude, is not given to the Author of the Explanation of the Vision to Ezekiel, it will never be given to another.'

Art. 42. *Hyper-criticism* on Miss Seward's Louisa. 8vo. 1s. Dilly. 1785.

There is scarcely any author, contemptible as he may appear to the eye of unprejudiced criticism, that has not his advocates; who, influenced either by congenial sentiments, or blinded by the laudable partiality of friendship, are ready, not only to apologize for his failings, but even to defend his absurdities. It is no wonder, therefore, if among the admirers of a writer, of such acknowledged ingenuity and talents as Miss Seward, there should be some one to exclaim,

'Thou hast no faults, or I no faults can spy,
'Thou art all beauty, or all blindness I,'

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Such is the author of the preſent performance: The ſtrictures paſt on that Lady's *Louiſa*, in a former article of our Review, have given him great offence: and well, indeed, they might, as little leſs, it ſeems, than an acknowledgment of abſolute perfection would have ſatisfied him. Our objections to this poem were, that it abounded with ſuperfluous ornament, and that, in the dramatic parts, the language did not always accord with the character uſing it. To anſwer theſe objections is the principal aim of this *Hyper-critic*. As, however, the ſubject does not involve in itſelf any queſtion of general criticiſm, a reply is unneceſſary. Fully confirmed in the opinions originally advanced, we leave it to the Public to decide, how far thoſe opinions were equitable or erroneous.

DRAMATIC.

Art. 43 *Ivar:* a Tragedy. 8vo. 1s. 6d. Kearſley. 1785.

Though this tragedy is deficient in ſome of the eſſential requiſites of the drama; though there is little invention diſcovered in the plot, and little art in the *denouement*; though the characters have not much either in what they ſay, or in what they do, to intereſt and affect the reader; though the language is frequently ungrammatical, ſometimes coarſe, and ſeldom either elegant or nervous, yet we here and there met with paſſages which diſcovered a mind not wholly deſtitute of vigour and genius.—The Author is perhaps capable of very conſiderable improvements, if he will conſult the beſt models of compoſition, and form his ſtyle on a chaſte and correct plan.

As the firſt effort of an uneducated youth, born in obſcurity, and deſtined to ſome of the lower occupations of life, this may be regarded as an extraordinary compoſition.

The information of our Author's ſituation was obligingly communicated to us by a very ingenious correſpondent, who deſired us to repreſs the rigour of criticiſm, and ſpare a young adventurer for fame, who, perhaps, in a future period, may produce ſomething more worthy of our applauſe.

ARTS, &c.

Art. 44. *The School of Arts*; or an Introduction to uſeful Knowledge, being a Compilation of real Experiments and Improvements in ſeveral pleaſing Branches of Science, on the following Subjects, viz. Mechanics, Electricity, Optics, Conſtruction of Optical Inſtruments, &c. Grinding and Poliſhing Optic Glaſſes, Clock and Watch Making, and Aſtronomy.—Drawing, Etching, Engraving, Crayon Painting, Gilding, Silvering Looking-Glaſſes, Lackering, Varniſhing, Soldering, Caſting in Plaſter, Cements, Glues, Staining Woods, and making Compoſition Ornaments, &c. &c. By John Imiſon. 8vo. 8 s. Boards. Murray.

We have tranſcribed this full title page at length to ſave ourſelves the trouble of particularizing the contents in another manner; and, as far as we recollect, it gives them pretty faithfully.

Readers who *have not* an opportunity of conſulting many books, may, we think, meet both with amuſement and information in this; but thoſe who *have*, would have thought no worſe of Mr. Imiſon, if he had talked more of the knowledge which he has drawn from the labours and experiments of other perſons, and leſs of his own. It

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would not have been too much to have mentioned the name of a person, after transcribing thirty successive pages from his writings.

LAW.

Art. 45. *Precedents of Proceedings in the House of Commons*; under separate Titles. With Observations. Vol. III. Relating to Lords and Supply. By Mr. Hatsell. 4to. 10s. sewed. Dodsley. 1785.

We have already noticed the first and second volumes of this publication; which, though more particularly calculated for the use of Members of Parliament, contains much general political information. We cannot content ourselves with barely mentioning the appearance of this third volume, without paying a tribute of respect to the Author; who shews himself ever intent on exhibiting the genuine spirit of the constitution, and on impressing, on the minds of his readers, what our young senators cannot have too often impressed upon theirs, that it was founded, even in the earliest times, in the principles of freedom, and has always had for its immediate object the interests of the community at large.

From the records transmitted to us, he observes, that 'the security and happiness of the people, as distinguished from the crown and the nobles, had at all times a considerable weight and influence in the administration of public affairs.—The protection given, by the laws of our Saxon ancestors, to the persons and property of every individual—the establishment of the trial by jury—the rights of the freeholders, in their county courts, to elect sheriffs and coroners—the privilege of chusing Members of the House of Commons—the want of authority in the Crown to impose taxes but with the consent of those Members—the firm and successful opposition that has been made, at different periods, by the people of this island, against attempts of the Crown derogatory from their rights and privileges—all evince the truth of these observations, and are historical proofs, that the claims which were made and asserted at the Revolution, were, as they were then declared to be, "the ancient and undoubted rights and liberties of the people of this kingdom."

These are the principles, and this the information, which are to be acquired from an accurate investigation of the Journals, and other parliamentary records. It is sufficient for the Editor of this work to have acted in the humble station of pointing out the sources of this knowledge—It remains for those persons, whose abilities, and rank and situation in life, enable them to carry these principles into effect, to attend, upon every occasion, to the preservation of the outlines of the constitution, and, by a steady adherence to that happy form of government which they have inherited from their ancestors, to endeavour to transmit it sacred and inviolate to their posterity.'

The *first* volume of these proceedings was published in 1776 (See Rev. Vol. LVII.); the *second* in 1781: See Review, Jan. 1783.

Art. 46. *The Trial of a Cause* * between Miss Mellish, Plaintiff, and Miss Rankin, Defendant. 8vo. 1s. 6d. Almon. 1785.

Relates to a litigation in ejectment, for lands in the county of Nottingham; the plaintiff claiming to be entitled to the estate of

* At the last Nottingham Assizes.

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her father, the late Charles Mellish, Esq;—the defendant was niece to the deceased, and one of the principal parties in his will.

The Editor observes, in his Preface, that the 'attention of the Public having been much engaged on the subject of this cause, he thought it would be rendering some service to society, to give a faithful and accurate account of that important trial.'—By a perusal of these papers, he adds, 'persons desirous of disposing of their property, will be convinced of the necessity of avoiding equivocal phraseology.' The jury found for the plaintiff.

Art. 47. *The Trial of John Hart*, Esq; Alderman of London, for Adultery and Cruelty.—In the Consistorial Court at Doctor's Commons. 8vo. 2s. 6d. Lister.

An extraordinary instance of human depravity.—The *cruelty* above mentioned consisted in the extreme ill treatment which, according to the evidence here produced, Mrs. H. received from her husband. A divorce took place.

THEOLOGY, CONTROVERSY, &c.

Art. 48. *A Dissertation on the Prophecies relating to the final Restoration of the Jews.* By the Rev. E. Whitaker, Rector of the united Parishes of St. Mildred and All Saints, Canterbury, and of St. John's, Clerkenwell. 8vo. 1s. 6d. Rivington. 1784.

The prophecies which more immediately respect the object of this well-written dissertation, may be classed under three heads. The first contain those which relate simply to the event itself; *viz.* the final restoration of the Israelitish people to their ancient country; without noticing any preceding, concomitant, or consequent circumstances.—The second class of prophecies particularly distinguishes the leading circumstances attending on this signal event.—And the prophecies which fall under the last division, describe the happy and glorious state of the restored race.

In reviewing those predictions which relate simply to the final restoration of the Jews, the Author begins with the original promise to Abraham, Gen. xiii. 14, &c. and by comparing it with other passages in Holy Writ, he attempts to establish the following conclusions; I. That the land promised to Abraham is assured to the seed of Israel, as long as any of that seed shall survive. II. That this seed shall never be utterly destroyed.—The objections that have been urged against his hypothesis he fairly states, and candidly answers.

The SUM of his argument is as follows:—The promise made to Abraham is so absolute, that no behaviour of his posterity can prevent its accomplishment; individuals may cut themselves off from any share in it, by not acceding to the terms of the original, or the subsequent covenant; but to *him* it was given as a reward for the faith he had already shewn; and the power of God is irrevocably engaged to fulfil it. Now part of the subject of this promise was the everlasting possession of that country, in which the *patriarchs themselves* sojourned in the days of their mortality, the Land of Canaan: and it is further manifest, that God himself hath declared, that though he make a full end of all other nations, he will not make a full end of that of Israel; but, however he may have driven them

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from their country in consequence of their disobedience to the laws he gave them on Mount Sinai, he will never utterly forsake them; even their iniquities shall not prevent his giving them all that good which he hath promised, since he will, in the distant lands where they are dispersed, bring them to a sense of their transgressions, and circumcising their hearts, make them objects meet to receive the mercies he hath yet in store for them. These prophecies are delivered in terms too express and plain to admit of figurative interpretation;—there are corresponding prophecies equally clear and positive; and the Author thinks that the construction he hath put on them, equally tends to establish his position, and to reflect light on one another, as well as to make them mutually harmonize and accord in one uniform and consistent plan.

He next examines the circumstances *attendant* on the promised restoration; and then proceeds to review those prophecies which more particularly delineate the *effects* and *consequence* of this great event.

'What rests then,' says the Author, 'but to draw the proper, the only just conclusion from what we have seen and do see: that as the words of the Prophets have hitherto been regularly fulfilled, they will continue to be, and all the wonders predicted, but not yet revealed, will in their season be exhibited. The most powerful admonitions, the most apposite signs of this we have received from the past, and are still supplied with from the present, and can we reasonably require more? or, shall we await more alarming appearances to excite our attention?'

We will conclude this article with the Author's own words at the end of his Preface; the sentiment is weighty and important, and we might not improve the expression by giving it in our own language:

'Our Lord, the Prophets, and the Apostles, have assumed to themselves the power of prophecy, as a certain proof of their divine mission, and have left us many predictions in consequence thereof. "Hath time then shewn the justice of their claim, or hath it not?" A fairer issue cannot be proposed; let every man, therefore, with a degree of seriousness proportioned to the opinion he entertains of the importance of the sanctions of religion, consider the scriptural predictions, and compare the accounts therein given of the fate of the Jewish nation, of the treatment and fortunes of the Christian Church, and of the state of that part of the earth which hath hitherto been the scene of these fortunes, with what hath come to pass; and when he hath discovered how accurately the events have thus far corresponded with the words of the preachers, let him deny, if he can, that the spirit of prophecy dwelt in them.'

Art. 49. *A Letter from the Author of an Elucidation of the Unity of God*, to his Grace John Lord Archbishop of Canterbury. 8vo. 1s. Baldwin.

A purgation of the established forms of worship from all obscure and scholastic terms, and the adoption of language, on all controverted points, *expressly scriptural*, is the moderate, and, as far as we can perceive, judicious plan, which Mr. Gifford here humbly submits to the consideration of our ecclesiastical governors.

For the Author's treatise, entitled, "An Elucidation of the Unity of God, &c." See Review, Vol. LXXI. p. 78.

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Art.

Art. 50. *Sermons* on the Sovereignty and Wiſdom of God in the Afflictions of Men *diſplayed*. To which are added, Sermons on the Nature of Church-Communion. By the late reverend and learned Mr. Thomas Boſton, Miniſter of the Goſpel at Etterick. 12mo. 1s. 6d. Berwick printed; ſold by B. Law, in London.

The Author of theſe diſcourſes was undoubtedly a man of learning, piety, and worth. His Sermons are quite in the ſtrain of the old divines. The firſt has been well known, and valued, by ſome perſons, and under a peculiar title, *The Crook in the Lot*, from Eccleſ. vii. 13. It appears in rather an odd dreſs, eſpecially for theſe times; but it is not void of good ſenſe, or knowledge of the heart; and it has a uſeful tendency. The other ſermons, we ſuppoſe, have alſo been formerly printed, though we are no where told that this is a new edition. It does not appear that they were intended by the Author for the preſs.

Art. 51. *A Letter to the Honourable and Right Reverend Shute, Lord Biſhop of Sarum*; Containing ſome gentle Strictures on his Lordſhip's Charge, delivered to the Clergy of that Dioceſe, in the Year 1783. From a Lay-member of the Church of England. Octavo, 1s. Printed at Bath. Sold by Matthews in London, 1784.

This Lay-member of our Church, who is, poſſibly, of the Methodiſtic perſuaſion, attempts a vindication of thoſe clergymen, in the dioceſe of Sarum, on whoſe principles, character, and conduct, ſome very pertinent animadverſions are made on the Biſhop of Sarum's excellent charge. The Letter-writer tells us, that, having been a conſtant reſident in that dioceſe for many years, he can exhibit a truer account of the ſtate of religion in it, than his Lordſhip can be ſuppoſed to give in his higher walk of life, and in the courſe of only one year's obſervation. He affects to have the greateſt reſpect for his Lordſhip, and to treat him with the moſt unfeigned deference, and yet repreſents him as levelling his ſevereſt reproofs againſt thoſe few clergymen under his juriſdiction, who are moſt deſerving of his approbation, as brandiſhing his ſword againſt an ideal foe, as trying to extinguiſh the ſmall ſparks of devotion which are ſtill left among us, by throwing cold water upon the very appearance of it; as ſtigmatizing piety, and holding it up as an object of contempt.—How illiberal and groundleſs ſuch accuſations are muſt be known to every one who is acquainted with his Lordſhip's character.

The Clergymen, for whom our Letter-writer is an advocate, are, according to his account of them, zealous in the cauſe of religion; *conſtant in ſeaſon, and out of ſeaſon*, in the work of their ſacred calling; not ſatisfied with their public teaching on a Sunday, they go through their reſpective pariſhes in the week, viſit the ſick, inſtruct the ignorant, comfort the dejected, reconcile differences between neighbours, and thus anſwer the great end of their miniſtry, by promoting peace on earth, and good-will among men.—They are active and benevolent beings; perſons of approved integrity, who covet not to make gain of godlineſs, who court not the favour of the great, who uſe no mean arts to recommend themſelves to the notice of the world; but content with the ſtates in which

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Providence

Providence hath assigned them, they devote their whole time and talents to advance the spiritual and eternal benefit of their parishioners.

If such be their *real* character, we sincerely wish that the number of such Clergymen may daily increase in every diocese of the kingdom; and we are fully persuaded there is not a Bishop upon the bench who will rejoice more at the increase than the Bishop of Sarum.

*** For our account of the Bishop of Sarum's *Charge*, see Review, Vol. 70, p. 314.

RELIGIOUS.

Art. 52. *A Narrative of the Lord's Dealings* with John Marrant, a Black (now going to preach the Gospel in Nova Scotia), born in New York. Taken from his own Narration, arranged, corrected, and published by the Rev. Mr. Aldridge. 8vo. 6d. Gilbert and Plummer. 1785.

This convert seems to have been made by the late Mr. Whitfield, during his last spiritual campaign in America. One of the methods of conversion, under that gentleman's ministry, was, by *taking the object by surprise*; and that was the way in which John Marrant was taken. He was then about 15 years of age; and a graceless youth he appears to have been, according to his own account. He had strolled into a meeting-house, where Mr. W. was preaching, in order to disturb the congregation by blowing the French-horn; but was himself struck to the ground by a blast from the spiritual trumpet; and there he lay, senseless and speechless, for half an hour. Being carried into the vestry, Mr. Whitfield said, "CHRIST *has got thee at last.*"—Under convictions of a similar sort, this quondam sinner went on, till he became a very tolerable saint; and arriving in England, was canonized * by the Countess of Huntingdon. He is now a missionary, for the conversion of his sable brethren: and if he does any good among them, we may say—"All's well that ends well."

John's narrative is embellished with a good deal of *adventure*, enlivened by the *marvellous*, and a little touch of the MIRACULOUS; all which, no doubt, will go down, glibly enough, with those readers for whom this publication is chiefly calculated.—And why not? we have been assured, that, in Ireland, many a good Catholic most devoutly believes, that St. Patrick, after his decollation, swam over the Liffey, with his head in his mouth.

SERMON

Preached at York, April 13th, 1785, for the Benefit of the Lunatic Asylum. By Robert Pierson, A. M. 4to. 1s. York printed; London, sold by Cadell. 1785.

A sensible discourse, properly adapted to the occasion; recommending, in a rational and affecting manner, the charity it is designed to assist. The text is Job, vi. 14. *To him that is afflicted*, &c.

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* Perhaps we should have said *ordained*.

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CORRESPONDENCE.

* W. presents his compliments, and begs leave to observe, that either Dr. Blair, or the Reviewer, or both, seem to have made some mistake, at the bottom of page 434, of the Review for June; where Dr. B. is represented as saying, that "Timocharis and Aristillus first introduced the methods of determining the positions of the *stars* by their longitudes and latitudes with respect to the equator."—If we are to read *stars*, we ought, undoubtedly, to read *ecliptic*, and not equator: but W. suspects, we ought to read *places*, instead of stars.—Not having the book, W. would be obliged to the Reviewers for an explanation," &c. &c. Thus far our correspondent.

The substance of what Dr. Blair says, is this: Timocharis and Aristillus first introduced the method of determining the position of the stars by their latitudes and longitudes, with respect to the equator, [for it was not until the discovery of the precession of the equinoxes had been made, and fully established, that their latitudes and longitudes were referred to the ecliptic;] and it was the elegance of this method of determining the positions of the stars that first gave the hint, and induced Hipparchus to apply it to the determination of the situations of places on the earth.

The Reviewer inadvertently left out the words which are inclosed, as above, between the brackets; it might therefore appear to W. and to those who do not read the book in question, as if the author did not know, that longitudes and latitudes, in the heavens, are always referred to the ecliptic; and that the positions, with respect to the equator, are called right ascensions and declinations.

We hope the above will prove satisfactory to our Correspondent: to whom we are obliged for affording us this opportunity of doing justice to the author by giving this explanation.

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‡*‡ We are indebted, for the criticisms on the Litchfield translation of Linnæus,* to a *Friend*, who took on himself that laborious office, merely to assist the science. We offer this, as a sufficient answer to all enquiries on that head; and are not at liberty to say more.

* See Review, the last vol. p. 401. Also the Number for July, p. 1.

☞ In answer to Candidus, we set this + mark; as hinted by him.

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†‡† We know nothing of a New Edition of Eaton's *Thesaurus Rerum Ecclesiasticarum*.—This to "*Lagator*."

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‡‖‡ We have still reason to complain of Correspondents who send us frivolous letters, unfranked: Vid. *Notes to Correspondents*, at various times, since the limitation of franking took place.

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‡*‡ An account of Dr. *Van Marum's* Description of the VERY LARGE Electrical Machine, placed in Teyler's Museum, at Haarlem, and of the curious experiments made with it, will be given in our next *Appendix*: which will be published with the Review for January.

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THE MONTHLY REVIEW,

For DECEMBER, 1785.

ART. I. *Conclusion of the Review of* Paley's *Principles of Moral and Political Philosophy.*

HAVING in our Review for Auguſt laſt, given an account of the plan of this valuable work, we now proceed to lay before our Readers a general view of its contents, together with a few extracts, to enable them to form a juſt idea of the Author's abilities, and the merit of his performance.

It is divided into ſix books, the firſt of which contains ſeven chapters, on the following ſubjects; *viz.* Definition and uſe of Morality—the Law of Honour—the Law of the Land—the Scriptures—the Moral Senſe—Human Happineſs—and Virtue.

Morality is *that ſcience which teaches men their duty, and the reaſons of it.* The uſe of ſuch a ſtudy depends upon this, that, without it, the rules of life, by which men are ordinarily governed, oftentimes miſlead them, through a defect either in the rule, or in the application. Theſe rules are, the law of honour, the law of the land, and the Scriptures. The law of honour is a ſyſtem of rules, conſtructed by people of faſhion, and calculated to facilitate their intercourſe with one another; and for no other purpoſe; for which reaſon, profaneneſs, neglect of public worſhip or private devotion, cruelty to ſervants, injuries done to tradeſmen by inſolvency or delay of payment, &c. &c. are accounted no breaches of honour; becauſe a man is not a leſs agreeable companion for theſe vices, nor the worſe to deal with, in thoſe concerns which are uſually tranſacted between perſons of honour.

Again, the law of honour being conſtituted by men occupied in the purſuit of pleaſure, and for the mutual convenience of ſuch men, will be found, as might be expected from the character and deſign of the law-makers, to be, in moſt inſtances, favourable to the licentious indulgence of the natural paſſions. Thus it allows of fornication, adultery, drunkenneſs, prodigality, duelling, and revenge in the extreme; and lays no ſtreſs upon the virtues oppoſite to theſe.

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That part of mankind, who are beneath the law of honour, often make the law of the land their rule of life; that is, they are satisfied with themselves, so long as they do or omit nothing, for the doing or omitting of which the law can punish them. Whereas, every system of human laws, considered as a rule of life, labours under the two following defects: 1. Human laws omit many duties, as not objects of compulsion; such as, piety to God, bounty to the poor, forgiveness of injuries, gratitude to benefactors, education of children, &c.—2. Human laws permit, or, which is the same thing, suffer to go unpunished, many crimes, because incapable of being defined by any previous description—of which nature is luxury, prodigality, disrespect to parents, and a multitude of similar examples.

In regard to the Scriptures, those who expect to find in them particular directions for every moral doubt that arises, look for more than they will meet with. And to what a magnitude such a detail of particular precepts would have enlarged the sacred volume, may be partly understood from hence—The laws of this country, including the acts of the legislature, and the decisions of our supreme courts of justice, are not contained in fewer than fifty folio volumes; and yet it is not one time in ten, that you can find the case you look for, in any law-book whatever; to say nothing of those numerous points of conduct, in which the law does not profess to prescribe or determine any thing. Had then the same particularity, which obtains in human laws, so far as they go, been attempted in the Scriptures, throughout the whole extent of morality, it is manifest, they would have been by much too bulky to be either read or circulated; or rather, as St. John says, *even the world itself could not contain the books that should be written.*

The Scriptures commonly presuppose, in the person they speak to, a knowledge of the principles of natural justice; and are employed, not so much to teach *new* rules of morality, as to enforce the practice of it by *new* sanctions, and a *greater certainty*; which last part seems to be the proper business of a revelation from God; and what was most wanted. Thus the *unjust*, *covenant breakers*, and *extortioners*, are condemned in Scripture, supposing it known, or leaving it, where it admits of doubts, to moralists to determine, what injustice, extortion, or breach of contract are.

These considerations are intended to prove, that the Scriptures do not supersede the use of the science of morality; and to acquit them of any charge of imperfection or insufficiency on that account.

In his chapter concerning the *Moral Sense*, Mr. Paley states, briefly, the arguments advanced by the advocates for moral instincts, and the objections of the patrons of the opposite system, and gives

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gives it as his opinion, either that there are no such inſtincts as compoſe what is called the moral ſenſe, or that they are not now to be diſtinguiſhed from prejudices and habits: on which account they cannot be depended upon in moral reaſoning. His meaning is, 'that it is no ſafe way of arguing, to aſſume certain principles as ſo many dictates, impulſes, and inſtincts of nature, and then draw concluſions from theſe, as to the rectitude or wrongneſs of actions,' or any other conſideration whatever.

'*Ariſtotle* lays it down,' ſays he, 'as a fundamental and ſelf-evident maxim, that nature intended barbarians to be ſlaves; and proceeds to deduce from this maxim a train of concluſions, calculated to juſtify the policy which then prevailed. And I queſtion whether the ſame maxim be not ſtill ſelf-evident to the "company of merchants trading to the coaſt of Africa."

'Nothing is ſo ſoon made as a maxim; and it appears from the example of *Ariſtotle*, that authority and convenience, education, prejudice, and general practice, have a great ſhare in the making of them.

'For which reaſon, I am apt to ſuſpect, that a ſyſtem of morality, built upon inſtincts, will only find out reaſons and excuſes for opinions and practices already eſtabliſhed—will ſeldom correct or reform them.

'Beſides, ſuppoſe we admit the exiſtence of theſe inſtincts, what is their authority?—No man, you ſay, can act in deliberate oppoſition to them without a ſecret remorſe of conſcience.—But this remorſe may be borne with—and if the ſinner chuſe to bear with it, for the ſake of the pleaſure or profit he expects from his wickedneſs; or finds the pleaſure of the ſin exceed the remorſe of conſcience, of which he alone is the judge, and when he feels them both together can hardly be miſtaken, the moral-inſtinct-man, ſo far as I can underſtand, has nothing more to ſay.

'For, if he allege, that theſe inſtincts are ſo many indications of the will of God, and conſequently preſages of what we are to look for hereafter, this, I anſwer, is to reſort to a rule and a motive, ulterior to the inſtincts themſelves, and at which rule and motive we ſhall by and by arrive by a ſurer road—I ſay *ſurer*, ſo long as there remains a controverſy whether there be any inſtinctive maxims at all; or any difficulty in aſcertaining what maxims are inſtinctive.

'This celebrated queſtion therefore in our ſyſtem becomes a queſtion of pure curioſity; and as ſuch we diſmiſs it to the determination of thoſe who are more inquiſitive, than we are concerned to be, after the natural hiſtory and conſtitution of the human ſpecies.'

The ſixth chapter is, indeed, an excellent one, and we are ſorry that the limits to which we are neceſſarily confined will not admit of our laying the whole of it before our Readers. The ſubject is *human happineſs*. Our Author ſets out with obſerving, that the word *happy* is a relative term; that is, when we call a man happy, we mean, that he is happier than ſome others with whom we compare him; than the generality of others; or than he himſelf

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himself was in some other situation. Strictly speaking, he says, any condition, in which the amount or aggregate of pleasure exceeds that of pain, estimating both pleasure and pain by the intensity and continuance, may be denominated happy: and the degree of happiness depends upon the quantity of this excess.—And the greatest quantity of it, ordinarily attainable in human life, is what we mean by happiness, when we enquire or pronounce what human happiness consists in. In this inquiry, our Author omits the usual declamation upon the dignity and capacity of our nature—the superiority of the soul to the body—of the rational to the animal part of our constitution—the worthiness, refinement, and delicacy of some satisfactions; or the meanness, grossness, or sensuality of others—being of opinion, that pleasures differ in nothing but in their continuance and intensity; from a just computation of which, confirmed by what we observe of the apparent cheerfulness, tranquillity, and content, of men of different tastes, tempers, stations, and pursuits, every question concerning human happiness must receive its decisions.

He proceeds to state what human happiness does not, and what it does consist in; but we must refer our Readers to the Author himself. Such of them as are attentive and considerate will, we have no doubt, be pleased with what he says upon the subject. He concludes the chapter with observing, that the account he has given of human happiness will justify the two following conclusions, which, though found in most books of morality, have seldom been supported by any sufficient reasons: first, That happiness is pretty equally distributed amongst the different orders of civil society; secondly, That vice has no advantage over virtue, even with respect to this world's happiness.

The last chapter of the first book treats of *virtue*; which is, our Author says, *the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness.*—According to this definition, the good of mankind is the subject, the will of God the rule, and everlasting happiness the motive of human virtue.

He concludes the chapter with a few observations concerning the general regulation of our conduct; unconnected indeed with each other, but very worthy of attention.—Mankind, he observes, act more from habit than reflection. It is on few only and great occasions, that men deliberate at all; on fewer still, that they institute any thing like a regular enquiry into the moral rectitude or depravity of what they are about to do; or wait for the result of it.—We are, he says, for the most part, determined at once, and by an impulse, which is the effect and energy of pre-established habits: and this constitution seems well adapted to the exigencies of human life, and the imbecility of our moral principle. In the current occasions, and rapid opportunities of life,

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life, there is oft-times little leiſure for reflection; and were there more, a man, who has to reaſon about his duty, when the temptation to tranſgreſs it is upon him, is almoſt ſure to reaſon himſelf into an error.

If we are in ſo great a degree paſſive under our habits, where, it may be aſked, is the exerciſe of virtue, the guilt of vice, or any uſe of moral and religious knowledge? To which our Author anſwers, in the *forming and contracting* of theſe habits. And from hence, he ſays, reſults a rule of life of conſiderable importance, *viz.* That many things are to be done, and abſtained from, ſolely for the ſake of habit.

He obſerves farther, that the Chriſtian religion has not aſcertained the preciſe quantity of virtue neceſſary to ſalvation. This has been made an objection to Chriſtianity; but without reaſon. For, as all revelation, however imparted originally, muſt be tranſmitted by the ordinary vehicle of language; it behoves thoſe, Mr. Paley obſerves very juſtly, who make the objection, to ſhew, that any form of words could be deviſed, which might expreſs this quantity; or that it is poſſible to conſtitute a ſtandard of moral attainments, accommodated to the almoſt infinite diverſity which ſubſiſts in the capacities and opportunities of different men.

It ſeems moſt agreeable, he ſays, to our conceptions of juſtice, and conſonant enough to the language of ſcripture, to ſuppoſe, that there are prepared for us rewards and puniſhments, of all poſſible degrees, from the moſt exalted happineſs down to extreme miſery; ſo that *our labour is never in vain*; whatever advancement we make in virtue, we procure a proportionable acceſſion of future happineſs; as, on the other hand, every accumulation of vice, is the *treaſuring up of ſo much wrath againſt the day of wrath.*

It can never be a juſt œconomy of Providence, it is ſaid, to admit one part of mankind to heaven, and condemn the other to hell, when there may be very little to chooſe, between the worſt man, who is received into heaven, and the beſt who is excluded. And how know we, ſays our Author, but that there may be as little to chooſe in their conditions?

Without entering into a detail of ſcripture morality, the following general poſitions, he thinks, may ſafely be advanced—1. That a ſtate of happineſs is not to be expected by thoſe, who are conſcious of no moral or religious rule. He means thoſe, who cannot with truth ſay, that they have been prompted to one action, or with-held from one gratification, by any regard to virtue or religion, either immediate or habitual. 2. That a ſtate of happineſs is not to be expected by thoſe, who reſerve to themſelves the habitual practice of any one ſin, or neglect of one

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known duty. 3. That a ſtate of mere unprofitableneſs will not go unpuniſhed.

He concludes his firſt book with the following obſervation, *viz.* That in every queſtion of conduct where one ſide is doubtful, and the other ſide ſafe, we are bound to take the ſafe ſide:

'This,' ſays he, 'is beſt explained by an inſtance, and I know of none more to our purpoſe, than that of ſuicide. Suppoſe, for example's ſake, that it appear doubtful to a reaſoner upon the ſubject, whether he may lawfully deſtroy himſelf. He can have no doubt, but that it is lawful for him to let it alone. Here therefore is a caſe, in which one ſide is doubtful, and the other ſide ſafe. By virtue therefore of our rule, he is bound to purſue the ſafe ſide, that is, to forbear from offering violence to himſelf, whilſt a doubt remains upon his mind about the lawfulneſs of it.

'It is *prudent*, you allow, to take the ſafe ſide. But our obſervation means ſomething more than that. We aſſert, that the action, concerning which we doubt, whatever it may be in itſelf, or to another, would, in *us*, whilſt this doubt remains upon our minds, be ſinful. The caſe is expreſsly ſo adjudged by St. Paul, with whoſe authority we will for the preſent reſt contented. "I know and am perſuaded by the Lord Jeſus, that there is nothing unclean of itſelf, but *to him that eſteemeth any thing to be unclean to him it is unclean.* - - - - - Happy is he that condemneth not himſelf in that thing which he alloweth; and he that doubteth is damned (*condemned*) if he eat, for whatſoever is not of faith (*i. e.* not done with a full perſuaſion of the lawfulneſs of it) is ſin *."

The ſubjects treated of in the ſecond book are theſe:—Moral obligation; the will of God; divine benevolence; utility; the neceſſity of general rules; the diviſion of rights; the general rights of mankind, &c.

He ſets out with conſidering this queſtion—*Why am I obliged to keep my word?* Becauſe it is right, ſays one.—Becauſe it is agreeable to the fitneſs of things, ſays another.—Becauſe it is conformable to reaſon and nature, ſays a third.—Becauſe it is conformable to truth, ſays a fourth.—Becauſe it promotes the public good, ſays a fifth.—Becauſe it is required by the will of God, concludes a ſixth.

Upon which different accounts, two things, our Author ſays, are obſervable: firſt, that they all ultimately coincide—The fitneſs of things, means their fitneſs to produce happineſs; the nature of things, means that actual conſtitution of the world, by which ſome things, as ſuch and ſuch actions, for example, produce happineſs, and others miſery; reaſon is the principle by which we diſcover or judge of this conſtitution; truth is this judgment expreſſed or drawn out into propoſitions: ſo that it neceſſarily comes to paſs, that what promotes the public happineſs, or happineſs upon the whole, is agreeable to the fitneſs of

* Romans, xiv. 14. 22, 23.

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things, to nature, to reaſon, and to truth; and ſuch is the divine character, that what promotes the general happineſs is required by the will of God; and what has all the above properties muſt needs be *right*, for right means no more than conformity to the rule we go by, whatever that rule be.

Secondly, It is to be obſerved, our Author ſays, that theſe anſwers all leave the matter ſhort; for the enquirer may turn round upon his teacher with a ſecond queſtion, in which he will expect to be ſatisfied, namely, *Why* am I obliged to do what is right, to act agreeably to the fitneſs of things? &c. &c. The proper method of conducting the enquiry, we are told, is to ſee, firſt, what we mean, when we ſay, a man is *obliged* to do a thing, and *then* to ſhew *why* he is obliged to do it.

A man is ſaid to be *obliged, when he is urged by a violent motive reſulting from the command of another.* Our Author does not ſay, that the word *obliged* is uniformly uſed in this ſenſe; it being impoſſible to tie down popular phraſes to any conſtant ſignification; but, wherever the motive is violent enough, and coupled with the idea of command, authority, law, or the will of a ſuperior, there, he thinks, we always reckon ourſelves to be *obliged.*

From this account of obligation it follows, we are told, that we can be obliged to nothing, but what we ourſelves are to gain or loſe ſomething by; for nothing elſe can be a violent motive to us. As we ſhould not be obliged to obey the laws, or the magiſtrate, unleſs rewards or puniſhments, pleaſure or pain, ſome how or other, depended upon our obedience; neither could we, without the ſame reaſon, be obliged to practiſe virtue, obey the commands of God, do what is right, or to any thing elſe.

Now, if it be aſked, *Why* am I obliged to keep my word? our Author's anſwer is, becauſe I am urged to do ſo by a violent motive, namely, the expectation of being after this life rewarded, if I do, or puniſhed for it, if I do not, reſulting from the command of another, namely God. And this ſolution, he ſays, goes to the bottom of the ſubject, as no farther queſtion can reaſonably be aſked. Private happineſs, therefore, is our motive, and the will of God our rule.

Thoſe, he obſerves, who would eſtabliſh a ſyſtem of morality, independent of a future ſtate, muſt look out for ſome different idea of moral obligation; unleſs they can ſhew that virtue conducts the poſſeſſor to certain happineſs in this world, or to a much greater ſhare of it, than he could attain by a different behaviour.

'To us,' continues he, 'there are two great queſtions: 1. Will there be, after this life, any diſtribution of rewards and puniſhments at all? 2. If there be, what actions will be rewarded and what will be puniſhed? The firſt queſtion comprizes the credibility of the

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Christian religion, together with the presumptive proofs of a future retribution, from the light of nature. The second question is the province of morality. Both questions are too much for one work. The affirmative therefore of the first, although we confess that it is the foundation, upon which the whole fabric rests, must in this treatise be taken for granted.'

The will of God being our rule, to enquire what is our duty, or what we are obliged to do, in any instance, is, in effect, to enquire, what is the will of God in that instance? which consequently, our Author says, becomes the whole business of morality. Now, there are two methods of coming at the will of God, on any point: 1. By his express declarations, when they are to be had; and which must be sought for in Scripture. 2. By what we can discover of his designs and disposition from his works, or, as we usually call it, the light of nature.

'And here,' continues he, 'we may observe the absurdity of separating natural and revealed religion from each other. The object of both is the same—to discover the will of God—and provided we do but discover it, it matters nothing by what means.

'An ambassador, judging only from what he knows of his sovereign's disposition, and arguing from what he has observed of his conduct, or is acquainted with of his designs, may take his measures in many cases with safety; and presume, with great probability, how his master would have him act on most occasions that arise: but if he have his commission and instructions in his pocket, it would be strange never to look into them. He will naturally conduct himself by both rules: when his instructions are clear and positive, there is an end of all farther deliberation (unless indeed he suspect their authenticity): where his instructions are silent or dubious, he will endeavour to supply or explain them, by what he has been able to collect from other quarters, of his master's general inclination or intentions.

'Mr. Hume, in his fourth Appendix to his Principles of Morals, has been pleased to complain of the modern scheme of uniting Ethics with the Christian Theology. Those, who find themselves disposed to join in this complaint, will do well to observe, what Mr. Hume himself has been able to make of morality without this union. And for that purpose, let them read the second part of the ninth section of the above essay; which part contains the practical application of the whole treatise—a treatise, which Mr. Hume declares to be "incomparably the best he ever wrote." When they have read it over, let them consider, whether any motives there proposed are likely to be found sufficient to with-hold men from the gratification of lust, revenge, envy, ambition, avarice, or prevent the existence of these passions. Unless they rise up from this celebrated essay, with very different impressions upon their minds, than it ever left upon mine, they will acknowledge the necessity of additional sanctions. But the necessity of these sanctions is not now the question. If they be *in fact established*, if the rewards and punishments held forth in the Gospel will actually come to pass, they *must* be considered. Those, who reject the Christian religion, are to make the best shift they can,

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to build up a ſyſtem, and lay the foundations of morality, without it. But it appears to me a great inconſiſtency, in thoſe who receive Chriſtianity, and expect ſomething to come of it, to endeavour to keep all ſuch expectations out of ſight, in their reaſonings concerning human duty.'

We are ſenſible that what our Author advances upon the ſubject of moral obligation will be objected to, perhaps ridiculed, by many of the philoſophers of the preſent age; but by what we know of mankind, from our own experience, and by what we have learned from the experience of others, we ſhould, on many important occaſions, place very little confidence on any man, whoſe moral principles are not founded upon religion; there being no other ſolid foundation, in our opinion, on which morality can be raiſed. The man who builds upon this foundation, builds upon a rock.—But let us go on with our Author.

The method of coming at the will of God, concerning any action, by the light of nature, is, we are told, to enquire into the tendency of the action to promote or diminiſh the general happineſs. And this rule proceeds upon the preſumption, that God Almighty wills and wiſhes the happineſs of his creatures; and conſequently, that thoſe actions, which promote that will and wiſh, muſt be agreeable to him; and the contrary. But, as this preſumption is the foundation of this whole ſyſtem, he thinks it neceſſary to explain the reaſons upon which it reſts. Accordingly, he proceeds to treat of the *divine benevolence*, and ſhews in a very conciſe, but perſpicuous and forcible manner, that God wills and wiſhes the happineſs of his creatures. Having eſtabliſhed this concluſion, he thinks himſelf at liberty to go on with the rule built upon it, namely, *that the method of coming at the will of God, concerning any action by the light of nature, is, to enquire into the tendency of that action to promote or diminiſh the general happineſs.*

The third book is divided into three parts, the firſt of which treats of ſuch *relative duties as are determinate*; the ſecond, of ſuch as are *indeterminate*; and the third, of ſuch as reſult from the conſtitution of the ſexes. In the fourth book, the duties to ourſelves are conſidered; and, in the fifth, thoſe towards our Maker.

Though the limits to which we are neceſſarily confined will not admit of our dwelling ſo long on this performance as its importance deſerves, we cannot with-hold from our Readers an extract of what the Author ſays upon public worſhip: the ſerious part of them will thank us for it.—After ſhewing that all the members of a community are bound to uphold public worſhip by their preſence and example, although the helps and opportunities it affords, may not be neceſſary to the devotion or edification of all, and to ſome may be uſeleſs; he obſerves, that there

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are valuable advantages growing out of the uſe of religious aſſemblies, without being thought of by the individuals that compoſe them.

'1. Joining in prayer and praiſes to their common Creator and Governor, has a ſenſible tendency to unite mankind together, and to cheriſh and enlarge the generous affections.

'So many pathetic reflections are awakened by every exerciſe of ſocial devotion, that moſt men, I believe, carry away from public worſhip a better temper towards the reſt of mankind, than they brought with them. Sprung from the ſame extraction, preparing together for the period of all worldly diſtinctions, reminded of their mutual infirmities and common dependency, imploring and receiving ſupport and ſupplies from the ſame great ſource of power and bounty, having all one intereſt to ſecure, one Lord to ſerve, one judgment, the ſupreme object to all of their hopes and fears, to look towards, it is hardly poſſible, in this poſition, to behold mankind as ſtrangers, competitors, or enemies, or not to regard them as children of the ſame family, aſſembled before their common parent, and with ſome portion of the tenderneſs which belongs to the moſt endearing of our domeſtic relations. It is not to be expected, that any ſingle effect of this kind ſhould be conſiderable or laſting; but the frequent return of ſuch ſentiments, as the preſence of a devout congregation naturally ſuggeſts, will gradually melt down the ruggedneſs of many unkind paſſions, and may generate in time a permanent and productive benevolence.

'2. Aſſemblies for the purpoſe of divine worſhip, placing men under impreſſions, by which they are taught to conſider their relation to the Deity, and to contemplate thoſe around them with a view to that relation, force upon their thoughts the natural equality of the human ſpecies, and thereby promote humility and condeſcenſion in the higheſt orders of the community, and inſpire the loweſt with a ſenſe of their rights. The diſtinctions of civil life are almoſt always inſiſted upon too much, and urged too far. Whatever therefore conduces to reſtore the level, by qualifying the diſpoſitions which grow out of great elevation or depreſſion of rank, improves the character on both ſides. Now things are made to appear little, by being placed beſide what is great. In which manner, ſuperiorities, which occupy the whole field of the imagination, will vaniſh or ſhrink to their proper diminutiveneſs, when compared with the diſtance by which even the higheſt of men are removed from the Supreme Being: and this compariſon is naturally introduced by all acts of joint worſhip. If ever the poor man holds up his head, it is at church; if ever the rich man views him with reſpect, it is there; and both will be the better, and the public profited, the oftener they meet in a ſituation, in which the conſciouſneſs of dignity in the one is tempered and mitigated, and the ſpirit of the other erected and confirmed. We recommend nothing adverſe to ſubordinations, which are eſtabliſhed and neceſſary; but that it ſhould be remembered, that ſubordination itſelf is an evil, being an evil to the ſubordinate, who are the majority, and therefore ought not to be carried a tittle beyond what the greater good, the peaceable government of the community, requires.'

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The last chapter of the fifth book is indeed an excellent one, and cannot fail of impressing every good mind with favourable sentiments of our Author. The subject of it is, *reverence of the Deity*; an interesting subject, indeed! and treated in a very interesting manner.

Mr. Paley observes, that mockery and ridicule, when exercised upon the Scriptures, or even upon the places, persons, and forms set apart for the ministration of religion, are inconsistent with a religious frame of mind; as no one ever feels himself either disposed to pleasantry, or capable of being diverted with the pleasantry of others, upon matters in which he is cordially interested. A mind intent upon the attainment of heaven, rejects with indignation every attempt to entertain it, with jests, calculated to degrade or deride subjects, which it never recollects but with seriousness and anxiety. Nothing but stupidity, our Author says, or the most frivolous dissipation of thought, can make even the inconsiderate forget the supreme importance of every thing which relates to the expectation of a future existence. Whilst the infidel mocks at the superstitions of the vulgar, insults over their ridiculous fears, their childish errors, and fantastic rites, it does not occur to him to observe, that the most preposterous device by which the weakest devotee ever believed he was securing the happiness of a future life, is more rational than unconcern about it. Upon this subject nothing is so absurd as indifference—no folly so contemptible, as thoughtlessness and levity.

'The knowledge of what is due,' continues he, 'to the solemnity of those interests, concerning which revelation professes to inform and direct us, may teach even those who are least inclined to respect the prejudices of mankind, to observe a decorum in the style and conduct of religious disquisitions, with the neglect of which, many adversaries of Christianity are justly chargeable. Serious arguments are fair on all sides. Christianity is but ill defended by refusing audience or toleration to the objections of unbelievers. But whilst we would have freedom of enquiry restrained by no laws, but those of decency, we are entitled to demand on behalf of a religion, which holds forth to mankind assurances of immortality, that its credit be assailed by no other weapons than those of serious discussion and legitimate reasoning—that the truth or falsehood of Christianity be never made a topic of raillery, a theme for the exercise of wit or eloquence, or a subject of contention for literary fame and victory—that the cause be tried upon its merits—that all applications to the fancy, passions, or prejudices of the reader, all attempts to preoccupy, ensnare, or perplex his judgment, by any art, influence, or impression whatsoever, extrinsic to the proper grounds and evidence upon which his assent ought to proceed, be rejected from a question, which involves in its determination, the hopes, the virtue, and repose of millions—that the controversy be managed on both sides with sincerity, that is, that nothing be produced in the writings of

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of either, contrary to, or beyond, the writer's own knowledge and perſuaſion—that objections and difficulties be propoſed from no other motive, than an honeſt and ſerious deſire to obtain ſatisfaction, or to communicate information, which may promote the diſcovery and progreſs of truth—that in conformity with this deſign, every thing be ſtated with integrity, with method, preciſion, and ſimplicity; and, above all, that whatever is publiſhed in oppoſition to received and confeſſedly beneficial perſuaſions, be ſet forth under a form, which is likely to invite enquiry, and to meet examination. If with theſe moderate and equitable conditions, be compared, the manner in which hoſtilities have been waged againſt the Chriſtian religion, not only the votaries of the prevailing faith, but every man who looks forward with anxiety to the deſtination of his being, will ſee much to blame, and to complain of. By *one unbeliever*, all the follies which have adhered, in a long courſe of dark and ſuperſtitious ages, to the popular creed, are aſſumed as ſo many doctrines of Chriſt and his Apoſtles, for the purpoſe of ſubverting the whole ſyſtem, by the abſurdities, which it is *thus* repreſented to contain. By *another*, the ignorance and vices of the ſacerdotal order, their mutual diſſentions and perſecutions, their uſurpations and incroachments upon the intellectual liberty and civil rights of mankind, have been diſplayed with no ſmall triumph and invective, not ſo much to guard the Chriſtian laity againſt a repetition of the ſame injuries, which is the only proper uſe to be made of the moſt flagrant examples paſt, as to prepare the way for an inſinuation, that the religion itſelf is nothing elſe than a profitable fable, impoſed upon the fears and credulity of the multitude, and upheld by the frauds and influence of an intereſted and crafty prieſthood. And yet how remotely is the character of the clergy connected with the truth of Chriſtianity! or what more do the moſt diſgraceful pages of eccleſiaſtical hiſtory prove, than that the paſſions of our common nature are not altered or excluded by diſtinctions of name, and that the characters of men are formed much more by the temptations, than the duties of their profeſſion? A *third* finds delight, in collecting and repeating accounts of wars and maſſacres, of tumults and inſurrections, excited in almoſt every age of the Chriſtian æra, by religious zeal; as though the vices of Chriſtians were parts of Chriſtianity; intolerance and extirpation precepts of the Goſpel; or as if its ſpirit could be judged of from the councils of princes, the intrigues of ſtateſmen, the pretences of malice and ambition, or the unauthorized cruelties of ſome gloomy and virulent ſuperſtition. By a *fourth*, the ſucceſſion and variety of popular religions, the viciſſitudes with which ſects and tenets have flouriſhed and decayed—the zeal with which they were once ſupported, the negligence with which they are now remembered—the little ſhare which reaſon and argument appear to have had in framing the creed, or regulating the religious conduct of the multitude—the indifference and ſubmiſſion with which the religion of the ſtate is generally received by the common people—the caprice and vehemence with which it is ſometimes oppoſed—the phrenzy with which men have been brought to contend for opinions and ceremonies, of which they knew neither the proof, the mean-

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ing, nor original – laſtly, the equal and undoubting confidence, with which we hear the doctrines of *Chriſt* or of *Confucius*, the law of *Moſes* or of *Mahomet*, the *Bible*, the *Koran*, or the *Shaſter*, maintained or anathematized, taught or abjured, revered or derided, according as we live on this, or on that ſide of a river; keep within, or ſtep over, the boundaries of a ſtate; or even in the ſame country, and by the ſame people, ſo often as the event of a battle, or the iſſue of a negociation delivers them to the dominion of a new maſter—points, I ſay, of this ſort, are exhibited to the public attention, as ſo many arguments againſt the *truth* of the *Chriſtian* religion—and with ſucceſs. For theſe topics, being brought together, and ſet off with ſome aggravation of circumſtances, and a vivacity of ſtyle and deſcription, familiar enough to the writings and converſation of free-thinkers, inſenſibly lead the imagination into a habit of claſſing Chriſtianity with the deluſions that have taken poſſeſſion, by turns, of the public belief; and of regarding it, as what the ſcoffers of our faith repreſent it to be, *the ſuperſtition of a day*. But is this to deal honeſtly by the ſubject, or with the world? May not the ſame things be ſaid, may not the ſame prejudices be excited by theſe repreſentations, whether Chriſtianity be true or falſe, or by whatever proofs its truth be atteſted? May not truth as well as falſehood be taken upon credit? May not a religion be founded upon evidence, acceſſible, and ſatisfactory to every mind competent to the enquiry, which yet, by the greateſt part of its profeſſors, is received upon authority?

'But if the *matter* of theſe objections be reprehenſible, as calculated to produce an effect upon the reader, beyond what their real weight, and place in the argument deſerve, ſtill more ſhall we diſcover of management and diſingenuouſneſs in the *form* under which they are diſperſed among the public. Infidelity is ſerved up in every ſhape, that is likely to allure, ſurprize, or beguile the imagination—in a fable, a tale, a novel, a poem—in interſperſed and broken hints—remote and oblique ſurmiſes—in books of travels, of philoſophy, of natural hiſtory—in a word, in any form, rather than the right one, that of a profeſſed and regular diſquiſition. And becauſe the coarſe buffoonery, and broad laugh of the old and rude adverſaries of the Chriſtian faith, would offend the taſte, perhaps, rather than the virtue of this cultivated age, a graver irony, a more ſkilful and delicate banter, is ſubſtituted in their place. An eloquent hiſtorian, beſides his more direct, and therefore fairer attacks, upon the credibility of the evangelic ſtory, has contrived to weave into his narration, one continued ſneer upon the cauſe of Chriſtianity, and the writings and characters of its ancient patrons. The knowledge which this author poſſeſſes of the frame and conduct of the human mind, muſt have led him to obſerve, that ſuch attacks do their execution, without enquiry. Who can refute a *ſneer?* Who can compute the number, much leſs, one by one, ſcrutinize the juſtice, of thoſe diſparaging inſinuations, which crowd the pages of this elaborate hiſtory? What reader ſuſpends his curioſity, or calls off his attention from the principal narrative, to examine references, to ſearch into the foundation, or to weigh the reaſon, propriety and force, of every tranſient ſarcaſm, and ſly alluſion, by which the Chriſtian

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testimony is depreciated and traduced? and by which nevertheless, he may find his faith afterwards unsettled and perplexed.'

The subjects treated of in the sixth book are chiefly these—The origin of civil government—Civil liberty—Different forms of government—The British constitution—Crimes and punishments—Religious Establishments—Population—Agriculture—Commerce—War—and Military Establishments.

But we must conclude with recommending this work to the serious perusal of every Reader, who applies himself to the most important of all studies, the study of virtue.

ART. II. *The Progress of Romance, through Times, Countries, and Manners*; with Remarks on the good and bad Effects of it on them respectively. In a Course of Evening Conversations. By C. R.* Author of the English Baron, the Two Mentors, &c. 2 Vols. 8vo. 5s. sewed. Robinson. 1785.

IF Hurd, Beattie, Warton, and Percy (whose names reflect the highest lustre on modern literature), did not regard the subject of these little volumes as unworthy of their research, no one need blush at devoting some portion of time in pursuit of the same enquiry: nor can that be deemed undeserving the notice and protection of the Public, to which the practice of a Sydney hath given sanction, and which hath received the approbation of a Milton.

'Romances,' as this Author observes, 'are of universal growth; and not confined to any particular period or country. They were the delight of barbarous ages, and they have always kept their ground among the multiplied amusements of more refined and cultivated periods, containing, like every other branch of human literature, both good and evil things.'

The speakers in the dialogue are *Hortensius*, *Euphrasia*, and *Sophronia*. In the first evening's conversation the general subject, to be discussed more amply at some future meetings, is briefly proposed.

'I purpose,' says *Euphrasia* (who we presume is the Author), 'to trace *romance* to its origin; to follow its progress through the different periods, to its declension; to shew how the modern *novel* sprung out of its ruins: to examine and compare the merits of both; and to remark upon the effects of them.'

In the second dialogue, *Euphrasia* observes, that, 'as a country became civilized, their narrations were methodized and moderated to probability: from the prose recitals sprung history; from the war-songs, romance and epic poetry.' She maintains that both the latter sprung from the same root, *because* they describe the same actions and circumstances, produced the same effect, and are continually mistaken for each other.—It is observed by one of the speakers in the dialogue, that there seems

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* Clara Reeve.

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to have been a very material difference between the sources of the Epic and the Romance. The former was derived from some *historical fact*, though perhaps very remote and obscure.

That *Fact* was the foundation of the Epic is granted; but that Romance, in its earlier state, was the mere offspring of fiction and fancy, is denied. It had some ground in history; though, like the Epic, it improves on that ground, and amplifies and embellishes its circumstances, and adds incidents, which have no foundation in reality, and are the mere offspring of imagination, and worked so artificially into the general story as to make it appear a natural and essential part of it.

Euphrasia hath little doubt but that some of the stories in Ovid's *Metamorphoses* are founded on remote and obscure fact; but she supports her conjecture by a more unequivocal proof. 'In the *French romances* of the 16th century, they had their foundation in real history; but the superstructure was pure fiction.' She maintains that Homer was the *parent of Romance*; and that wherever his works have been known, they have been imitated by the poets and romance-writers. She is astonished that men of sense and learning, who relish the beauties of the old classic poets, and dwell on them with such fond admiration, should be indifferent to, or speak contemptuously of the Romance; for its stories are not less wild and incredible than those of the most admired Epic. She is of opinion that many of the fine old historical ballads are equally entitled to the name of Epic poems. She refers particularly to the *Provençals*, or *Troubadours*, of which Mrs. Dobson hath given so ingenious and so interesting an account.

In the third evening's conversation, Euphrasia says—'I have seen some * Egyptian stories, of the fabulous kind, that do not fall very far short of those in the Mythology of the Greeks and Romans. The Greeks were always fond of those stories. It is said, that one Dearchus, a disciple of Aristotle, wrote Romances; and he hath been called the first writer of them. *Antonius Diogenes* was the author of a work of this kind, called the *Errors and Amours of Dinias and Dercyllis*. The *Amours of Rhodanis and Simonides* are mentioned as very ancient. The *Romance of Leucippe and Clitophon*, written by *Achilles Tatius*, a Greek, and afterwards a Bishop, and his works, are still extant. The *Ephesian History*, by *Xenophon*, might be reckoned in this class; also the four Books of *Incredible Things*, written by *Damascius*. Under the same class may be ranked the *Fables of Parthenius Nicenus*, of *Athanagoras*, *Theodorus Prodromus*, *Eustathius*, and *Longus*; and many others, doubtless, whose names have been lost.

* At the end of the second volume of this work, is the *History of Chereba, Queen of Egypt, taken from a History of antient Egypt according to the Traditions of the Arabians.* Translated from the French of Gattier, Arabic Professor to Lewis XIV.—[A jumble of Scripture history and Arabian fiction.]

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loſt. . . . One of the moſt antient and famous proſe Romances is, the *Æthiopic Hiſtory* of *Heliodorus*, Biſhop of *Tricca*, in *Theſſalia*, in the fourth century. It is related, that a ſynod, conſidering the danger that might happen to youth from reading a romance (though there is nothing in it that is in the leaſt degree offenſive to morals and morality), authorized by the dignity of its writer; propoſed to him either to burn his book, or reſign his biſhoprick; and that he choſe the latter. There are many teſtimonies of the merits of this book, both from antient and modern writers; but there needs no other evidence than the circumſtance of its having been ſucceſſively tranſlated into all the known languages.'

With reſpect to the etymology of the word *(Romance)* Euphraſia ſays—'I have been deſirous to inform myſelf in this particular; and I will give you the beſt account I can meet with.—I have read ſomewhere that the inhabitants of Normandy were formerly called *Romandii*, or *Romandui*, which ſeems to me to be the moſt proper etymology. The French or Franks language became at laſt to be called the *Romanut* tongue, as often as the proper name.'

In the fourth dialogue, Euphraſia gives a liſt of ſome of the moſt diſtinguiſhed of the *old* Romances;—or the *Romances of Chivalry*, properly ſo called. She obſerves, that *Geoffery of Monmouth's Hiſtory* gave birth to moſt of thoſe Romances which are founded on Engliſh ſtories. The *Romance of Hornechild*, or *King Horne*, is one of the oldeſt, and is of the metrical kind. To this may be added, the *Romance of Sir Lancelot du Lake*—*Sir Guy of Warwick*—*King Arthur* and his *Knights* of *the round Table*—*Sir Bevys*, &c. &c.—The celebrated Spaniſh Romance, entitled *Amadis de Gaul*, in 24 parts, was written in the 13th century, and gave birth to many imitations. The *Romance of the Roſe* was another very famous Romance. 'Properly ſpeaking,' ſays Euphraſia, 'it is a courſe of love-philoſophy. It was begun by *William de Lorris*, who undertook it to pleaſe a lady with whom he was enamoured. He died in 1260, leaving it unfiniſhed. Forty years after, one *John de Meun*, who was alſo called *Le Clopinell*, wrote a continuation of it. He was a Dominican, and a Doctor of Divinity. . . . Prieſts then wrote Romances, and princes read them. This *John de Meun* dedicated another Romance to King *Philip le Bel*, in which he mentions his former work as a recommendation of his new one. . . . . This Romance was *tranſlated into proſe* in the year 1480, by *John de Moulinet*, who is ſaid to have enriched it with many allegories of his own invention. It afterwards underwent ſeveral further alterations, from the different hands it paſſed through; but ſtill the ground-work is the ſame, and it ſtill preſerved its eſtimation. . . . A tranſlation of it into Engliſh was begun by *Chaucer*, but left unfiniſhed at his death.'

The old Romances, and thoſe of the middle period, abounded with extravagancies and abſurdities; but they were deſigned to awaken within the hearts of the youth of both ſexes an enthuſiaſtic love of honour and virtue. If they inſpired the mind with romantic and viſionary ideas, yet thoſe ideas were chaſte; and

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and the objects to which they pointed were generous and exalted.

The Romances of more modern date are next touched on by the Author of these Dialogues;—particularly the *Euphues* of Lilly, published about the end of Queen Elizabeth's reign:—Sir Philip Sydney's *Arcadia*:—Lord Orrery's *Parthenissa*:—a Romance by the Duchess of Newcastle, entitled, *Nature's Pictures, drawn by Fancy to the Life*; and the celebrated *Argenis* of Barclay—which is the favourite Romance of our ingenious Author, and was translated and published by her, under the title of the PHOENIX, in the year 1772. The reception it hath met with doth not appear to have answered her expectations, or recompensed her trouble.

In the seventh evening's conversation, the nature and merits of the modern *Novel* are discussed.—'The word in all languages signifies something *new*. It was first used to distinguish these works from Romance, though they have lately been confounded together, and are frequently mistaken for each other. . . . The Romance is an heroic fable, which treats of fabulous persons and things. The Novel is a picture of real life and manners, and of the times in which it is written. The Romance, in lofty and elevated language, describes what never happened, or is likely to happen. The Novel gives a familiar relation of such things as pass every day before our eyes; such as may happen to our friend, or to ourselves; and the perfection of it is to represent every scene in so easy and natural a manner, and to make them appear so probable, as to deceive us into a persuasion (at least while we are reading) that all is real, until we are affected by the joys and distresses of the persons in the story, as if they were our own. . . . The Italians were the first that excelled in in Novel-writing. *Cynthio Giraldi*, and the *Decameron* of *Boccace* are some of the first, and served as a model to many that were written afterwards. . . . . Cervantes boasts that he was the first that ever wrote Novels in the Spanish language.

'The first Novels of France were those of Scarron. . . . We had early translations of the best Novels of all other countries; but for a long time produced very few of our own. One of the earliest that I know of is the *Cyprian Academy* of *Robert Baron*, in the reign of Charles I. Among our early Novel-writers we must reckon *Mrs. Behn* . . . and *Mrs. Manley*, whose works are still more exceptionable than Mrs. Behn's, and as much inferior to them in point of merit. She hoarded up all the public and private scandal within her reach, and poured it forth in a work too well known in the last age, though almost forgotten in the present: a work that partakes of the style of the Romance and the Novel.'

The work here referred to is entitled *Atalantis*; though the fair speaker, in the dialogue, forbears to mention it from motives of *delicacy*—Reviewers, however, have not such scruples.

'*Mrs. Heywood* was an author of the same class; but she repented of her faults, and employed the latter part of her life in expiating the offences of the former. . . . *Betsey Thoughtless* is reckoned her best

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beſt Novel; but the works by which ſhe is moſt likely to be known to poſterity are the *Female Spectator*, and the *Inviſible Spy*. She died ſo lately as the year 1758.'

The ſucceeding evenings are employed in diſcuſſing the merits of ſome later Novels; and the productions of *Richardſon* and *Fielding* very properly take precedence.

The *progreſs* of our ingenious hiſtorian of Romance cloſes with the year 1770. 'It would be an invidious taſk,' ſays ſhe, 'to ſpeak of the writers of the preſent day. Let us leave them to *the Reviewers*. It is their province.' It is indeed our province; and it is the worſt part of it! The ſeaſon of Novels is our *triſtes Calendæ*; and the taſk that we are compelled to undertake reminds us of Druſo's * debtors, who were driven to the ſad alternative, of hearing him read his wretched hiſtories, or paying him what they owed him.

ART. III. *Eſſay* II. *on the Nature and Principles of Public Credit.* Containing an Inveſtigation of the natural Laws and Principles of Circulation, reſtorative of the Public Credit of any State, in caſe it ſhall have become decayed. With a Poſtſcript, pointing out the Method of applying thoſe Laws and Principles, practically, to the preſent State of the Public Debts and Finances of Great Britain. 8vo. 2s. ſewed. White.

IN our Review, Vol. LXXI. p. 365, we gave an account of Mr. Gale's firſt Eſſay on this important ſubject, and we have nothing now to add, or alter, with reſpect to that account †.

Purſuing the ſame chain of reaſoning as before, our Author divides his preſent Tract into three ſections; and, in the firſt of them, he treats 'of the nature and progreſſional power of the ſinking-fund that ſhall be appropriated to the redemption of the public debt, whereby alone any maladies, under which the public credit ſhall labour, can be removed; which progreſſional power always increaſes naturally, as the public credit declines; but as naturally decreaſes again, on the revival of public credit; and thereby becomes ineffectual, with reſpect to removing the malady, unleſs the progreſſional power ſo acquired be ſecured: the ſecurity whereof naturally renders the annuity appertaining to the creditor, liable to reduction, unleſs that alſo be equally ſecured.'

In order to prevent the power of the ſinking-fund from *di-*

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* *Odiſti et fugis, ut Druſonem debitor æris:*
Qui niſi, cum triſtis miſero venere Calendæ,
Mercedem aut nummos unde unde extricat, amaras
Porrecto jugulo, hiſtorias, captivus, ut audit.
HOR. Sat. l. 1. Sat. 3.

† We ſay this, in reference to the manuſcript remarks on ſome paſſages in our account of his firſt book; with which Mr. Gale favoured us, by a private conveyance.

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creaſing

creasing as the rate of interest decreases, it is evidently necessary, as Mr. G. observes, that the price to be demanded for the redemption of the annuities which constitute the public debt, must be prevented from increasing as the rate of interest decreases: for which purpose these annuities must be converted into redeemable stock, the nominal capital whereof shall not exceed the price that such annuities actually bear in the market. Again, as the proprietors of public stock would, in this case, require a rate of interest, higher than the market, to be annexed to such annuity stock, in compensation for their disadvantage in having the price of redemption restricted to a lower sum than the original nominal capital; it would then be the interest of the Public, or Government, to borrow other money at the market rate of interest, wherewith to redeem the stock, which is contrary to the interest and intention of the creditor, to whom such increase of interest becomes of right due, in return for the capacity of increase in value, by him given up. In order, therefore, to regard uprightly the interest of each, the honest demand of the creditor must be secured from decreasing, as well as the progressional power of the sinking-fund. And in order that this equal security may flow naturally from the stock, into which the debt shall be thus converted, this stock must necessarily be established on certain fixed principles, or limited conditions of redemption.

The second section is 'an investigation, ascertaining the necessary principles of an annuity-stock, that shall naturally produce an equal security to the progressional power of the sinking-fund, and to the annuity appertaining to the creditor.'

So far, argues Mr. G. as the capital value of the annuity shall increase in consequence of the decrease in the rate of interest, an advantage must flow to the creditor. But unless the price of redemption be limited, the increase in the capital value destroys the progressional power of the sinking-fund. On the other hand, so far as the annuity that may be purchased for any given sum shall decrease in consequence of the decrease of the rate of interest, so far an advantage must evidently flow to the Public.

'But here it must be observed, that the annuitant has always a demand on the annuitor, or Public, for his full annuity (whatever may be the difference between the market rate of interest and the rate annexed to the stock), until the money for the stock or capital shall be tendered in discharge thereof: so that the annuity, or interest appertaining to the creditor, can never decrease in consequence of the decrease of the market rate of interest, in any further degree than as the principal shall be thus tendered.

'Hence then, if the price to be demanded for the redemption be limited, by converting the debt into a stock of annuities, bearing a higher rate of interest than that of the market; and the tender [of part of the capital] to be periodically made for the redemption of

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ſuch ſtock, be likewiſe limited to a certain proportion [or part of the whole] beyond which it ſhall be at the option of the annuitant either to refuſe the tender, or to accept it on ſuch terms only, as he himſelf ſhall from time to time, think proper: then, the progreſſional power of the ſinking-fund, that ſhall be appropriated to the redemption of ſuch ſtock, as alſo the annuity or intereſt appertaining to the remaining part of ſuch ſtock, will each be perfectly ſecured from decreaſing with the market rate of intereſt. And ſo far as the annuity, or intereſt on the ſtock, ſhall be thus ſecured from decreaſing, ſo far the capital value thereof muſt conſequently increaſe, as the rate of intereſt in the market ſhall decreaſe.

'The grand point, therefore, remaining to be determined, is the proportion, which the tender, thus to be ſtipulated, ſhall bear to the capital or ſtock.

'Now the larger the tender, thus to be ſtipulated, ſhall be, the more advantageous it muſt evidently be for the annuitor, or Public; becauſe how much ſoever the ſurplus revenue, or ſinking-fund, ſhall fall ſhort of the ſtipulated tender, the annuitor may nevertheleſs ſave the decreaſe of the intereſt thereon, by borrowing the money in the market.

'But it does not follow that the advantage or profit flowing to the annuitant or creditor, ſhall be greater, as the ſtipulated tender ſhall be leſſer; becauſe, the leſs the tender, the leſs muſt be the decreaſe thereby produced in the market rate of intereſt; and the leſs, of courſe, muſt be the increaſe in the capital value of the annuity ſtock, in which increaſe the annuitant's advantage or profit conſiſts.

'The greater the tender ſhall be, the greater muſt be the decreaſe thereby produced in the market rate of intereſt; and the greater of courſe muſt be the advantage or profit, to one or other of the parties: and, ſeeing that ſuch part of this profit as cannot, by the ſtipulation, be ſaved by the annuitor, muſt neceſſarily accrue to the annuitant in the increaſe of the value of his capital; ſo, conſequently, it muſt be the intereſt of the annuitant to ſubject himſelf to as great a tender as ſhall be capable of producing as great a profit to himſelf, as it ſhall produce to the annuitor; whereby, whatever decreaſe ſhall be ſo actually produced in the market rate of intereſt, the annuitor ſhall naturally ſave the one half thereof by the tenders ſo by him to be made; and whereby, alſo, the capital value of the annuity ſtock appertaining to the annuitant, ſhall naturally increaſe, in proportion to the other half thereof.

'Now, this required diviſion will be preciſely and exactly accompliſhed, by ſtipulating, that the tender, to which the annuitant ſhall be periodically ſubject, in diſcharge of the ſtock or capital, ſhall be equal to the annuity or intereſt that ſhall be by him periodically demandable.'

His meaning is, that the public creditor ſhall conſtantly receive double his annuity, one half for intereſt, and the other in part of payment of the debt: but of this more hereafter.

The third ſection treats of the ſuperior advantages attendant on ſuch an annuity, in preference to one of any other kind; and the mutual benefits flowing therefrom, as well to the creditors

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ditors as to the Public; whereby the public credit naturally becomes reſtored to its priſtine ſtate.

It would lead us too far out of our way to give the particulars of this ſection. The main deſign of it is to ſhew the advantages that would reſult from the transforming the preſent nominal capital of the public debts into annuity-ſtocks bearing a higher rate of intereſt than the preſent market price, and ſubject to the periodical tenders or payments mentioned in the former ſection; which, he thinks, would confine the future increaſe of the debt to an arithmetical progreſſion, and cauſe its redemption to proceed in a geometrical one, till the ſinking-fund became equal to the annuity or intereſt of the debt, when the ſyſtem of finance would be at its *maximum*, or beſt poſſible ſtate.

The poſtſcript, which is longer than the tract itſelf, is divided into two ſections; the firſt conſiſts of obſervations on the preſent ſtate of the public debts and finances of Great Britain, and the practical means of reducing them to the foregoing principles.

Mr. Gale here propoſes to change the form of the public debt, by allowing 57*l.* of 6 *per cent.* ſtock, in exchange for 100*l.* of 3 *per cent.* ſtock, and ſo in proportion for the 4 *per cents*, &c. which terms he thinks the public creditors will gladly accede to; becauſe they will thereby do neither more nor leſs, than give up an annuity of 3*l.* the capital value of which muſt for ever fall, in exchange for one of 3*l.* 8*s.* 4$\frac{1}{2}$*d.* the capital value whereof is at preſent greater than the former, and muſt for ever riſe. Thus the debt would be converted into 170 millions of 6 *per cent.* ſtock, the annual intereſt whereof, and the tender equal thereto for the redemption of the capital, would amount to 29,400,000*l.* beſides the expences of government. On this plan, it would be neceſſary to raiſe 28 millions annually, and the ſum by which the revenue falls ſhort of this, he propoſes to raiſe by an annual loan, and to lay on taxes to pay the intereſt thereof: but for the reaſons he gives for recommending this, we muſt refer to the book: wherein, however, he purpoſely avoids explaining himſelf too much, leaving a little chain, as he calls it, 'purpoſely comprehended in a general expreſſion, and left entirely unexplained.' This general expreſſion, we ſuppoſe, is, 'by this proceſs, that threatening cloud, which now hangs over our financial hemiſphere, pregnant with deſtruction, will inſtantly be diſperſed, it will fly and vaniſh like a meteor: and in leſs than ſixteen years (barring the intervention of new calamities) the nation will be recovered to a higher degree of wealth and proſperity, than Britain, in her greateſt glory, hath ever hitherto beheld.'

The remaining ſection conſiſts of remarks on Dr. Price's plan for raiſing money by public loans, and redeeming the pub-

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lic debts. But to give the particulars of this, would take up more room than can with propriety be spared for an account of this tract.

Mr. Gale appears to be one of the diſtreſſed American loyaliſts, and therefore has a claim to all poſſible indulgence in the country for whoſe cauſe he has ſuffered ſo much; but the importance of the ſubject, and the danger to the Public in leaving errors relating to it undetected, obliges us to ſay, that the only ſymbolic proceſs, or demonſtration in this ſecond Eſſay, is defective; and yet it is the foundation of the whole tract, ſo far as it concerns the propriety of the redemption of the debt by a tender equal to the annuity. We will not, however, here rob Mr. G. of the pleaſure of correcting this, but content ourſelves with barely pointing it out.

At p. 16, he ſays, if any annuity ſtock, bearing any rate of intereſt higher than that of the market, be ſubject to a periodical tender, in diſcharge of the capital, equal to the annuity, or intereſt therefrom periodically flowing, the value thereof will be preciſely the ſame as if ſuch annuity was perpetual, and the rate of intereſt half way between that of the market and that of the ſtock.

But the 6th, 7th, and 8th ſteps of his demonſtration at p. 18, are defective and contradictory, and conſequently the remaining ſteps and concluſion erroneous. For $\frac{1}{2-R}$ cannot be ſubſtituted for R, becauſe R is abſolutely determined thereby, $2R-R^2$ being then $= 1$, and $1-2R+R^2=0$, wherefore $1-R=0$, and $R=1$. Conſequently the annuity $A=C\times\overline{R-1}$, at the 3d ſtep, inſtead of being greater than the annuity a bearing the market rate of intereſt, will actually be nothing at all; which is abſurd and contrary to his own hypotheſis.

ART. IV. *Elements of Mathematics,* comprehending Geometry, Conic Sections, Menſuration, Spherics. Illuſtrated with 30 Copper Plates. For the Uſe of Schools. By John Weſt, Teacher of Mathematics in the Univerſity of St. Andrews. 8vo. 7s. 6d. Longman, &c. 1784.

THIS book contains 417 pages, beſide the preface and plates. So many new Elements have been publiſhed by the moderns, that it is quite neceſſary for every author that adds to their number, to make an apology for ſo doing; and this is done by Mr. Weſt in the following manner:

'My original intention was not to include the firſt elements of geometry; but in its preſent advanced ſtate, there are many uſeful theorems, which, though not in *Euclid,* are conſidered by moſt geometers as elementary propoſitions. Theſe I could not admit without proof; and, to demonſtrate them, I muſt either have incumbered the

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demonstrations of almost every proposition, or have interspersed the work with lemmas. Both of these methods appeared to me equally unsystematical and inelegant. To begin, therefore, from the very foundation, seemed the best method to communicate consistency and order to the system I intended to form.

'The Elements of Euclid have continued for 2000 years to hold possession of the schools. This singular fact, and the bad success of the attempts that have been made to supplant them, have been reckoned convincing proofs of their superior excellence. But these attempts may also serve to support what I suggested above, that, considering the improved state of mathematics, Euclid's geometry is now inadequate and defective, as an elementary work. The bad success of new elements may be owing partly to the prejudice which strongly prevails in favour of Euclid, and which serves to counterbalance the merit of improvements; but chiefly to the peculiar objections to which their imperfections seem to be liable. If, besides, it be considered, that the most exceptionable part of the ancient elements, is that in which succeeding writers have most failed, it will not appear surprising that Euclid's name should have triumphed over partial improvements.

'The doctrine of proportion is perhaps the most important in mathematics, and as treated by Euclid, discovers great penetration and sagacity. In order to include incommensurables, he assumes, in his definition, a general property of proportionals, very remote from common apprehension. On this property, he builds a very ingenious and comprehensive theory; yet not with all that clearness and solidity for which the rest of his elements is so remarkable. Indeed, the manner of his treating this difficult and abstract subject is so obscure, as to render it almost unintelligible to the learner. It was a desire to render this intricate and useful doctrine more simple and intelligible, which determined me to attempt a new theory of proportion, and to introduce a new system of the elements of geometry, as the first part of my work.

'What I offer to the Public, on the subject of proportion, will, I trust, sufficiently evince that my labours have not been altogether unsuccessful. And the approbation with which they have been honoured by men of distinguished abilities in mathematical researches, gives me ground to hope that they may be useful. The principle I have assumed is the most simple and obvious; and the theory I have founded upon it, is not less general than that of Euclid.'

After what has been said on the excellency of the method in which the *old Stoic* has treated the doctrine of proportion, by such able hands as Dr. *Barrow*, and Dr. *Robert Simpson*, any thing that we could add would have little weight. But after an account such as that given above, we were naturally led to expect something new, not only in form but in substance, on this curious subject: for Mr. West does not mention, nor so much as hint at any one author to whom he is in the least indebted for any part, much less for the substance of what he has here delivered to the Public. It is possible that he may not have seen the second edition of Mr. *Thomas Simpson's* Elements of *Geometry*; be

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this as it may, to shew our Readers, at one view, the similitude of the two methods, will not perhaps be unentertaining, and may be done without the expence of much room, as follows:

Mr. W.'s fundamental definition of ratio is, betwixt any two finite magnitudes of the same kind, there subsists a certain relation with respect to quantity, which is called their ratio. The two magnitudes compared are called the terms of the ratio; the first, the antecedent; and the last the consequent.

Of four magnitudes, the ratio of the first to the second, is said to be the same with (or equal to) the ratio of the third to the fourth, when the first contains any part whatever of the second, just as oft as the third contains the like part of the fourth.

Mr. S.'s definition is, Ratio is the proportion which one magnitude bears to another magnitude of the same kind, with respect to quantity.

The measure, or quantity of a ratio is conceived by considering what part, or parts, the magnitude referred, called the antecedent, is of the other, to which it is referred, called the consequent.

Four quantities, *A*, *B*, *C*, *D*, are said to be proportional, when the ratio of the first, *A*, to the second, *B*, is the same as the ratio of the third, *C*, to the fourth, *D*.

And the rest of the definitions and axioms premised by each author are different in words and order, rather than sense and application, as must appear to any one, who will take the trouble of comparing them together: except that Mr. S.'s 9th axiom is essentially the same as Mr. W.'s first lemma.

Mr. W.'s leading proposition is, Magnitudes have the same ratio as their equimultiples. Its corollary, Magnitudes have the same ratio as their like parts.

Mr. S.'s first theorem is, Equimultiples of any two quantities are in the same ratio as the quantities themselves. Its corollary, like parts of quantities have the same ratio as the wholes.

As to the method of extending this idea of proportion, so as to include incommensurable quantities, we are rather inclined to favour the way made use of by Mr. S. But this is only matter of opinion. Neither do we design any more by these strictures, than to shew that the substance of the method so extolled by Mr. W. was before given by an author of great and deserved reputation. Several of Mr. West's demonstrations are peculiarly elegant, and though we do not think the merit of his work so great as to deserve to be substituted in the place of the old elements, it may be an useful help or introduction to the works of *Euclid*, *Archimedess*, *Apollonius*, and *Theodosius*.

In Conics, he has given elegant demonstrations of the leading properties of the three sections considered according to their description *in plano*, and then shewn them as cut from the cone,

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and the ellipse also from the cylinder, with the subcontrary sections, &c.

In Mensuration his method is for the most part geometrical, and carried farther than we remember to have seen it done in any one author before: including the measures not only of the usual rectilinear figures, but the conic-sections and their segments, the cubature and curve-surface of the solids generated by their revolution, &c.

Spherics are also handled in the same manner, comprehending the leading propositions of spherical geometry, the solution of the different cases of spherical trigonometry, and the stereographic and orthographic projections of the sphere.

The work is interspersed throughout with propositions purposely left undemonstrated, which, though intended, he says, for exercises to the learner, are not unworthy the notice of those who are farther advanced, and take pleasure in mathematical speculations. We suppose, that he has forgot that there is no such thing as geometrical analysis taught in his book, and without some sort of analysis, neither learners nor teachers will find it an easy matter to demonstrate, without investigation, many of the propositions he has given, and whose relation to the demonstrated ones, is far from being evident to all capacities: indeed there is no book in the English language, if we except the translations of *Euclid*'s book of *Data*, and a small Essay, with what is added by Mr. Wales to the translation of Snellius, by Mr. *Lawson*, that can afford any legitimate help for this purpose. Perhaps a translation of the *Analysis Geometrica* of *Hugo D'Omerique*, with some proper alterations and additions, a work recommended by *Sir Isaac Newton*, would enable the English Reader to make a more rapid progress in the study of this science, and to apply it to new enquiries with greater facility, than all the books of new elements that are to be met with.

ART. V. *A Translation of the Inferno of Dante Alighieri*, in English Verse, with Historical Notes, and the Life of Dante. To which is added a Specimen of a new Translation of the Orlando Furioso of Ariosto. By Henry Boyd, A. M. 8vo. 2 Vols. 10s. 6d. boards. Dilly. 1785.

WE cannot say much in praise of this work, but that the translation of Dante is in general faithful, and renders pretty correctly the sense of a very difficult writer. A too rigorous attention to this object, has, perhaps, prevented Mr. Boyd from smoothing his verses, and giving to his poetry that easy flow, of which some passages, written *con amore*, prove that he is not altogether incapable. As a specimen, we shall select

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ſelect the ſtory of Paulo and Francoſia *, which cloſes the fifth Canto:

" This mangled form was fated to inſpire
The gentle PAULO's breaſt with am'rous fire.
From his to mine the ſoft infection ſpread.
Too ſoon the fatal ſecret I divin'd;
Too ſoon with his my guilty wiſh combin'd,
Wretch that I was! who ſhar'd his brother's bed!

Love link'd our ſouls above, and links below,
But, far beneath, in ſcenes of deeper woe
The eldeſt murth'rer and his mates prepare
Already to receive the ruffian's ſoul:
Where *Caina* reaches to the nether pole
With Fratricides the penal doom to ſhare."

She paus'd, and her eternal plaints renew'd;
Struck with her hapleſs tale I muſing ſtood:
" Why penſive thus?" the gentle bard enquir'd;
Then I: " Could aught the captive ſouls perſuade
To tell the trains for their ſeduction laid,
Millions might ſhun their fate, by Heav'n inſpir'd."

Then turning round to view the hapleſs pair,
Sighing, I thus addreſs'd the weeping fair:——
" How ſad th' atonement of thy guilty joys!
But ſay, how firſt you ſaw his paſſion grow.
What buſy demon taught thee firſt to know
The ſecret meaning of his ſmother'd ſighs."

She wept, and " Oh! how grievous to relate
Paſt joys, and tread again the paths of fate,
Let him who ſung ELIZA's woes declare.
But ſince unfated ſtill, the wiſh remains
To know the ſource of our eternal pains,
Thou ſhalt not vainly breathe the pious pray'r.

One day (a day I ever muſt deplore!)
The gentle youth, to ſpend a vacant hour,
To me the ſoft ſeducing ſtory read
Of LAUNCELOT and fair GENEURA's love,
While faſcinating all the quiet grove
Fallacious Peace her ſnares around us ſpread.

Too much I found th' inſidious volume charm,
And PAULO's mantling bluſhes riſing warm;

* The lady was daughter to Guido de Polenta, Lord of Revenna, the generous patron of Dante. She was betrothed to Paulo Maliteſta, an amiable youth, younger brother to the Lord of Rimini, but was obliged to marry the elder,—a man of ſavage diſpoſition, and deformed in perſon. The ſequel of their ſtory appears in the ſtanzas here quoted.

Still

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Still as he read the guilty secret told.
Soon from the line his eyes began to stray;
Soon did my yielding looks my heart betray,
Nor needed words our wishes to unfold.

Eager to realize the story'd bliss,
Trembling he snatch'd the half-resented kiss,
To ill soon lesson'd by the pandar-page!
Vile pandar-page! it smooth'd the paths of shame."
While thus she spoke, the partner of her flame
Tun'd his deep sorrows to the whirlwind's rage.

So full the symphony of grief arose,
My heart, responsive to the lovers woes,
With thrilling sympathy convuls'd my breast.
Too strong at last for life my passion grew,
And, sick'ning at the lamentable view,
I fell, like one by mortal pangs oppress'd.'

The translator's language is often obscure, sometimes ungrammatical. His poetry wants animation; and, instead of shading or mending the faults of Dante (which were those of his age), he renders them more conspicuous, and more unpleasing. But he has attempted a task, in which it was difficult to escape blame, and scarcely possible to merit commendation.

Mr. Boyd's life of Dante, and his historical Essay on the state of Florence in the thirteenth and fourteenth century, contain many interesting particulars, which may be read with pleasure.

Art. VI. *Bibliotheca Topographica Britannica.* Continued; viz. No. 24—28, inclusive: See Review for July, 1785.

THE *twenty-fourth* * Number of this work was composed several years since by S. Pegge, M. A. who has now revised and improved it. The subject is, *Roman roads discovered and investigated through the country of the Coritani, or the county of Derby.* The first of these roads is said to have extended the whole length of the county, from south-west to north-east, and is supposed to be a portion of the *Ikenild-street*, proceeding from Stretton in Staffordshire to Chesterfield in Derbyshire, and thence into Yorkshire. There seems to be some connection between this article and No. VI. in the seventh volume of the *Archæologia*, written by Mr. Cade. Mr. Pegge has been very accurate in his researches; but we cannot attend to particulars. It is probable, as he concludes, that there was more than one *Ikenild street*; but this occasions some confusion in our inquiries. He concurs with others in supposing that it received its name from passing through the kingdom of the *Iceni*.

The other road is the *Bath-way*, commonly called the *Bathemgate* (*gate* being a word corrupted from the Saxon, and used,

* Price 1s. 6d.

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in some places, to signify a street, way, or road): it begins at *Brough*, once a Roman station, and ends at *Buxton*; which accounts for its name.—To all is added, by Mr. Pegge, an enquiry concerning the *Coritani*, or *Coitani:* there seems great reason to believe, that *Iceni* was the generical name, and the two clans of which this people consisted, were called *Cenomanni*, or *magni*, and *Coritani*. Several other subjects are here introduced, as particularly the *Caledonian* wood, or immense woody tract of the *Coitani*; and the *Caledonian* bears, which are now lost. *Caledonia* seems to have been a common name among the Britons for a wood: the Romans employed it, to express all Britain, and all the forests of Britain; as Mr. Camden observes. This account our Author embraces rather than that which derives the term from the British word *Kaled*, signifying *hard*, *rough*, and *hardy*. But we shall dismiss this subject with the remark, that Mr. William Lambarde and Dr. John Jones, who both lived in Queen Elizabeth's time, are said to be the first of our printed authors, that mention *Buxton* and the bath there: the latter testifying, that for many years before his time, the place had been frequented by thousands for the purpose of bathing; the former insinuating, that what character it then obtained, was ascribed as much to the miraculous assistance of St. *Anne*, the patroness of the place, as to any salutary virtue in the waters themselves.

No. 25. (pr. 1s. 6d.) *An historical account of that venerable monument of antiquity, the* TEXTUS ROFFENSIS, is also the production of Mr. Pegge. This book, written in an elegant hand, appears to have been compiled by *Ernulf*, who was Bishop of Rochester, from A. D. 1114, to A. D. 1124, in the reign of Henry I. The Bishop being at the time not less than 80 or 82 years of age. He died at 84. This famous MS. consists of two parts, the first containing the laws and constitutions of the Anglo-Saxon Kings, in Latin and Saxon, transcribed from antient copies; the second, a register, or chartulary, of the church of Rochester, with some other matters relative to that cathedral; together with 'the Saxon form of oaths of fealty, and wager of law; the old form of cursing by bell, book, and candle; of *ordeal*, &c.' It is a small quarto, in vellum, bound in red. It appears to have passed through some perils, having been once detained, by one Leonard, a Doctor of Physic, for two years; but the *then* Dean, Walter Balcanqual, at length recovered it in 1633, though not without a bill in chancery: on another occasion it fell into the water, in its return from London to Rochester, but was regained without much damage. Mr. Pegge, with his accustomed assiduity, relates the transcripts, impressions, &c. of this book; and in this detail we have a long account of the Rev. Mr. William Elstob, and his sister, Mrs. Elizabeth Elstob, who employed a boy of ten years old, to make a transcript for them,

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in folio, of such parts of the MS. as had not before been published; which was fairly written and finished in three months time, and is now in the possession of Mr. Pegge. This Mr. Elstob was a man of very considerable learning, and a great proficient in the Saxon language. He left behind several MSS. particularly one, of the Saxon laws, which had been intended for the press. His sister was equally eminent, being well acquainted with different branches of literature, particularly the Saxon, so as to have been sometimes called the *celebrated Saxon nymph*. Some things she published, and much more she wrote; yet this gentlewoman, so distinguished for learning and abilities, together with qualifications still more estimable, soon after the death of her brother, sunk into great difficulties and distress; till Queen Caroline afforded her assistance; after which, being recommended to the late Duchess dowager of Portland, she was appointed governess to her children; and in this family she died, in 1756.

Beside Mr. Pegge's dissertation, we have, in this Number, *Biographical anecdotes of Mr. Johnson*, who, among other preferments, was presented by Archbishop Tennison, in 1707, to the vicarage of Cranbrook, Kent, at which place he died in 1725. He was known for some singular sentiments which he entertained respecting the Eucharist, approaching towards Popery, according also with the opinion of other *high church* divines, and, what is odd, because there seems no necessary connection, with the *Nonjurors*. This Mr. Johnson appears to have been a good and worthy man, whether mistaken or not as to particular notions, and possibly somewhat under the power of bigotry. His condescension to the Baptists in his parish, the account of which seems well authenticated, indicates good sense and candour. He is said to have had a large baptistery erected in his church, wherein those who chose it were immersed, by which means the objectors were brought over to attend the service of the church of England. But, it should be added, that Dr. Brett, his biographer, speaks somewhat differently as to the harmony subsisting between him and some of the Dissenters, though he, *very naturally*, throws the blame on the latter. Into this we do not enquire.

No. 26. (pr. 1s.) *Collections towards the history and antiquities of Bedfordshire, being additions to Luton and Dunstaple.* What relates to the first of these towns is chiefly extracted from Matt. Paris, and concerns church affairs, there having been some danger that the monastery of St. Alban would sustain a loss: but, we are told, 'Abbot Robert, by intreaties and promises, intermixed with threats of law, and the *martyr's vengeance*, prevailed on Henry II. to give and confirm the church of Lūiton and Hocton (*Houghton*) with all appurtenances, in

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free and perpetual alms to the then Abbot and Convent of St. Alban." The *addenda* concerning *Dunſtable*, or *ſtaple*, which this writer prefers, are not very material, though ſuitable to the general deſign of this work.

No. 27. (9s.) *The hiſtory and antiquities of the archiepiſcopal palace of Lambeth, from its foundation to the preſent time.* By Dr. Ducarel, F. R. and A. SS. The Counteſs *Goda*, ſiſter to Edward the Confeſſor, gave this manor to the Biſhop and church of Rocheſter, who, in 1197, exchanged it with Hubert Walter, Archbiſhop of Canterbury, for the manor of Darent in Kent. The palace was at firſt, as may be ſuppoſed, no better than a common manſion-houſe, but it has undergone a great variety of ſucceſſive alterations, additions, and improvements, of which we have here a ſuccinct account, as far as can be obtained on ſuch a ſubject. Archbiſhop Chichley, who enjoyed the ſee long after the year 1424, ſpent conſiderable ſums for this purpoſe. At this time, we are told, an image of St. *Thomas (Becket)* placed in a nich, coſt 13*s.* 4*d.* A bricklayer's and a taylor's wages were then by the day, with victuals, 4*d.* without victuals, 6*d.* or 6*d.* ½; a labourer's, with victuals 3*d.* without victuals 3*d.* ½. The injury which this palace received during the civil war in the reign of Charles I. is juſtly lamented. But it may be remarked, that the writer, when he comes to ſpeak of the *Lollards Tower*, paſſes rather ſlightly over the perſecution of the *Lollards*, or *Wickliffites*, from whom we muſt ſuppoſe the tower received its name. He acknowledges that it has the appearance of a priſon, and that ſome of the people called Lollards, that is thoſe who in a more early period began a reformation, *might* have been there confined. The unjuſt and cruel treatment which they often met with, merely on account of principle and conſcience, merited, ſurely, the reprobation of a Proteſtant writer, as much as the depredations at Lambeth-houſe!

The Library at Lambeth, we are told, was firſt founded by Archbiſhop Bancroft, who, *ann.* 1610, gave his books to his ſucceſſors for ever. It may be ſuppoſed to have greatly increaſed by different means ſince that time, ſo that the whole number of books here depoſited is, at preſent, at the leaſt 25,000 volumes; to which we ſhould add the total of MSS. which is ſaid now to be 1147: ſome of the more curious of theſe are here particularly noticed. The firſt regular librarian appears to have been the Rev. Henry Wharton, who died in 1695. We have here ſome hiſtorical particular of him and his ſucceſſors, down to the time of Dr. Ducarel, the author of the preſent account. In this Number we find Dr. Edmund Gibſon, afterwards Biſhop of London, of whom there is a handſome portrait, by Vertue; and in the Appendix there is alſo, by the ſame artiſt, a very good one of Biſhop Smalbroke. The particular relation of the buildings,

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buildings, rooms, offices, garden, &c. at this palace is accompanied with a plan or ground-plot of the whole, and four other beautiful engravings exhibiting different views of this ancient edifice, one being taken from a drawing by Miss Hartley in 1773. Beside sundry matters in the body of the work, of which we cannot take farther notice, we meet with the whole of a trial between the Archbishop of Canterbury and the parish of Lambeth, on the question, Whether the premises in the Bishop's possession were, or were not liable to be assessed to the poor-rates, as part of the parish of Lambeth? In 1776 this point was determined in favour of Archbishop Cornwallis, the plaintiff, who paid his solicitor's bill from his own pocket, and presented the parish with 150*l.* the sum in which they were condemned for costs. This long trial is followed by a large Appendix, consisting of deeds, original papers, &c. among which we find, 'The order of the rites and ceremonies used at the consecration of the most reverend Father in Christ Matthew Parker, Archbishop of Canterbury, in the chapel at his manor of Lambeth, on Sunday the 17th of Dec. 1559.' This is said to have been first printed in order to confute the Popish fable of the *Nag's head ordination*. Here also we have lists of chaplains, and other officers, accounts of confirmations, consecrations, &c. and among the rest, a form observed by Archbishop Tillotson, when the Duke of Richmond was restored to the communion of the church of England, in Lambeth chapel, May 15, 1692; and another, styled the *reconciliation of a penitent*, composed by Archbishop Tenison, and used at the reconciliation of the Earl of Dunbarton, in the said chapel, Jan. 24, 1709. We only farther observe, that, together with the engravings already mentioned, there is a portrait of Archbishop Chichley, and a head of the author, Dr. Ducarel, and a plan of the Lollards Tower, &c.

No. 28. (pr. 2s.) *Some account of Suffragan Bishops in England*, is given in an essay by the late Rev. Mr. Lewis of Margate; to which is added, a letter from Mr. Pegge, on the same subject. The rise of this office has been sometimes attributed to the solicitude of the rich abbies, that they might be exempt from episcopal jurisdiction: there were occasions, such as the consecration of altars, vestments, &c. according to the superstition of the day, which rendered a Bishop necessary: had they applied at such times to a Diocesan Bishop in their own country, it might have been interpreted as an acknowledgment of his authority; to prevent which, they are supposed to have obtained from Rome the privilege of having a Monk of their own consecrated, with some foreign title, most commonly in *Greece*, who could not therefore claim any dominion. But this, though ingenious, and corresponding with many an ecclesiastical *manœuvre*, does not prove a well-founded conjecture. *Suffragan* Bishops were assist-

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ants to those called *Diocesan*, and succeeded in England to the *Chorepiscopi*, from whom they are said to have been somewhat different. Their first appearance is fixed to about the year 1340. They were continued after the Reformation; but, instead of foreign titles, were generally denominated from some principal place in the diocese of the Bishop, whom they were appointed to assist. The office has gradually fallen into disuse, to which, as is here intimated, its interference with Chancellors, Archdeacons, &c. may possibly have contributed. Mr. Lewis seems to have wished for its revival; the necessity of which does by no means appear; though it is well known, both as to places ecclesiastical and civil, those who enjoy them are generally well-disposed to have the business and duty devolve on others. In a letter, at the end of Strype's life of Archbishop Cranmer, Mr. Wharton (mentioned in the foregoing article as a librarian at Lambeth) says, concerning Suffragan Bishops, that *they were treated with contempt enough*; and that, at the palace at Lambeth, they were only admitted to the *second*, or the *almoner*'s table. Mr. Lewis, who wrote in 1738, considers this as fiction; and adds, that the sitting even at the steward's (which is the *third)* table, is so far even now from being thought any mark of contempt, 'that I have,' says he, 'had the honour of dining there more than once, when one or two Diocesan Bishops sat at the upper end of it.'

At the close of this pamphlet is added a list of the *Suffragan* Bishops in England, drawn up by the late Rev. Henry Wharton, M. A. and transcribed from his original MS. in the Lambeth library. We cannot but remark, that he constantly terms them *Chorepiscopi* according to the diocese to which they respectively belonged, *Chorepiscopi diocesis Cantuarienſis*, *Chorepiscopi diocesis Londinenſis*, &c. &c. whence we should be led to conclude, that he considered the *Chorepiscopi* and the *Suffragans* as being the same.—After Mr. Lewis's essay, there is, among other things, 'An extract of a letter written to Dr. William Wake, then Archbishop of Canterbury, May 14, 1724.' It regards *confirmation*, or as a poor old woman at Canterbury is here said to have called it, "the Bishop's *polling* the folks." It complains of the abuse of that ceremony, on which subject certainly much might be added.

*** *Some other Numbers of this valuable work are published; which will be duly noticed hereafter.*

Art. VII. *Poems on several Occasions.* By the late Edward Lovibond, Esq. Small 8vo. 3s. sewed. Dodsley. 1785.

THE Editor informs us, in the Advertisement prefixed to these poems, that 'the Author was a gentleman of fortune, who passed the greater part of his life in the neighbourhood

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hood of Hampton, in Middlesex, greatly beloved by those who best knew him.—He was an admirable scholar, of amiable manners, and of universal benevolence, of which all his writings bear strong testimony.

'The little pieces which compose this volume were chiefly written on such incidents as occasionally arose in those societies of intimate acquaintance which he most frequented. After his death, which happened in 1775, his poems being dispersed in the hands of different friends, to whom they had been given by himself, many people expressed to his only brother, Anthony Lovibond Collins, Esq; a wish to have them collected and preserved *.' Editor's Preface, p. vii.

There are some nervous lines in *Julia's Letter to Lord* ——, though it hath not variety enough, either in sentiment or expression, to prevent languor before the reader hath got through it.

We are afraid that the same complaint will be made against many of the lighter pieces in this collection. The impression is faint when the sense doth not fully answer the abundance of words.

We were best pleased with the *Mulberry Tree:* and we will give it entire to our Readers:

'For London's rich city, two Staffordshire swains,
Hight JOHNSON, hight GARRICK, forsaking their plains,
Reach'd Shakespeare's own Stratford, where flows by his tomb
An Avon, as proudly as Tiber by Rome.
Now GARRICK (sweet imp too of Nature was he)
Would climb and would eat from his MULBERRY-TREE;
Yet as JOHNSON, less frolic, was taller, was older,
He reach'd the first boughs by the help of his shoulder;
Where, shelter'd from famine, from bailiffs, and weather,
Bards, critics, and players sat crowded together;
Who devour'd in their reach, all the fruit they could meet,
The good, bad, indifferent, the bitter and sweet:
But GARRICK climb'd high to a plentiful crop,
Then, heavens! what vagaries he play'd on the top!

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* Extract of a letter from a Correspondent, relative to the present article: 'The Monthly Reviewer is desired to point out the following *Errata* in Mr. Lovibond's poems:

Page 22, line 15, for *saps*, read *wins*.
30, —— 11, for *a latter token*, read *a letter, token*.
155, —— 6, for *tenderer*, read *tender*.
173, —— 3, for *wreathe*, read *weave*.

'The reply to Miss G—, page 154, is an answer to the poem beginning, "*Ah Dorimant, victim to Love*," and should have immediately followed it. *N. B.* The 1st, 2d, and 13th stanzas were not in his reply when presented by Mr. L. to Miss G.

'The poem *to Miss G.* p. 159, was addressed to her on reading *Laura's Answer*, p. 153, and should have been placed after it. C. L. M.'

How, now on the looſe twigs, and now on the tight,
He ſtood on his head, and then bolted upright!
All features, all ſhapes, and all paſſions he tried;
He danc'd, and he ſtrutted, he laugh'd and he cried,
He preſented his face, and he ſhow'd his backſide!
The noble, the vulgar, flock'd round him to ſee
What feats he perform'd in the MULBERRY-TREE:
He repeated the paſtime, then open'd to ſpeak,
But JOHNSON below mutter'd ſtrophes of Greek,
While GARRICK proclaim'd—ſuch a plant never grew,
So foſter'd by ſun-ſhine, by ſoil, and by dew.
The palm-trees of Delos, Phœnicia's ſweet grove,
The oaks of Dodona, though hallow'd by Jove,
With all that antiquity ſhows to ſurpaſs us,
Compar'd to this tree, were mere ſhrubs of Parnaſſus.
Not the beeches of Mantua, where Tityrus was laid,
Not all Vallombroſa produc'd ſuch a ſhade;
That the myrtles of France, like the birch of the ſchools,
Were fit only for rods to whip Genius to rules;
That to Stratford's old MULBERRY, faireſt and beſt,
The Cedars of Eden muſt bow their proud creſt:
Then the fruit—like the loaf in the Tub's pleaſant Tale,
That was fiſh, fleſh, and cuſtard, good claret, and ale—
It compriz'd every flavour, was all, and was each,
Was grape, and was pine-apple, nectarine and peach;
Nay he ſwore, and his audience believ'd what he told,
That under his touch it grew *apples of gold.*——
Now he paus'd!—then recounted its virtues again—
'Twas a wood for all uſe, bottom, top, bark, and grain:
It would ſaw into ſeats for an audience in full pits,
Into benches for judges, epiſcopal pulpits;
Into chairs for philoſophers, thrones too for kings,
Serve the higheſt of purpoſes, loweſt of things;
Make brooms to mount witches, make May-poles for May-days,
And boxes, and ink-ſtands, for wits and the ladies.——
'His ſpeech pleas'd the vulgar, it pleas'd their ſuperiors,
By JOHNSON ſtopt ſhort,—who his mighty poſteriors
Applied to the trunk—like a Sampſon, his haunches
Shook the roots, ſhook the ſummit, ſhook ſtem, and ſhook branches!
All was tremor and ſhock!—now deſcended in ſhowers
Wither'd leaves, wither'd limbs, blighted fruits, blighted flowers!
The fragments drew critics, bards, players along,
Who held by weak branches, and let go the ſtrong;
E'en GARRICK had dropt with a bough that was rotten,
But he leapt to a ſound, and the ſlip was forgotten.
Now the plant's cloſe receſſes lay open to day,
While JOHNSON exclaim'd, ſtalking ſtately away,
Here's rubbiſh enough, till my homeward return,
For children to gather, old women to burn;
Not practis'd to labour, my ſides are too ſore,
Till another fit ſeaſon, to ſhake you down more.
What future materials for pruning, and cropping,
And cleaning, and gleaning, and lopping and topping!

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Yet

Yet miſtake me not, rabble! this tree 's a good tree,
Does honour, dame NATURE, to BRITAIN and thee;
And the fruit on the top,—take its merits in brief,
Makes a noble deſert, where the dinner's roaſt-beef!'

The lines on Mr. Brown's alterations at Clermont are ſprightly; and the alluſion to a fine lady, dreſſed with greater elegance and leſs affectation, is well imagined, and very happily preſerved; though, as it ends where we all took our beginning, we will not expoſe it to every unhallowed eye that ſcans our monthly journal.

ART. VIII. *Letters on the Elements of Botany.* Addreſſed to a Lady. By the celebrated J. J. Rouſſeau. Tranſlated into Engliſh, with *Notes*, and Twenty-four additional Letters, fully explaining the Syſtem of Linnæus. By Thomas Martyn, B. D. Profeſſor of Botany in the Univerſity of Cambridge. 8vo. 7s. White. 1785.

THIS work is preſented to us in the form of Letters, as expreſſed in the title, to the number of thirty-two. The Introduction gives us a ſhort hiſtory of the Botanical ſcience. The firſt eight letters were written by the celebrated Rouſſeau; and the remaining twenty-four are ſupplied by Mr. Martyn, the Cambridge Profeſſor of Botany:—who, very politely, dedicates the whole to the Ladies of Great Britain.

Rouſſeau's letters were addreſſed to a lady, his couſin, for the uſe of her daughter. He, probably, never intended them for publication, or indeed thought of it; but when a great wit dies, every thing which he ſaid or did, is carefully collected by thoſe 'Mæcenas's of the preſent age,' the bookſellers, and (all regard to memory apart) ſubjected to the ſervile office of *inflating a volume*. Hence, owing to this *laudable* zeal, perhaps, theſe letters found their way into the *fifteen quartos* of Rouſſeau's works. They are certainly a proof of his ingenuity; but it was a performance which he never completed. Our Engliſh Profeſſor, however, carries on the ſubject, and prattles in the true Rouſſeau-ſtyle, to his *little couſin*, letter after letter,—till he has explained the whole Linnæan ſyſtem. *Perhaps* Rouſſeau never meant to go ſo far, but propoſed, after opening the mind to the ſubject, to have referred it for farther information to treatiſes already publiſhed.

Letter-writing, in ſcientific communications, is a mode of which we are not very fond. It may, perhaps, take with children—ſo may books in queſtion and anſwer—but adult perſons are apt to think for themſelves; and ſince there are *quot homines tot ſententiæ*, they might wiſh a letter not to cloſe where it does, or to end where it is continued—but moſt probably no letter at all; for though they may be unlearned, they may have genius, and be equal to a freer mode of communication. Such perſons readily go through a ſyſtem, and patiently receive the inſtruction

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offered them, when the puny interruption of a little cousin, coming in every now and then, may create disgust. All the virtue of Sir Charles Grandison cannot make *Letter-history* (if we may use such a term) rival the usual mode of continued narration. It may be presumed, that no one would hesitate whether to chuse the *Philosophia Botanica* in its present dry form, or cut and dissected into a variety of letters, with all their usual embellishments. The thread of didactic discourse, especially in philosophy, should be broken as little as possible; and no extraneous thoughts of persons or things should be suffered to crowd the already labouring mind. It is true, the Cambridge Professor introduces them as little as possible, and although, thinking himself bound to adopt Rousseau's plan, he cannot drop his little cousin, yet he takes care, that we shall not be much incommoded by her *; so that we may say, that his twenty-four letters are all but a continued treatise upon the delineation of the Linnæan system. We could have wished, however, to have seen the learned Professor employed upon a continued narration of the Linnæan method; and that, contenting himself with adopting Rousseau's hint and manner, he had proceeded entirely on his own ground. He has certainly proved himself fully equal to his predecessor:—he has an ease and facility in his manner, and abundant clearness in his expressions.

We must own, that nothing can be more elegant and satisfactory, than Rousseau's method of introducing a young student to Botany; and we can very easily conceive, that a young person having such letters addressed by such a man, would readily comprehend the instruction, and be won to the study and love of the science. But then, in this chain of thought, he who gives the hint, his manner of talking, his affinity,—besides a thousand other ideal combinations, secure an attention to his living letters, which, when a cold letter from an unknown hand is laid before us, cannot take place.

This, however, is a very valuable performance, and while it teaches the science, will convince any one of what we have often mentioned, that Botany is not difficult, not a burthen to the mind, not a dull pursuit.—It makes every path pleasant, and

* But we could scarcely read with patience: "As to the lowest class of vegetables—Cryptogamia, I shall at present touch it very slightly, because it is much too difficult for our young cousin, and will probably be uninteresting even to you, unless you have already imbibed a greater passion for Botany than I wish you to have. The objects also of this class must be searched for in places, and at a season, by no means agreeable to your delicacy," &c. Why is this little *ideal* cousin to be the vehicle of so much discouragement to the study of the Cryptogamia? *Delicate* writing, we grant; but improper. What part of Botany is so wonderful as the arrangement of the Cryptogamia tribes?

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is an uninterrupted source of employment, of cheerfulness, and of health.

As the intent of this work is, among other things, to shew the ease of botanical study, see how pleasantly Rousseau opens it in his first letter,—dated in *August*.

'I think your idea of amusing the vivacity of your daughter a little, and exercising her attention upon such agreeable and varied objects as plants, is excellent; though I should not have ventured to play the pedant so far as to propose it of myself. Since however it comes from you, I approve it with all my heart, and will even assist you in it, convinced that at all times of life, the study of nature abates the taste for frivolous amusements, prevents the tumult of the passions, and provides the mind with a nourishment which is salutary, by filling it with an object most worthy of its contemplations.

'You have begun with teaching your daughter the names of the common plants which you have about you: this was the very thing you should have done. The few plants which she knows by sight are so many points of comparison for her to extend her knowledge; but they are not sufficient. You desire to have a little catalogue of the most common plants, with the marks by which they may be known. I find some difficulty in doing this for you: that is, in giving you these marks or characters in writing, after a manner that is clear, and at the same time not diffuse. This seems impossible without using the language peculiar to the subject, and the terms of that language form a vocabulary apart, which you cannot understand, unless it is previously explained to you.

'Besides, merely to be acquainted with plants by sight, and to know only their names, cannot but be too insipid a study for a genius like yours, and it may be presumed that your daughter would not be long amused with it. I propose that you should have some preliminary notions of the vegetable structure or organization of plants, in order that you may get some real information, though you were to take only a few steps into the most beautiful and the richest of the three kingdoms of nature. We have nothing, therefore, to do yet with the nomenclature, which is but the knowledge of a herbarist. I have always thought it possible to be a very great Botanist, without knowing so much as one plant by name; and without wishing to make your daughter a very great Botanist, I think nevertheless that it will always be useful to her to learn how to see, whatever she looks at, well. Do not however be terrified at the undertaking. You will soon know that it is not a great one. There is nothing either complicated or difficult in what I have to propose to you. Nothing is required but to have patience to begin with the beginning. After that you may go on, no farther than you choose.

'We are now getting towards the latter season, and those plants which are the most simple in their structure are already past. Besides, I expect you will take some time to make your observations a little regularly. However, in the mean while, till Spring puts you in a situation to begin and follow the order of nature, I am going to give you a few words of the vocabulary to get by heart.

'A perfect plant is composed of a root, of a stem with its branches, of leaves, flower, and fruit (for in Botany, by fruit, in herbs

herbs as well as in trees, we underſtand the whole fabrick of the ſeed). You know the whole of this already, at leaſt enough to underſtand the term; but there is a principal part which requires an examination more at large; I mean the *fructification*, that is, the *flower* and the *fruit*. Let us begin with the flower, which comes firſt. In this part nature has incloſed the ſummary of her work; by this ſhe perpetuates it, and this alſo is commonly the moſt brilliant of all parts of the vegetable, and always leaſt liable to variations.

'Take a Lily *. I believe you will eaſily find it ſtill in full flower. Before it opens, you ſee at the top of the ſtem an oblong greeniſh bud, which grows whiter the nearer it is to opening; and when it is quite open, you perceive that the white cover takes the form of a baſin or vaſe divided into ſeveral ſegments. This is called the *Corol*, and not the flower, as it is by the vulgar, becauſe the flower is a compoſition of ſeveral parts, of which the corol is only the principal.

'The corol of the Lily is not of one piece, as you eaſily ſee, When it withers and falls, it ſeparates into ſix diſtinct pieces, which are called *petals*. Thus the corol of the lily is compoſed of ſix petals. A corol, conſiſting of ſeveral pieces like this, is called a *polypetalous* corol. If it were all of one piece, like the bell-flower † or bind-weeds ‡, it would be called *monopetalous*. But to return to our lily.

'You will find exactly in the middle of the corol a ſort of little column riſing from the bottom, and pointing directly upwards. This, taken in its whole, is called the *Piſtil* or *Pointal*: taken in its parts, it is divided into three; 1. the ſwoln baſe with three blunted angles, called the *Germ* or *Ovary*; 2. a thread placed upon this, called the *Style*; 3. the ſtyle is crowned by a ſort of capital with three notches: this capital is called the *Stigma*.

'Between the piſtil and the corol you find ſix other bodies entirely ſeparate from each other, which are called the *Stamens*. Each ſtamen is compoſed of two parts, one long and thin, by which it is faſtened to the bottom of the corol, and called the *filament*; the other thicker, placed at the top of the filament, and called *Anther* §. Each anther is a box which opens when it is ripe, and throws out a yellow duſt which has a ſtrong ſmell: this is called *Pollen* or *Farina*.

'Such is the general analyſis of the parts which conſtitute a flower. As the corol fades and falls, the germ increaſes, and becomes an oblong triangular capſule, within which are flat ſeeds in three cells. This capſule, conſidered as the cover of the ſeeds, takes the name of *Pericarp*.

'The parts here mentioned are found in the flowers of moſt other plants, but in different proportion, ſituation, and number. By the

* *Lilium candidum* of Linnæus, or any of its congeners, or almoſt any of the tribe of thoſe which are called *liliaceous* flowers, and are for the greater part eminently beautiful.

† Campanula rotundifolia, *Linnæi*.

‡ Convolvulus ſepium & arvenſis, &c. *Linnæi*.

§ The old Engliſh name of anthera is *ſummit*; Grew called it *ſemet*.

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analogy

analogy of these parts and their different combinations, the families of the vegetable kingdom are determined. And these analogies are connected with others in those parts of the plant which seem to have no relation to them. For instance, this number of six stamens, sometimes only three, of six petals or divisions of the corol, and that triangular form of the germ with its three cells, determine the liliaceous tribe; and in all this tribe, which is very numerous, the roots are *bulbs* of some sort or other. That of the lily is *squamous*, or composed of scales; in the Asphodel, it is a number of oblong solid bulbs connected together *; in the Crocus and Saffron there are two bulbs, one over the other; in the Colchicum † they are placed side by side ‡.

'The Lily, which I have chosen because it is in season, and also on account of the size of the flower and its other parts, is deficient however in one of the constituent parts of a perfect flower, namely the *calyx*, which is that outer green part of the flower usually divided into five parts or composed of five small leaves; sustaining and embracing the corol at the bottom, and enveloping it entirely before it opens, as you may have remarked in the rose. The calyx which accompanies almost all other flowers, is wanting in the greater part of the liliaceous tribe, as the tulip, the hyacinth, the narcissus, the tuberose, &c, and even in the onion, leek, garlick, &c. which are also liliaceous, though they appear very different at first sight. You will perceive also that in this whole tribe the stems are simple and unbranched, the leaves entire, and never cut or divided; observations which confirm the analogy of the flower and fruit in this family, by that of the other parts of the plants. If you bestow some attention upon these particulars, and make them familiar to you by frequent observations, you are already in a condition to determine, by an attentive and continued inspection of a plant, whether it be of the liliaceous tribe or not, and this, without knowing the name of the plant §. You see that this is not a mere labour of the memory, but a study of observations and facts, truly worthy of a Naturalist ‖. You will not begin by telling your daughter all this at once, and still less when in the sequel you shall be initiated in the mysteries of

* As in the Peony, Potatoe, &c. These are called by some *tuberous* roots.

† Or Meadow Saffron.

‡ He might have added, that some of these bulbs are solid like the turnep, others composed of coats one over another, as in the onion. Linnæus does not allow them to be roots, and indeed it is only their being under ground that led former Botanists to call them so. He names them *Hybernacula*, *winter gems* or *buds*, into which the whole plant retires during the cold season.

§ If it should happen to be Spring when the reader takes up this letter, he may examine the snow-drop, crocus, daffodil, narcissus, crown-imperial, tulip, lily of the valley, hyacinth, &c. always taking care in the garden to avoid double flowers.

‖ Botany is frequently, but we see here how unjustly, represented as a science which depends wholly upon the memory, as if it were nothing but to get the names of ten thousand plants by heart.

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vegetation; but you will unveil to her by degrees no more than is ſuitable to her age and ſex, by directing her how to find out things of herſelf, rather than by teaching her *. Adieu, my dear couſin; if all this traſh is agreeable to you, I am at your ſervice.'

The Profeſſor carries on Rouſſeau's plan with great fidelity, and gives us an agreeable ſketch of all the Linnæan claſſes and orders. He thus (if a ſpecimen be deſired) cloſes this very inſtructive work:

'The *Sea-weeds* are comprehended in three genera—*Ulva* or *Laver*, *Fucus*, and *Conferva*. In the firſt the fructifications are in a diaphanous membrane, and the ſubſtance of the plant is membranaceous, at firſt bladdery, but afterwards leafy. *Fucus*, *Wrack*, or *Sea-weed* properly ſo called, has two kinds of bladders, the one ſmooth, hollow and interwoven with hairs, the other ſmooth, filled with a jelly, in which are immerſed ſmall perforated grains, in each of which is ſuppoſed to be a ſeed: the texture of theſe plants is *coriaceous* or leathery. *Conferva* are compoſed of unequal tubercles, in very long capillary fibres, which are either continued or jointed. The two laſt genera will furniſh you with abundant amuſement, whenever you are led to ſpend a little time on the ſea-coaſt; but the ſpecies are ſo numerous, that the examination of the ſpecific differences would carry me into too wide a field: we will paſs on therefore to the laſt Order of this laſt Claſs of Vegetable Nature—the *Fungi* or *Muſhrooms*, which are univerſally known by their ſingular ſtructure and appearance; without branches, leaves, flowers, or any thing we can certainly call fructification, and ſcarcely any root. The *Agaric*, one of the principal genera in this Order, is known by its horizontal manner of growing, and by having *lamellæ* or gills underneath. The *Champignon* †, or common eatable Muſhroom, is one of theſe, and has the following characters—the head is conver, ſcaly, white, and ſupported on a ſtipe or ſtalk; the gills are red; that which has white gills is only a variety of this, and though far inferior in quality, is not poiſonous. The *Chantarelle* ‡, or little yellow Muſhroom, ſo common in the Fairy rings on dry paſtures, is alſo ſtipitate, with the gills branched and decurrent. What is commonly called *Agaric* in medicine, and is uſed in ſtopping of blood, is of another genus.

'*Boletus*, which grows horizontally like the laſt, but inſtead of gills, has pores on the under ſurface.

'*Morel* § is a fungus that is reticulate or netted all over the outſide or upper ſurface, and ſmooth beneath. The eſculent ſpecies has the head egg-ſhaped and cellular, the ſtipe or ſtem naked and wrinkled.

'*Truffle*, or *eſculent Puff-ball* ‖, is a roundiſh Fungus, filled with a mealy ſubſtance, taken for ſeeds: this ſpecies is globular, ſolid, muricated or rough on the outſide, without any root, and growing wholly under ground: the other ſorts are full of duſt, which they

* Rouſſeau takes every occaſion to inculcate this fundamental leſſon of education; and indeed it cannot be inculcated too often.

† Agaricus campeſtris, *Lin.*

‡ Agaricus Chantarellus, *Lin.*

§ Phallus eſculentus, *Lin.*

‖ Lycoperdon Tuber, *Lin.*

throw

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throw out when ripe, and are wholly above ground, except their roots. *Common Puff-ball* * is roundish, and discharges its dust by a torn aperture in the top; this varies much in form, and also in size, from a little ball to that of a man's head.

'After all, the objects of this Order are not now universally allowed to be plants, but are suspected to be formed by animals, for their habitation, after the manner of Zoophytes or Corals. But this is a subject too difficult and nice for our discussion: and perhaps, after all, the *Fungi* may prove to be one of those links in the chain of nature, which unite the vegetable to the animal kingdom; and though they should turn out to be the habitation of minute insects, and to be formed for and by them, yet they may at the same time have the growth and texture of plants. Nature is full of these wonders, dear cousin; we are admitted to the view of a very small portion of it only; there is little hope then that we should be able to understand its relations fully, or to unravel all its mysteries.'

It should be observed that this work is not designed to supersede the *Philosophia Botanica*, but to make us relish the use of it. It shews us how to discriminate, &c.; but the terms of the discrimination, and the accurate notion of the philosophy, are to be learned elsewhere. The English reader will find abundant instruction in these particulars, in Lee's Introduction to Botany, or Rose's Elements, or the Lichfield translations, accordingly as his inclination may lead him.

ART. IX. *The Theory of Harmonics:* or an Illustration of the Grecian *Harmonica.* By JOHN KEEBLE. *Concluded.* See our last Month's Review.

INTRODUCTION *to* PART II.

HERE the Author goes over the old ground, so often trod and described by scientific travellers, who have gone out on discoveries concerning the production, nature, and properties of sound.

'*Harmony*, says the Author (p. 95.), is the science of sounds, of which melody is a part.' This is a definition of harmony which confirms what we before suspected: that he confounds the two words, *harmony* and *harmonics*. *Harmonics* are, indeed, the science of sounds; but *harmony* is the use and application of those sounds in practice; or a succession of chords, according to the laws of modulation.

After definitions, in the geometric manner of Euclid and his followers, we have mathematical demonstration applied to musical sounds in the ratio of consonant intervals; the vibrations of strings of different lengths, thickness, and tension. All this has been so ably done by Dr. Smith, in his *Harmonics*, by the author

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* Lycoperdon Bovista, *Lin.*

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of the *Eſſay on Tune*, and by D'Alembert, in the firſt part of the *Elemens de Muſique*, that Mr. Keeble could hope for little fame from the diſcoveries he has made, or rather from retailing thoſe of others; for he has made no additions to them in harmonics. However, it was neceſſary, perhaps, to ſtate theſe elements, previous to his application of them in the ſecond Part of his THEORY OF HARMONICS. Yet it ſeems ſomewhat diſingenuous in the Author, for we cannot ſuppoſe it ignorance, neither to mention Rameau's name, nor his ſcientific expounder D'Alembert, in this *Introduction* to the 2d Part; which it is impoſſible to read, much leſs to have written, without frequently thinking of the doctrines and manner of ſpeaking of the *generateur*, or principal ſound in the theory, and *baſſe fondamentale* in the practice of harmony.

P. 120, Mr. K. talks of a generator generating *downwards!* Does not he know then, that no ſtring produces the harmonics below its uniſon? But this is in order to generate the *minor mode* or *key* *. Rameau tried ſomething of the ſame kind; but it has been refuted long ſince by D'Alembert, p. 23. Note (f). M. Serre, p. 109. Rouſſeau, Art. *Harmonic*, *Mode*, &c. All this Mr. K. either does not know, or diſſembles.

Sect. I. In this part the Author has gone through the operoſe work of calculating in round numbers the ratio of muſical ſounds, in all poſſible ſcales, *root* and *branch*: and after exhibiting in two plates the lengths and proportions of ſtrings, and their vibrations, we have harmonic tables, five plates; and diagrams of the quintuple progreſſion, ſix plates. After this, we have the diagrams of Gaudentius; two diagrams of the inverſion of the ſcales; and two more of roots and their octaves.

The Author (35.) ſpeaks triumphantly of his having removed 'the great objection to the Grecians having any knowledge of harmony; namely, that the imperfect concords, $\frac{5}{4}$, $\frac{6}{5}$, $\frac{5}{3}$, and $\frac{8}{5}$, which are ſo eſſential to harmony, are not to be found in their true ratio.

'This objection,' ſays he, 'muſt remain unanſwerable, if no other application than that of a ſcale by untunable degrees can be diſcovered. But the contrary of this has already appeared, &c.'—How?—thus:—the ſcale of major T. and L. is produced by a ſeries of perfect 5ths, or a triple progreſſion 1, 3, 9, &c. Rameau, by taking theſe as generators, or fundamental baſſes, produces, by their harmonics, *our* ſcale $\frac{8}{9} \times \frac{9}{10} \frac{10}{16}$, &c. *Ergo*, the *Greeks did the ſame*. Q. E. D. But who does not ſee that all this is totally unwarranted, and modern?

* The Author elſewhere (164.) ſpeaks of a 5th being generated; though it is well known, that it is not the immediate 5th above the generator which is produced, but its octave, the 12th. But can any ſound be generated a 5th, or even a 12th *below itſelf?*

Mr.

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Mr. K. speaks of the imperfection of the diapason, as preferred by the moderns to the tetrachord, as if it had never before been remarked: 'From these observations *we discover*,' (145.) what has been long ago discovered, *i. e.* that our *octave* scale is in *two* modes, or disjunct tetrachords. See D'Alembert, p. 41. Part. I. ch. 6. § 58.

Sect. II. We have a plate for the arithmetic series, which produces the tetrachords, and diatonic octave. Sect. III. Two plates of tetrachords conjoined and disjoined; two of quintuple diagrams, or modulation by 3ds, and communication between the major and minor scales: one exhibiting the three terms, or fundamental basses, proper to form three scales with minor 3ds, and three with major 3ds. And, lastly, two more plates of diagrams, illustrating the Pythagorean numbers *.

All this has a very scientific appearance: but, *c'est de la poussiere dans les yeux.* There has been such a rage in former writers on music for this parade of calculation, that almost every book on the subject is full of it. The application of these tables in support of his theory, if it could have been satisfactorily done, would indeed have redounded much to the honour of the Author, after the discoveries he claims had so long escaped the greatest mathematicians of later times, who wished to reconcile antient theory with modern practice.

The Abbé Rouſſier is ready to draw his pen upon any man who shall dare to hint at a *temperament*, or at any other diatonic intervals than tones major and leimmas, such as Pythagoras discovered, and as the triple progression produces. But, if we understand our Author right, at the close of this 3d section, he is totally of a different opinion, when he says (151.): 'Thus, in the present case, if E, D, is a tone minor in the antecedent tetrachord, Fig. II. Pl. XXIV. and a tone major in the consequent, yet, as we must pass through the mean or middle tetrachord, before such alteration can take place, no disagreeable consequence can be discovered, especially as the mutations are supported by the progression of the fundamental bass, in the ratio

* The numbers of his *triple progression* are the same as those of Euclid. Pl. XVIII. we have those of Gaudentius, in the table he gives of the *canonis sectio*; and those given by Meibomius from A. Quintil. p. 312. These numbers, and those of Mr. Keeble's tables, look formidable; but multiplication and patience will produce them all. Their roots are 1, 3, 9, 27, &c.; but it was necessary to triple and triple them up into these great numbers, to express all the Major T. and leimmas of the scale without fractions. But though those numbers are the numbers of Euclid, &c. Mr. K. makes a very different use of them. They form from them the scale of Maj. T. and L. Mr. K. makes *fundamental basses* of them, in order to *generate* the modern scale of Maj. T. Min. T. and semitone $\frac{1}{13}$. See p. 41.

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of 3, whose harmonics are always so perfect, as to admit of no alteration whatever, *unless a new term be introduced*; the consequence of which is, a new scale will immediately be formed in the place of the former, without any imperfection in the ratio of its harmonics.'

Indeed a bloody war seems inevitable between Mr. K. and the Abbé, from the hostile declaration in the *Introduction*, p. 10, where our Author asserts, that 'if a harpsichord is tuned by perfect 5ths, producing only tones major and leimmas, neither perfect harmony nor melody can be obtained from principles so opposite to nature.' Surely this opinion is modern, and equally militates with the Pythagorean and Aristoxenian principles.

Sect. IV. explains the *quintuple proportion*, or modulation by 3ds. The idea of this section has been manifestly suggested by chap. xix. of the *Elemens de Musique* of D'Alembert; or rather by Art. XII. of Rousseir's *Mem. sur la Musq. des Anc.* where the Enarmonic genus is extracted from that progression. Mr. K. has made an ingenious use of this progression, not only in working out of it the Enarmonic genus, which others had done before, but every species of extraneous modulation. However, that a *fundamental base* was ever found, or could exist for the Enarmonic genus, *credat Judæus.*

'The Greeks,' says our Author, 'must have had a consummate knowledge of harmony, *because* their scale is founded on the triple geometric progression.' That is to say, *because* a continued series of perfect 5ths, approximated and formed into a scale of conjoined degrees, *will give* the system of the Greeks, *i. e.* of major tones $\frac{8}{9}$, and leimmas, which is certainly true; therefore the Greeks *really formed* their system by the triple progression. But we deny this consequence. They knew a fifth $\frac{2}{3}$, and a fourth $\frac{3}{4}$; they knew that the difference of these was $\frac{8}{9}$. The moment they chose this for their only tone, all the rest followed of course; their scale was formed, and was necessarily *just* the same scale as *would have been* formed by the operation of a triple geometric progression, 1, 3, 9, 27, &c. And farther, we may add, that admitting the Greeks *did* understand the triple progression, it by no means follows that they had a consummate knowledge of *harmony* *.

Of the same kind are the other arguments of our Author. *Ex. gr.* Modern harmony *may* be applied to the Greek scales and tetrachords; *ergo*, the Greeks *did* apply it, and understood counterpoint. And with equal reason we may say, modern harmony and its principles may be applied to savage tunes, and Hottentot scales; *ergo*, the Hottentots knew as much of harmony, harmonics, *sons generateurs*, &c. as Rameau.

* Rousseir, p. 2. § 3. says that the Greek authors knew nothing of the triple progression.

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Sect.

Sect. V. (160.) The Author, in speaking of *mutations*, or what we should call modulation, soon forgets that he is talking of ancient music, and gives us five rules that wholly appertain to the modern.

And Sect. VI. where he treats of *diſcords*, he has every thing to supply by his own ingenuity; having not only 'brick to make without ſtraw,' but without clay. What he cites from Ariſtoxenus concerns intervals; that is, *melody*, not combination, or harmony. Euclid, indeed, in his diviſion of intervals (*melody* ſtill), tells us, 'that the conſonant *intervals* differ from the diſſonant!' Nay, even further, he tells us, that the latter are placed between the former!! And, laſtly, goes ſo far as to aſſure us, that diſſonance refuſing to mix, hurts the ear with harſhneſs!!!

But however ſcanty this information may be, we are made ample amends by Nichomachus, who tells us the old anvil ſtory of Pythagoras—and then Mr. K. 'deſirous of *doing honour* to the memory of this great philoſopher,' (199.) gives us his magic and golden *numbers*, 6, 8, 9, 12, and works ſo hard and ſucceſsfully at this ſame anvil, as to forge, and beat out, not only every diſcord that has been uſed in modern times, but its accompaniments. All this is very ingeniouſly done, *alla moderna*, by the rule of *ſuſpenſion*, a term for prepared diſcords, for which we are obliged to Rameau; but in this application of the Pythagorean numbers, we loſe all ideas of antiquity. The ſcale, from the ratio of 4th, 5th, and 8th, has been ſuppoſed to be formed; and from the difference of 4th and 5th, the tone; but Mr. K. only has been ſo lucky as to find in the writings of the Greek fathers of muſical ſcience, the *accompaniments* to theſe intervals; and to obſerve, 'that when Pythagoras determined 8, 9, to be diſcord, he *could not*, as many have imagined, intend a mere ſucceſſion of ſounds—but a combination with other ſounds:' (166.) and this is thus roundly aſſerted, for a curious reaſon—'for then the tetrachord and other perfect ſyſtems muſt have been a ſucceſſion of diſcords'—But is not every diatonic ſcale, conſiſting of tones and ſemitones, a ſucceſſion of diſcords?

The Author increaſes in courage, the farther he advances into danger; and, confiding in *numbers*, what has he to fear? Though the numerical expreſſion of muſical intervals, from the greateſt to the moſt minute, has been long known and ſettled, yet the drawing theſe numbers out in battle array, upon all occaſions, *fortifies* conjecture, and puts a good face on the matter, however diſputable. And the preſent he has made the ancients of a *fundamental baſs*, is ſuch a rock of defence in every attack, as, if they were fairly in poſſeſſion of it, would ſerve as a foundation for ſuch a ſyſtem as would be abſolutely invulnerable.

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We did hope and expect that the Author, in treating a ſubject that has already exerciſed, to ſo little purpoſe, the learning and ſagacity of the greateſt mathematicians, philoſophers, and muſicians of modern times, would have been able to produce, if not *real ſpecimens of Greek counterpoint*, at leaſt *paſſages* from Greek writers on the ſubject, to prove, beyond controverſy, that the ancients were poſſeſſed of harmony and muſic in parts, ſimilar, if not ſuperior, to that which has been ſuppoſed of modern invention. But, alas! the ſceptical reader is indulged with no ſuch demonſtration, though he muſt allow, that Mr. K. is a good judge of *modern harmony*, built on a *fundamental baſs*; and that he has applied this baſs, in a maſterly manner, to the modes or ſcales of the ancient Greeks.

When Mr. Keeble, in ſpeaking of diſcords, tells us, (162.) that 'from a writer of Euclid's eminence more might have been expected, eſpecially as Ariſtoxenus has ſaid ſo little on the ſubject'—we will join with him, and add, that a *great deal more* might certainly have been expected, if the Greek muſic had been all that Mr. K. ſuppoſes. For if the Greeks knew as much as he aſſerts they *did* know; *counterpoint*, a *fundamental baſs*, *generation of harmonics*, and the modern application of it to the principle of harmony and melody; how deficient and deſpicable muſt their treatiſes be, in which not a word of all this is to be found! And can Mr. K. conceive it poſſible for *ſuch* men as Euclid, Ariſtoxenus, Ptolemy, &c. to write ſuch treatiſes?

We have peruſed Mr. K.'s work with the utmoſt care and attention, and knowing the pains which the Author muſt have beſtowed upon it, were unwilling to give our opinion haſtily. We muſt, however, now confeſs, that to our conceptions this whole theory ſeems to be built upon *modern principles*, with *ancient technics*. All is *gratis dictum*, and nothing proved by citations from ancient authors.

Whether the ancients had harmony, or muſic in parts, and if they had, whether it was ſuch as Mr. Keeble has given to their ſcales in this work, are difficulties, of which the ſolution will not perhaps be ſo entirely to the ſatisfaction of every Reader, as to the Author himſelf.

There are, however, many ingenious things in this work, which, as to mere language, is well written;—yet, from the obſcurity of the ſubject, and technical jargon with which the ancient as well as modern muſical language is crowded, many paſſages are ſo obſcure as to require two or three peruſals: and ſometimes it is the darkneſs of a writer who has not *clear* ideas of his own ſubject. He is moſt at his eaſe, as well as the reader, in the 2d Part, in ſpeaking of ſtrings and ratios; but this is all modern, and was ready done to his hand. As to his main

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main point, he has abſolutely *proved nothing*; though he tells us himſelf, at the concluſion of his work, (204) that '*this* wonderful theory of the Grecians, eſtabliſhed on the moſt *ſolid foundations*—gives us whatever is neceſſary to adorn, enrich, and perfect the ſcience of Harmony.'

But, though we cannot recommend this work in the words of the Author 'to all thoſe who either wiſh to excel as compoſers, or are deſirous of attaining a *true knowledge* of the SCIENCE of MUSIC;' yet its peruſal may, perhaps, be uſeful to practical muſicians, as well as theoriſts, in pointing out the numerical roots, harmonical etymologies, and origin of the ſeveral combinations in modern compoſition. For the ſubject is curious; and though the longitude has not yet been diſcovered, bold adventurers have ſeldom been denied that portion of praiſe to which the motives of their voyage, and the dangers they have run, entitled them.

Μεγαλων απολισθαινειν αμαρτημ' ευγενες *.

ART. X. *Diſcourſes on various Subjects.* By Thomas Balguy, D. D. Archdeacon and Prebendary of Winchester, and formerly Fellow of St. John's College, in Cambrige. 8vo. 5s. boards. Davis. 1785.

THOSE who have read our Author's Eſſay on *Divine Benevolence* with that attention which the importance of the ſubject deſerves, will be naturally led to expect much accuracy and preciſion in whatever comes from his pen, and the Diſcourſes now before us will not diſappoint their expectations. There are few writers who poſſeſs a more logical turn of mind than Dr. Balguy; few who think more juſtly, or reaſon more cloſely. Some of the ſubjects of his Diſcourſes, ſuch as the nature and extent of *eccleſiaſtical authority*, are of a very nice and delicate nature, and men of the moſt diſtinguiſhed abilities, and the moſt comprehenſive views, have entertained very different ſentiments upon them. It would be the height of preſumption in us to determine, in matters of ſo great difficulty, on which ſide the truth lies; we ſhall content ourſelves, therefore, with ſaying, that thoſe who think differently from our Author on the ſubject of *church authority*, will do well to conſider attentively and impartially what he has advanced in ſupport of his opinions. We know of no work, where the ſubject is treated, within ſo narrow a compaſs, with ſo much order and method, or where the arguments are placed in a clearer point of view.

The firſt Diſcourſe in this volume is upon the different characters of age and youth, from theſe words—*In malice be ye chil-*

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* *Incertus* Comicus *apud* Longinum, *Sect.* III. *a* Rhunkenio *et* Toupio *correctus.*

dren,

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dren, but in underſtanding be men, 1 Cor. xiv. 20.—Preached before the late Duke of *Newcaſtle,* Chancellor of the Univerſity of Cambridge in the year 1754.—In this Diſcourſe, the characters of youth and of age are briefly, but diſtinctly and accurately, delineated. The Preacher ſhews the happy effects that might be expected from the union of that warmth of benevolence, thoſe kind and amiable ſentiments, which ſhine forth in the pride and bloom of youth, with that ſtrength of judgment, that prudence, which is the defence and ornament of age. He concludes with a very pertinent application to his audience, obſerving that the improvement of the underſtanding is the immediate end for which Univerſities were founded; and that the improvement of the heart is the neceſſary condition, without which the higheſt intellectual endowments are acquired in vain.

The ſubject of the ſecond and third Diſcourſes (preached before the Univerſity of Cambridge) is, the vanity and vexation of our purſuits after knowledge, from theſe words—*For in much wiſdom is much grief, and he that increaſeth knowledge increaſeth ſorrow*—Eccleſ. i. 18.—In theſe Diſcourſes the Doctor ſhews, that whoever purſues knowledge with the ſame ardour, and the ſame ſucceſs, as Solomon purſued it, will hardly fail of concluding as he did, that *all is vanity and vexation of ſpirit.*

In order to examine this ſubject more diſtinctly, he obſerves, that the pleaſure we find in the acquiſition of knowledge is of a *mixed* kind; that we are pleaſed with every new diſcovery, becauſe it gratifies our curioſity; pleaſed with the conſciouſneſs of ſuperior abilities; pleaſed with the reputation of them; and have additional pleaſure from the proſpect of thoſe external advantages, which are ſuppoſed to be the rewards of intellectual improvements. He conſiders each of theſe ſources of pleaſure in its turn, and ſhews that none of them is able to yield the happineſs we ſeek. He then proceeds to obſerve, that knowledge is in many different ways the occaſion of *ſorrow.* This, he ſays, will appear clearly to him who conſiders, that all the knowledge we can obtain is but little; that, of this little, there is ſtill leſs, in which we can reſt with *aſſurance*; and that the few truths of moment which we *certainly* know, are ſuch as often fill the mind with painful reflections.

Having proceeded thus far with our Author, there appeared to us ſomething like declamation in what he advanced upon the ſubject, and we were at a loſs to conceive what concluſions he would draw from it. If all the labour we employ in the acquiſition of *knowledge,* is employed only in the purchaſe of *ſorrow,* it ſeemed natural to conclude, that the moſt prudent courſe would be to break off our purſuit after wiſdom, and ſit down contented in ignorance and folly. He acknowledges that the reflections he has made may *ſeem* to lead, but were not *deſigned*

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to

to lead, to this concluſion. Before we quit the ſearch after truth, it may be proper for us, he ſays, to conſider and reſolve, what other object we will ſubſtitute in its place. Shall we purſue fame, wealth, power, titles, pleaſure? which of all theſe will beſt deſerve our labour? which of them will beſt reward our cares, and make us happy at the cheapeſt rate? Alas! not one of theſe can be exempted from the general ſentence;— *vanity of vanities, all is vanity.*

What then is to be done? If happineſs, though ſought with ſo much conſtancy and aſſiduity, is yet no where to be found, may we not as well deſiſt from the ſearch? May we not prudently reſign ourſelves to a thoughtleſs indolence, and laugh at the idle cares which diſtract the reſt of mankind? So far from it, that this reſolution would be worſt of all. The vaineſt and wildeſt undertakings, which the moſt chimerical fancy can ſuggeſt, will be leſs deſtructive to our happineſs, he obſerves, and leſs repugnant to the ends of our being, than a life ſlept away in perpetual inaction.—It remains then, after all, that notwithſtanding the vanity of theſe objects; notwithſtanding they can bring no pleaſure which is either permanent or ſincere, yet ſome or other of them muſt be purſued; and any of them may be purſued both innocently and prudently. Thoſe perſons only, the Doctor remarks, deſerve cenſure, whoſe thoughts are ſo far taken up with theſe inferior goods, that they neglect others of infinitely greater moment; who expect to reap from earthly things that ſolid and laſting happineſs, which virtue alone can give, and which virtue itſelf cannot give on this ſide the grave; who purſue the favourite object of their wiſhes without any ſubordination to thoſe higher views which religion inſpires, perhaps in direct oppoſition to them. To ſuch perſons as theſe, reflections on the vanity of their hopes, and the vexation they muſt expect to find, either from diſappointment or ſucceſs, our Author thinks both uſeful and neceſſary.

He goes on to obſerve, that nothing which has been ſaid ſhould be any diſcouragement to thoſe who engage, as they ought, in the ſearch after truth; that the ſame writer who expreſſes in ſuch ſtrong terms his ſenſe of the vanity of wiſdom, expreſſes in terms equally ſtrong his ſenſe of the importance of it; that when conſidered as the great end, the ſupreme happineſs of man, it will be found vain and worthleſs; when conſidered as the means of improving our faculties, and moderating our paſſions; as ſerving to direct us in the diſcharge of our duty; to qualify us for the ſtation in which we are placed by Providence, and to prepare us for a higher ſtation in the world to come—when thus conſidered, and thus purſued, it will be found important enough to deſerve that preſſing exhortation, *take faſt hold of inſtruction, let her not go; keep her, for ſhe is thy life*; Prov. iv. 13.

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Those who cultivate their understandings, with a just regard to the improvement of their morals, will find wisdom, our Author further observes, among the choicest gifts which God has conferred on the sons of men. It will prevent innumerable errors of conduct; will raise us to a higher rank among moral agents; qualify us to become candidates for a greater reward; and will have an immediate and powerful influence in forming the mind to habits of virtue. He concludes with shewing, that it will make men humble, modest, charitable; moderate in their desires, patient of disappointment, sincerely and steadily religious. These several points he illustrates briefly, but forcibly; in such a manner as is admirably calculated to make deep and lasting impressions upon the mind of every sincere enquirer after truth. Happy the young man who attends seriously to such salutary instructions, and resolves to be guided by them in the conduct of his life and studies!

The fourth Discourse was preached on the 29th of May, 1763, being the anniversary of the restoration of King Charles the Second—from these words—*Yea, let him take all, forasmuch as my Lord the King is come again in peace unto his own house*; 2 Sam. xix. 10.

The Doctor introduces this Discourse with observing, that the joy, which the English nation felt on the restoration of their banished sovereign, made them prodigal of their rights and privileges, and ready at one stroke to give up *all*; that they might satisfy the demands, and even outrun the expectations, of greedy courtiers. No matter what burthens fell upon them or their posterity; no matter what they lost or what they suffered, *forasmuch as their Lord the King was come again in peace unto his own house.* He proceeds to enquire what foundation there was for the extraordinary joy, which our ancestors expressed upon this occasion, and to make some reflections on the folly they were guilty of in expressing their joy, like him in the text, by *unlimited* concessions.

In order to discern the foundation of this joy, he considers, briefly, the state and circumstances of the times immediately preceding, and the alterations either produced or expected from the return of the royal family.—The restoration of *peace*, he observes, was the first benefit expected from the return of the King; another advantage proposed was, the restoration of *law* and *justice*; a third was, the restoration of *monarchy*, that is, of a settled form of government, in opposition to those ever-shifting scenes of anarchy and confusion, which left men in perpetual doubt and dread, and deprived them of all reasonable assurance, what course they might steer with safety.

To these *civil* advantages we must add, he says, one of a *religious* kind, which he considers more particularly; he means the

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the restoration of the *church*. Not, he tells us, because it is the purest church in Christendom; not because it is formed on the model of primitive antiquity; not because its governors derive their authority, by an uninterrupted succession, from the Apostles: but because it set men free from the nonsense of *Calvinism*, the madness of *Enthusiasm*, the terrors of *Persecution*; because it has given birth to a religion founded on reason, a religion which teaches, that a life of virtue is the most acceptable tribute we can pay to the Deity, and the most necessary condition of our eternal happiness. He does not pretend that these things were brought about in an instant: there wanted another revolution to complete the work. Still he affirms, that a good beginning was made by the restoration of the ESTABLISHED CHURCH.

Whoever attends, he tells us, to the various modes of faith, which subsisted in the times of confusion, will find scarce *one sect*, among the numerous spawn of Puritanism, which was not deeply tinctured with the religion of Calvin; a religion which seems, he says, to have rested on this execrable foundation, that God is a tyrant.—In the course of what is advanced in this Sermon, the Doctor makes some very pertinent and striking remarks; there are others the justness of which will be controverted by a certain class of Readers; but such Readers we refer to the Discourse itself.

The fifth Discourse was preached on Friday, December 13, 1776, being the day appointed by authority for a General Fast, on account of the American war—from these words—*Sirs, ye are brethren; why do ye wrong one to another?* Acts, vii. 26.

This is a very sensible, judicious Discourse, and breathes a spirit of candour and moderation. The Preacher does not debase the solemnity of the day by engaging in political disputes, or entering into any of those controversies, which unfortunately of late took almost entire possession both of our heads and hearts. What he chiefly dwells upon, is, the mischiefs occasioned by a spirit of PARTY.—It disables men from judging, with any tolerable exactness, of public measures and public characters; blinds the understanding, and corrupts the heart; breaks in very frequently on the joys and comforts of *private* life; and seldom fails to carry us with irresistible force, if we have but as much power as will, into measures the most inconsistent with public safety.

In *public* life, zeal for a party, if not kept under the strictest guard, is enough to eat up every seed of virtue, every sentiment of honour and probity, in the human mind;—party differences unavoidably weaken the hands of government; and, by disabling those, who alone have the power to protect us, expose us, without defence, to our foreign or domestic enemies.

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The laſt evil he mentions, as ariſing from the ſpirit of party, is *irreligion*; nothing being more oppoſite to the ſpirit of Chriſtianity than party-zeal; nothing having a ſurer tendency to check the growth of piety and devotion, ſince *he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen?*

The ſubject of the ſixth and ſeventh Diſcourſes is church-authority—the texts, Heb. xiii. 17. and 1 Pet. ii. 13.—Our Author introduces the ſixth with obſerving, that men conſult Scripture, in many inſtances, for what is not to be found in it; an accurate deſcription of their rights and duties; the knowledge of theſe being ſuppoſed, not taught, by the ſacred writers. He proceeds, by endeavouring to explain, on rational principles, the nature and foundation of church-authority, and obſerves that the ſacred writings, ſo far as they can be pertinently alleged, will be found to confirm, not to oppoſe, the dictates of reaſon.

With this view, he begins with fixing the general idea of a church, by which he underſtands a number of perſons agreeing to unite in public aſſemblies for the performance of religious duties. Theſe duties, under moſt forms of religion, will comprehend public inſtruction and public worſhip. For the ſake of ſimplicity, he firſt ſuppoſes the whole church to conſiſt of a ſingle congregation; examining afterwards, what difference may ariſe, when many congregations become parts of the ſame ſociety. He ſuppoſes farther, that the civil magiſtrate no way concerns himſelf in theſe religious meetings; and conſiders afterwards what difference may ariſe, when he aſſumes the ſupremacy in eccleſiaſtical affairs.

It is impoſſible to abridge what our Author advances on this ſubject, and, at the ſame time, give a full and diſtinct view of what he ſays upon it; we muſt therefore refer our Readers to the Diſcourſe itſelf, and to the ſeventh, where the ſame ſubject is purſued.

We cannot help obſerving, however, that our Author does not appear to be conſiſtent with himſelf in what he ſays concerning the duty of our clergy to conform ſtrictly to the rules preſcribed them. It is their duty, he ſays, to conform to the Liturgy and Articles of our church, both of which are preſcribed by unqueſtionable authority. Her Liturgy is the rule of public worſhip; her Articles, with her catechiſm, the rule of public inſtruction. The clergy are not at liberty, he tells us, in their public *inſtructions*, to ſet up private opinion in oppoſition to authority; nor are they obliged, in their diſcourſes from the pulpit, either to explain or defend *every* particular doctrine ſet forth in the Articles of religion;—every word that comes from their mouths in oppoſition to the eſtabliſhed faith, being a violation of

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the moſt ſolemn engagements, and an act of diſobedience to lawful authority.

Now we are at a loſs to reconcile this with what is advanced in the eighth Diſcourſe, where the Doctor tells us, that every part, without exception, of the Chriſtian revelation was deſigned for our improvement in piety and virtue; that empty and barren ſpeculations have no place at all in theſe divine books; that it is the duty of thoſe who profeſs themſelves *teachers* of religion, to *ſearch the Scriptures daily*, that they may come to the *full* knowledge of all that God has ſeen fit to reveal to us; that it is their duty to lay open the ſources of heavenly inſtructions, and diſtribute them pure and unmixed to the reſt of the world.

If this then be the duty of the teachers of our holy religion, as it unqueſtionably is; a duty, from which no human authority can poſſibly ſet them free; if the Articles of our church be, what they are affirmed to be, agreeable all of them to the word of God, then the clergy are *obliged* to explain and defend them; the very nature of their office obliging them to inculcate and enforce whatever has a tendency to promote the intereſts of piety and virtue; and Dr. Balguy acknowledges, that this is the deſign of every part of the Chriſtian revelation, without exception. The taſk of explaining or defending many of the Articles of our church, if taken according to their plain and obvious meaning, we readily allow, is a very difficult one; and he muſt be a bold man, and *fierce for orthodoxy*, who undertakes it.

The ſubject of the eighth Diſcourſe is—the difficulties which attend the ſtudy of religion, from theſe words—*Verily, thou art a God that hideſt thyſelf, thou God of Iſrael, the Saviour*; Iſaiah, xlv. 15.—Here the Doctor ſhews that, after *all* our endeavours, we can but hope to attain to a very obſcure and imperfect view of the wiſdom of God in the redemption of mankind; that it was plainly not intended by the Author of our being to give us clear, or full, or certain information on the ſubject of religion; that he has deſignedly thrown a veil over his own works, both of nature and grace; that it has pleaſed him, for wiſe and good purpoſes no doubt, to reveal himſelf to us *in part* only. What thoſe purpoſes were, our Author does not preſume to ſay. What conduct *we* are to purſue, may more ſafely be preſcribed. It is our duty to improve every diſpenſation of Providence to our advancement in piety and virtue. If we do this, we are ſure to comply with the benevolent intentions of our Creator.

The ſubject of the ninth Diſcourſe is—Salvation through faith in Chriſt, from theſe words—*By grace ye are ſaved through faith*; Eph. ii. 8.—The Scriptures, our Author obſerves, have pointed out to us no other road to Heaven, but faith in Chriſt; it is the natural, the appointed means of Chriſtian ſalvation. He

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ſhews,

shews, that nothing but the hopes and fears of futurity can enable us to subdue our corrupt affections; to resist, at once, the allurements of pleasure, and the attacks of pain; to face death itself, when duty calls us to it, with steadiness and courage; that neither conscience, honour, nor interest can do this, but will be found so many broken reeds, which will yield us no support when we most want it.

The remaining part of this work contains Charges delivered to the clergy of the archdeaconry of Winchester, an account of which must be reserved for another article.

FOREIGN LITERATURE.

GERMANY *and the* NORTH.

ART. XI.

ORIGINAL Anecdoten van Peter der Grossen, &c. i. e. Original Anecdotes concerning Peter the Great, collected from the oral Relations of several eminent Persons at *Moscow* and *Petersburg*, and preserved from Oblivion. By M. J. DE STAHLIN. 8vo. 422 pages. Leipsic, 1785.—The singularities that marked the education and character of this great monarch, were well adapted to furnish matter for curious and interesting anecdotes; and the Author of this Collection had the best opportunities of enriching, with authentic particulars, the work before us. He was contemporary with Peter I. during fifteen years of his reign, and he was intimately connected with the courtiers and officers of that illustrious Prince. It was from their conversation that he received the entertaining anecdotes contained in this volume; which are authenticated by references to the names, rank, and employments, of the persons by whom they were communicated to him.

Scriptores Ecclesiastici de Musica Sacra potissimum. Ex variis Italiæ, Galliæ et Germaniæ Codicibus Manuscriptis collecti, et nunc primùm publica Luce donati, a Martino Gerberto, &c. i. e. A Collection of the Ecclesiastical Writers, who have treated of Music, and especially Church Music; now first published from various Manuscripts, contained in the Libraries in Italy, France, and Germany; by MARTIN GERBERT, Abbot of the Monastery and Congregation of St. Blaise, in the Black Forest, and Prince of the H. R. Empire. 4to. The first 3 Vols. St. Blaise, 1784.

This great Collection takes in the whole of the *middle age*, and exhibits a learned and curious account of the state of church music during this period. It contains seventy treatises, composed by thirty different authors. Some of these treatises are to be found in the *Bibliotheca Patrum*, the *Thesaurus Anecdot.* of Pezius, and the works of *Cassiodorus*; but the greatest part of them are now published for the first time, and many of them are exceedingly

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ingly curious. Moſt of them are mentioned by Dr. BURNEY, in his Hiſtory of Muſic; but the *Ars Cantûs Menſurabilis* of FRANCO, the true inventor of the art of meaſuring time in Muſic, which is here publiſhed in thirteen chapters, is much more complete than that which was diſcovered, by that learned and ingenious Doctor, in the Bodleian library at Oxford. This work of *Franco*, which our Author has publiſhed here, from a manuſcript of the *Ambroſian* library of Milan, was long unknown; and hence the invention of meaſuring time was attributed to *Johannes de Muris*, or *Muribus*, who lived two centuries later; but John, inſtead of aſſuming to himſelf the honour of this invention, aſcribes it to Franco, as appears from a paſſage in a work of his quoted below *. We cannot enter into a particular account of this learned collection; but we may obſerve, that the lovers of philology, in general, and many to whom erudition will acquire a particular merit from its being applied to inveſtigate the hiſtory and ſucceſſive improvements of a fine art, in its nobleſt employment, will here find much entertainment and inſtruction.

Alpenreiſe in jahr 1781. i. e. A Voyage through the Alps, in 1781. By M. STORR. 4to. 214 p. for this Firſt Part. Leipſic, 1784.—Here we have more Alpine Travels, and yet ſeveral novelties or new points of view; for theſe ſtupendous regions, and the adjacent countries, are almoſt inexhauſtible in the materials they furniſh to obſervation. It is the Phyſical or Natural ſtate of the Alps of Swabia and Switzerland, that has been the principal object of M. STORR's attention in the preſent Work; yet not ſo as to prevent his taking in a larger field of obſervation; for he has given us ſeveral intereſting accounts of the civil conſtitution of theſe countries, and of the manners, cuſtoms, occupations, and œconomy of their inhabitants.

Allgemeine Geſchichte der Morgenlaendiſchen Sprachen und Litteratur, &c. i. e. A General Hiſtory of Oriental Languages and Literature, containing an ample and ſyſtematical Account of the Language and Literature of the Armenians, Egyptians, Hebrews, Æthiopians, Syrians, Samaritans, Chaldeans, Chineſe, and other Aſiatic Nations, principally the Perſians: together with a *Supplement*, exhibiting a Hiſtory of the Oriental Manner of Writing; and Ten Plates of Alphabets. By M. WAHL, Profeſſor and Rector of the College of Bukkeburg. Leipſic,

* The work is entitled, *Compendium Johannis de Muribus*, publiſhed from the MS. of Chriſtina Queen of Sweden in the Vatican, No. 1146, in which we read the following paſſage: *Deinde Guido Monachus, qui compoſitor erat Gammatis, qui monochordum dicitur, voces ſpatiis et lineis dividebat. Poſt hunc Magiſter* FRANCO, *qui invenit, in cantu, menſuram figurarum.*

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1784.—This useful work is drawn from several valuable sources of Oriental erudition, and among others *Jenisch*, *Schroeder*, *Jones*, and *Richardson*, have furnished our Author with rich and interesting materials, particularly for his account of the Turkish, Armenian, and Persian languages. The resemblance between the first of these and the Hungarian language, is rendered palpable by a list of their respective words.

P. ANDREÆ MURRAY *Opuscula*. 1st Volume. 8vo. Gottingen, 1785.—M. MURRAY, in his medical, and especially in his botanical profession, is one of those eminent men that do honour to the justly celebrated university of Gottingen. The *Opuscula* here announced, consist of *Memoirs* formerly published in the Academical Collection of that University, on subjects of Medicine and Natural History; and they are highly recommendable both for the solidity and merit of their contents, and the purity and elegance of the ingenious Author's Latin style. The subjects treated in these *Memoirs*, are not all equally interesting, but they are, all, treated with a masterly hand. That, wherein the learned Professor shews the caution with which observations and experiments made on brute-animals ought to be applied, by induction to the human body, deserves particular mention. The Memoirs also, *De arbuto uva ursi*,—*de natura foliorum*, *de arboribus cadentium*—*de puris absque prægressa inflammatione origine*—de cognatione *in ter arthritidem et calculum*, have great merit.

Versuch Einer Vollstoendigen abhandlung uber die scharfe met Kaustige salze gesaettigt tinctur des Spiesglaskoenigs, *&c.* i. e. A Treatise concerning the acid Tincture of Regulus of Antimony saturated with Caustic Salt, and its remarkable Medical Properties; together with an Account of the Manner of preparing such Tinctures with other Metals and Salts. By M. DEHRÉ. 8vo. 376 Pages. Helmstadt, 1784.—We have here the second edition, improved, of this judicious and useful work, of which the first escaped our notice.

Versuch den Ursprung der Spielkarten, *&c.* i. e. An Inquiry into the Origin of the Cards used in Play, of Paper made of Linen, and of engraving in Wood. By M. BREITKOPF. Part I. 4to. with Cuts. Leipsic, 1784.—This is an exact and interesting history of the origin and progress of the manual arts mentioned in the Title: The first two are treated of in the present publication.

Grammatica Syriaca. A Syriac Grammar. By Chevalier and Professor MICHAELIS. 4to. Gottingen, 1785.—The progress that has of late been made in the knowledge of this language, and more especially the name of *Michaelis*, are strong presumptions in favour of the merit of this work.

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ITALY.

Specimen Hiſtoricum Litterarium Originis et Incrementi Bibliothecæ Electoralis *Monachienſis*, &c. i. e. Hiſtorical and Literary Eſſay concerning the Origin and Progreſs of the Electoral Library of Munich. 4to. Rome, 1785.——Philoſophical readers are certainly much obliged to the Abbé VITALI, for this Latin tranſlation of the German Diſcourſe, that was delivered in the year 1784, at Munich, concerning the Electoral Library in that city. The learned Orator was the Canon STEIGENBERGER, Librarian and Eccleſiaſtical Counſellor to the Elector of Bavaria, and member of the Bavarian Academy of Sciences; and his diſcourſe merits the attention of the curious. It ſhews us the precious treaſure of Hebrew, Arabic, Syriac, Greek and Latin manuſcripts, which this library contains, points out the great number of rare editions, publiſhed at the firſt dawn of the art of printing, and here collected, and mentions the eminent men, who have contributed to render this collection ſo rich and magnificent. The ancient MSS. relative to the art of Muſic, in this library, are immenſely numerous: but for a farther account of them, we refer to Dr. Burney's Travels.

Lettere Meteorologiche Romane, &c. i. e. Meteorological Letters by the Abbé ATHANASIUS CAVALLI, Profeſſor of Experimental Philoſophy in the Gregorian Academy, and Member of the Royal Academy of Sciences at Turin, &c. Vol. i. 8vo. Rome, 1785.—This work is a complete elementary treatiſe of Meteorological ſcience. The Author lays down the principles on which the art of obſerving is founded, and the rules by which it muſt be directed. He deſcribes the beſt inſtruments and machines that have been contrived for this purpoſe, points out the manner of employing them, and unfolds ſeveral plauſible theories, which long experience in this line of obſervation hath ſuggeſted. Meteorology is becoming more and more a favourite ſcience on the Continent, eſpecially ſince the diſcovery of atmoſpherical electricity, which, no doubt, is adapted to give it a new degree of importance.

Iſcrizioni Antiche, &c. i. e. Ancient Inſcriptions taken from the Country-ſeats and the Villa of Cardinal A. Albani, carefully collected, and illuſtrated with Notes. By the Abbé GAET. MARINI. 4to. Rome, 1785.—All the curious, who have lately viſited Italy, are unanimous in their accounts of the opulence, magnificence, and beauty of the *Villa Albani*, whoſe elegant and ſplendid commencements are celebrated with admiration, and a kind of aſtoniſhment, in the letters of the Abbé Winkelman. Among other particulars, the *inſcriptions*, both Latin and Greek, that are to be met with in this Villa, offer a rich fund for inveſtigation, and an ample ſource of entertainment to antiquaries and virtuoſi;—and CLXXVI. of theſe

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precious

precious remains are contained in the collection, which we here announce. They are divided into vii. classes, relative to the different subjects.

Elogio del Capitano Giacomo Cook. i. e. The Eulogy of Captain JAMES COOK. By MICHAEL ANGELO GIANETTI, read at a Public Meeting of the Royal Florentine Academy, June 9, 1785. 4to. Florence, 1785.—There are few subjects that open a nobler field for the Orator, than the enterprizing and intrepid GENIUS who is the subject of this Eulogy: and we rather wonder, that it is only at Florence, that his grand undertakings, and his affecting story, have been yet made the objects of academical eloquence. It is true, though British eloquence shines always in the Senate, often at the Bar, and sometimes in the Pulpit, we cultivate less than our French neighbours, the species of eloquence that enlivens Biography; and the panegyrics of great and eminent men are, among us, more frequently composed by poets, than by orators.—Some reformation in this article seems desirable, both with respect to the encouragement of merit, and the improvement and exertions of genius.

Ristretto di una Memoria, &c. i. e. An Abridgment of a Memoir *concerning the Decomposition of Water.* 12mo. Florence, 1785.—This small work contains several experiments, for which we are indebted to the celebrated Abbé FONTANA, and their interesting results. The Author, by repeating the experiments of M. *Lavoisier*, relative to the subject here announced, had occasion to observe, that the quantity of the weight of red hot iron, on which water was poured, increased in proportion to what the water lost in its passage. The surface of the iron, struck by the water, in vapour, was remarkably altered; and there were disseminated upon it a considerable number of regular bodies, or portions, of crystallized iron. The consequences deduced from these experiments, tend to evince, that water is not a compound of inflammable air and dephlogisticated air, as M. *Lavoisier* supposes. This curious point is more amply discussed in the Memoir of which the present publication is an abridgment; and this Memoir will soon be communicated to the Public.

Beside the experiments relative to the decomposition of water, we have others here relative to the weight of heat, with respect to which our Author observes, that neither *concealed* nor *sensible* heat have any weight, and that light in bodies never contributes to the increase of their weight.

Memoria sulla Coltivazione del Morogelso, &c. i. e. A Memoir concerning the Culture of the Mulberry-tree, and the best Method of managing Silk-worms. By the Abbé ANTHARIA CURIAZIO, Member of the Royal Academy of Sciences and

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and Arts at Naples, and of many other literary and *georgical* Societies. 4to. Rome, 1785.—This excellent work, which has for its ſubject a very important branch of rural œconomy, was compoſed at the united deſire of the ſocieties that have been erected in the Pope's territory, for the improvement of agriculture and the uſeful arts. It is divided into two chapters, each of which is ſubdivided into ſeveral articles. In the firſt chapter the Author treats of the different kinds of mulberry-trees; the black, the white, and the red, as alſo of the time and manner in which their leaves are to be employed in the nouriſhment of ſilk-worms; of the ground that is beſt adapted to the culture of theſe trees, of the reſpective advantages attending their propagation by ſhoots, or by ſeed, and of other circumſtances relative to this object of rural induſtry. In the ſecond chapter our Author gives us the natural hiſtory of the ſilk-worm, of its eggs, of the manner of hatching them, of its proper food, of the diſeaſes to which it is expoſed, of the formation of the cods, &c.

Monumenta Græca ex Muſæo Equitis ac Senatoris Jacobi Nanii Veneti, &c. i. e. Remains and Monuments of Grecian Antiquity, contained in the *Muſæum* of the Chevalier J. NANI, Senator at Venice, and deſcribed and illuſtrated by Sir CLEMENT BIAGI of Cremona, Profeſſor, &c. &c. 4to. Rome, 1785.—The *muſæum* here mentioned, contains one of the richeſt collections of antiquities that is to be found in Italy, and has ſucceſſively exerciſed the pens of Fabretti, Muratori, Corſini, Zaccheria, Paſſeri, Pacciaudi, and other learned and eminent men of that country. But the numerous additions that have been made to this noble collection, ſince their time, have rendered their labours incomplete; which circumſtance has induced the preſent Author to give an ample account of the moſt intereſting Grecian remains, hiſtorical, mythological, and philological, that it exhibits in its preſent ſtate.

MONTHLY CATALOGUE,
For DECEMBER, 1785.

ANTIQUITIES.

Art. 12. *Fragmenta Antiquitatis*; or ancient Tenures of Land, and jocular Cuſtoms of ſome Manors, &c. By Thomas Blount, Eſq. A New Edition, with large Additions by Joſiah Beckwith, F. A. S. 8vo. 6s. York, printed for the Editor. 1784.

THE great diverſity of the ancient tenures (many of which, owing to the change of manners, have, at preſent, a very whimſical appearance) not only affords entertainment to the antiquary, but may often ſerve to illuſtrate the manners of former times, and to throw a light upon hiſtory. In the early periods of the feudal tenures, when commerce was little known, it was impoſſible for the crown to receive its revenues in money, or to ſupport its magnificence

licence in any other way, than either by taking its rents in kind, as it is ſtill called, or by requiring the perſonal attendance of its nobles and great men, in return for the lands they held. Theſe ſervices became the moſt honourable, and were diſtinguiſh d by the titles of GRAND SERJEANTY *(Sarjantia à ſerviendo)*, and were neceſſarily done to the King in perſon. To carry the King's banner; to be his Marſhal; to be his Carver or Butler at the coronation; to provide him with falcons; to hold his ſtirrup on his birth-day; to attend him when hunting;—theſe and the like ſervices were ambitiouſly performed by his chief nobles, which at preſent the great monarchs of Europe are often content to purchaſe at the price of large ſalaries. PETIT SERJEANTY, on the other hand, which was the next honourable tenure of lands, was by rendering to the King a ſword, a bow, a pair of gilt ſpurs, or ſo many arrows; and was in the nature of a ſtated rent, and did not require any perſonal attendance about the King's court. The great Lords, in their ſubinfeudations, imitated the crown, and in like manner granted lands to *their* vaſſals, to be held by ſimilar ſervices of grand and petit ſerjeanty done to them, of which Mr. Blount has inſerted a great variety of inſtances.

Though all the oppreſſive appendages of the feudal tenures were aboliſhed at the Reſtoration, tenure by grand ſerjeanty was expreſsly reſerved; and, therefore, it is ſtill matter of ſome legal uſe, though we think more of curioſity, to preſerve an exact knowledge of them.

Mr. Blount was a diſtinguiſhed antiquary of the laſt century, and publiſhed his *Fragmenta Antiquitatis* in the year 1679. This book becoming extremely ſcarce, Mr. Beckwith, the learned Editor, acquaints us, a large number of his friends, as well as himſelf, thought it would prove an acceptable piece of ſervice to the Public to recal it to the preſs. Few perſons were better qualified for this buſineſs; and Mr. Beckwith has enriched this edition with many valuable additions and improvements. Beſide tranſlating the records which before were in Latin, or uncouth Law-French, he has elucidated many difficult words and phraſes, which appear to have been miſunderſtood even by Mr. Blount,—and has ſubjoined many notes and obſervations, which have been communicated by ſome of the moſt reſpectable antiquaries of the preſent day, whoſe names Mr. Beckwith has mentioned in the handſomeſt terms of gratitude and eſteem.

POLITICAL.

Art. 13. *A Political Inquiry into the Conſequences of incloſing Waſte Lands*, and the Cauſes of the preſent high Price of Butchers Meat. Being the Sentiments of a Society of Farmers in ——ſhire. 8vo. 2s. 6d. Davis. 1785.

The importance of this ſubject of inquiry ought to recommend every attempt to elucidate it; and we do, accordingly, ſincerely wiſh to recommend it to the attention of the country gentlemen in particular, as well as to the legiſlature: the good ſenſe and penetration of the writer or writers of this inquiry, will amply gratify the reader who conſults this tract with a ſincere wiſh for information.

This inquiry is principally intended to controvert Mr. Lamport's *Curſory Remarks on the Importance of Agriculture*, &c. *, as will ſuf-

* See Rev. Vol. LXXII. p. 1.

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ficiently

ficiently appear by the following declaration: 'I apprehend the *univerſal* cultivation of the waſte lands in Great Britain, would be ſo far from a benefit, that it would be the greateſt evil to this country, which, in the courſe of nature or human art, could poſſibly befal it, except that of abſolutely being ſwallowed up, and ſunk into the bowels of the ocean.' This paradox receives the following illuſtration: 'If a beggar comes to me for relief from hunger, and I give him half of a quartern loaf for nothing, no perſon will pretend to aſſert, that if he had bought a whole loaf at the baker's, and *given* ſeven pence half-penny for it, that becauſe he would, in that caſe, have had a greater plenty, that therefore it was cheaper to him than my half loaf was. And this is very nearly the caſe with regard to the cattle now fed on commons; the little they get is not paid for, and therefore the owners can afford to ſell them cheaper than if they paid for their food either by the way of rent of land, or by any other means.' This is a very nice ſubject of inveſtigation; if by doubling the produce of our lands, we alſo double the Price of that produce, however individuals may be gratified, the public is moſt eſſentially injured. We are now ſhewn by an eſtimate, that ſheep, which thrive beſt in a rambling ſtate, are raiſed on commons, at half the expence incurred by them, when raiſed in incloſed grounds, on account of the rent paid; and we are told, that the eſtimate might with equal juſtice be extended to oxen.

After exploding the notions that obtain, of the dearneſs of proviſions originating in the growing conſumption and waſte of luxury*; in the combinations of monopolizers; in taxes; in the deſtruction of ſtinking meat by the butcher, who will ſuffer it to periſh, rather than ſell it under price; or in the keeping enormous numbers of cats and dogs *; he obſerves, and it is proper to obſerve, that cattle are not dear from ſcarcity, for the ſupply is in all reſpects equal to the demand. What then, aſks our Author, 'is the cauſe of the preſent high price of butchers meat?—Why the *dearneſs* of lean ſtock; and what is the cauſe of that *dearneſs?*—After the reader has duly weighed in his mind the compariſon I have before made of the expence of rearing a beaſt on a common, and that of rearing one on ground for which rent is paid, let him determine.' In another place, he adds, 'I have no doubt, that ſhould the farmers and cottagers throughout Great Britain, be deprived of their rights of commonage on waſte lands, that beef and mutton at proper age, viz. four years old, would ſoon be near a ſhilling a pound, unleſs lean ſtock ſhould be imported from foreign countries. Should this be the caſe, it would totally defeat one of the great objects of Mr. Lamport's plan; namely, that of *providing ſuſtenance to our manufacturers, &c. at a cheap rate, in order that we may underſel other nations who are our rivals in trade at foreign markets.*'

Without taking upon us to pronounce on this momentous ſubject, we ſhall briefly obſerve, that want of room alone prevents our entering more deeply into the reaſoning of a work that, we *earneſtly hope*, will obtain the mature conſideration of all who have any influence

* The luxury of unneceſſary horſes is allowed as an auxiliary cauſe.

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in promoting, or checking, plans for incloſing what are called *common lands.*

Art. 14. *Mr. Burke's Speech on the Motion made for Papers relative to the Directions for charging the* Nabob *of* Arcot's *private Debts to Europeans on the Revenues of the Carnatic,* Feb. 28, 1785. With an Appendix, containing ſeveral Documents. 8vo. 3s. Dodſley.

Mr. Burke, with his uſual addreſs, has exhibited the debts contracted by the Nabob of Arcot in the light of moſt glaring abuſes and frauds. What the real merits of theſe remote pecuniary tranſactions may be, the diametrically oppoſite repreſentations held out, fully juſtify caution in preſuming to affirm, even from the moſt plauſible declamations concerning them. Amidſt the conflicts of parties, and the interference of intereſts, that confound all intelligence from the Carnatic, we may perhaps be favoured with information from men—'who *profeſs* to ſpeak to your underſtanding and to your conſcience, and to bruſh away from this buſineſs all falſe colours, all falſe appellations, as well as falſe facts;' and cannot but think that ſome bruſhing of that kind might have been beſtowed on this ſpeech with better effect than the bruſh it has evidently received. As the ſpeech is now addreſſed to the world at large, we may with propriety ſubmit the colouring of the following rhapſody on Mr. Fox's well-known East India bill, to the judgment of our Readers.

'It is not neceſſary that the Right Hon. Gentleman ſhould ſarcaſtically call that time to our recollection. Well do I remember every circumſtance of that memorable period. God forbid I ſhould forget it! O illuſtrious diſgrace! O victorious defeat! may your memorial be freſh and new to the lateſt generations! May the day of that generous conflict be ſtamped in characters never to be cancelled or worn out from the records of time! Let no man hear of us, who ſhall not hear, that in a ſtruggle againſt the intrigues of courts, and the perfidious levity of the multitude, we felt in the cauſe of honour, in the cauſe of our country, in the cauſe of human nature itſelf! But if Fortune ſhould be as powerful over Fame, as ſhe has been prevalent over Virtue, at leaſt our conſcience is beyond her juriſdiction. My poor ſhare in the ſupport of that great meaſure, no man ſhall raviſh from me. It ſhall be ſafely lodged in the ſanctuary of my heart; never, never to be torn from thence, but with thoſe holds that grapple it to life.'

The turpitude of all the tranſactions relative to the Nabob of Arcot's debts, is painted in colours ſcarcely leſs glowing than the above-cited extatic effuſion to the memory of Mr. Fox's bill. But ſuch rich tints are really too dazzling to common eyes; we muſt therefore be content with the works of artiſts who keep cloſer to their ſubjects, whoſe pencils are not ſo bold, nor their fancies ſo luxuriant.

Art. 15. *Original Papers,* conſiſting of *A Letter from the late Earl of Hardwicke* to a near Relation, on the Subject of a Miniſterial Negociation in the Year 1763; and alſo, A Letter from the Honourable Charles Yorke to the Rev. Dr. Birch. 8vo. 1s. Jarvis, &c. 1785.

Publiſhed with a view to throw ſome ſhade on the patriotiſm of the late Lord Chatham; and to ſhew that his private conduct, re-

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ſpecting a certain Miniſterial negociation with Lord Bute, in 1763, did not accord with his public profeſſions.

Art. 16. *Britiſh Rights aſſerted:* or the Miniſter admoniſhed. 8vo. 6d. Scatcherd and Whitaker. 1785.

If this rhapſodiſt about the ſhop-tax and Ireland be a retailer of thread or ſugar, we will aſſure him in a friendly way, that his name to one of the petitions, now preparing for a repeal of the odious ſhop-tax, *may* prove of more ſervice to that end, than any thing *he* can write on the ſubject.

Art. 17. *A Reply to Sir Lucius O'Brien, Bart.* *; in which that Part of his Letter to the Author which more particularly reſpects the preſent State of the Iron Trade between England and Ireland is conſidered. By William Gibbons. 8vo. 1s. 6d. Robinſon. 1785.

Mr. Gibbons, an eminent iron manufacturer of Briſtol, had conferred, and correſponded, with Sir Lucius O'Brien, on the equitable regulation of the iron trade between the two countries, when commercial propoſitions were under conſideration. Mr. Gibbons had alſo furniſhed Lord Sheffield with ſome materials on this ſubject; Sir Lucius O'Brien differed in certain points from Lord Sheffield, as Mr. Gibbons now does from Sir Lucius O'Brien. If want of room were not a ſufficient excuſe, we could ſcarcely be expected to interfere between this gentleman and an able writer on his own particular branch of buſineſs; but there is this ſatisfaction reſulting from the conteſt, that when ſubjects of national importance are liberally diſcuſſed by capable men, they afford the beſt correctives of national jealouſies and party rancour; and miniſters can neither err, nor complain, for want of information. Mr. Gibbons furniſhes his correſpondent with ſome corrections in his eſtimates that affect the concluſions drawn from them by the latter; and is a warm and judicious advocate for an union between Britain and Ireland, as the only expedient to conſolidate the intereſts of both.

EDUCATION, SCHOOL-BOOKS, &c.

Art. 18. *A New French Spelling Book*, with the Engliſh to every Word; or a Syſtem of Reading, on a Plan ſo entirely new as not to bear the leaſt reſemblance to any thing of the kind hitherto attempted: by the Aſſiſtance of which Pupils may be taught to read in One tenth Part of the Time uſually devoted to that Purpoſe. By M. Du Mitand, Teacher of Greek and Latin, of French, Italian, and moſt of the European living Tongues, and Author of ſeveral School-books, Grammars, and other Works. 12mo. 1s. Crowder. 1784.

In this new Spelling-book, the words are divided into ſyllables, not according to the number of letters, but according to the number of diſtinct ſounds; two ſyllables, that require but one emiſſion of the voice, being here placed in the ſame diviſion, and conſidered in effect but as one. Syllables of a particular termination are claſſed together, and that uſeful arrangement is preſerved through the whole work; which is likewiſe interſperſed with rules and remarks on the genders of nouns, and on proſody, the accent being marked on every

* For Sir Lucius O'Brien's Letters, ſee Rev. Sept. laſt, p. 225.

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syllable, where the knowledge of it can be of any use in helping the reader to the right utterance of the sounds.—*Author.*

The above paragraph may supply the place of a preface, which the Author wishes to avoid, though he has a short one, declaiming in general against their use, because, by this means, he says, 'an author becomes his own panegyrist.' Yet this, though it may be sometimes true, is not the intention of a preface, the true nature and purpose of which *is*, or should be, to bring the reader acquainted with the nature and design of the work. M. Du Mitand, however, adds, 'But though I dare not speak in my own name, I hope I may be permitted to inform the Reader,—That I have shewed my manuscripts to several learned Gentlemen, some of them members of the French Academy at Paris, when I was there a few months ago, who all highly approved of it—That I have made use of it for several years in giving lessons to my pupils, and that I found it more beneficial in the practice, than I had judged it to be in the theory.'

These attestations to the merit of a work, the truth and justice of which we cannot doubt, render unnecessary any farther remarks in its favour. We apprehend that those persons who consult it with attention, will find it very useful to assist them in reading and pronouncing the language: Though with every help of this kind there will still be occasion to recur at times to the pronunciation of a native or skilful master; for who can depict or describe all sounds in such a manner as to convey the proper idea, or enable another person to utter them distinctly and fully, who has never heard them properly pronounced?

M. Du Mitand is sometimes disposed to be merry: for instance, in one part of his work we observe an asterism placed against the word *soupe*, which directs us to the following note: 'There are different sorts of French soups; *soupes maigres*; *soupes à l'oignon*; *soupes grasses*, &c. what fattening things they are may be judged from my bulk; I would now give them all for an English pudding.' Whether our Author is tall or short, fat or lean, we know not, but this joke, though by no means necessary, seems to indicate that he is waggish and cheerful!

Art. 19. *A general and complete Dictionary of the English Language.* To which are added, an Alphabetical Account of the Heathen Deities; and a List of the Cities, Towns, Boroughs, and remarkable Villages in England and Wales. Small 12mo, 3s. 6d. bound. Peacock. 1785.

The peculiar properties, if we may so express it, of this Dictionary are—its convenient size for the pocket,—its correctness, as far as we have examined,—and the uncommon neatness of the impression. The Editor* recommends it, particularly, as a proper book for ladies to consult, no offensive words being admitted. It is really, what we may call "*a pretty dictionary*;" and, from its commodiousness, both of size and price, as well as from the above-mentioned circumstances, we doubt not but it will be well received in our seminaries of female education.

* He also declares, that it contains more words than the folios of Johnson.

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Art. 20. *Nouveau Recueil: ou Mélange Littéraire, Historique, Dramatique, et Poetique*, &c. i. e. A new Collection; or Literary, Historic, Dramatic, and Poetic Miscellany; including M. de Lille's celebrated Poem, *The Garden*. For the Use of Schools, and Students in the French Language: uniting the entertaining, the curious, and the useful. By A. Scott, A. M. Member of the University of Paris. 12mo. 590 Pages. 4s. 6d. bound. Robinson, &c.

A large and well chosen collection of pieces from French Writers. The prose articles are selected from Rollin's Belles Lettres, Gil Blas, Marmontel, Mad. de Genlis, Moliere, Bielfeld, Raynal, Voltaire, and others. The poetical pieces are, Voltaire's Mahomet; Racine's Athalia; L'Abbe Lille's Garden; Gresset's translation of the first three Eclogues of Virgil; A Satire and an Epistle from Boileau; three Fables from Fontaine; and four Odes by Rousseau.

Art. 21 *The Village School*; or a Collection of entertaining Histories, for the Instruction and Amusement of all good Children. 18mo. 2 Vols. 1s. Marshall.

Natural and easy illustrations of moral principles, well adapted to the capacities of children.

NOVELS.

Art. 22. *History of the Honourable Edward Mortimer.* By a Lady. 12mo. 2 Vols. 6s. sewed. Dilly. 1785.

The fair Author expresses her dread of criticism in so feeling a manner, that we should not have the heart to treat her with severity, even if her work were more destitute of merit than it is. But though much be due to candour and courtesy, and to the sex, yet more is due to truth and justice. We cannot say that this Novel is happy for the perspicuity of its plot, or the contrivance of its incidents:—we cannot say that the heart takes a warm interest in the story, or feels itself much delighted, or affected, by the characters or events that compose it: but we can say, and we say it with equal sincerity and satisfaction, that a vein of sprightliness and good sense runs through this Novel, that cannot fail of gratifying those who chiefly read for amusement; and when amusement may be purchased without any expence to morality, it would discover a splenetic and illiberal heart to discountenance it, or dash to pieces the pleasing instrument of its consequence.

Art. 23. *Sentimental Memoirs.* By a Lady. 2 Vols. 6s. Hookham. 1785.

These Memoirs appear to have been written with the best and most laudable intentions; and if their *moral and religious tendency* can recommend them, we would not impede their success by exposing their defects.

A little poem is inserted entitled the *Fall of the Leaf*, which will please and entertain its readers; and therefore we are sorry that we have not room for a transcript of it.

Art. 24. *Matilda*; or the Efforts of Virtue. In a Series of Letters. By a Lady. 12mo. 3 Vols. 7s. 6d. sewed. Lane. 1785.

The language of this Novel is forcible and elegant; and the sentiments are in general just and manly. We think, however, that

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the work is defective in the moſt difficult part of compoſition—the *delineation of character.*

The characters in this work are not marked with ſufficient boldneſs, or diſcrimination, to rouſe or fix the reader's attention. There are, nevertheleſs, ſuch ſtrokes both of ſentiment and expreſſion, as convince us that the pencil was held by a ſkilful and experienced artiſt.

Art. 25. *Camilla*; or the Correſpondence of a deceaſed Friend. 12mo. 3 Vols. 7s. 6d. Caſs. 1785.

If theſe Letters had been conſigned to the grave with the ſuppoſed writer of them, the world would have had no reaſon to regret the loſs.

Art. 26. *The Misfortunes of Love.* Tranſlated from the French. 12mo. 2 Vols. 5s. ſewed. Lane. 1785.

Eugenia's ſtory takes up too large a portion of this Novel, and diverts the attention of the reader too much from the principal object. In other reſpects, this little piece is entitled to our recommendation: it is ſenſible and pathetic.

Art. 27 *The Falſe Friends.* By the Author of *The Ring.* 12mo. 2 Vols. 5s. ſewed. Barker. 1785.

Flimſy ſentiments, dreſſed up in ſtiff and formal language.

Art. 28. *Belmont Grove:* or the Diſcovery. By a Lady. 12mo. 2 Vols. 5s. ſewed. Lane. 1785.

A lifeleſs and inſipid compoſition, affording neither entertainment nor inſtruction, in any degree anſwerable to the fatigue of reading it.

Art. 29. *The Liberal American.* A Novel. By a Lady. 12mo. 2 Vols. 5s. ſewed. Lane. 1785.

The few imitations of Richardſon which we meet with in theſe volumes, ſet the writer in a light ſomewhat unfavourable, as they bring to our remembrance an author of ſuch ſuperiour abilities. Nevertheleſs, the *Liberal American* is far more deſerving of the public favour than the generality of the preſent Novels. There is conſiderable warmth and force in the ſentiments; and the language is eaſy, perſpicuous, and unaffected.

Art. 30. *The Aeroſtatic Spy*; or Excurſions with a Balloon. Exhibiting a View of various Countries in different Parts of the World, and a Variety of Characters in real Life. By an aerial Traveller. 12mo. 2 Vols. 6s. Symonds. 1785.

Though this balloon is launched too far into the ocean of extravagance, and the courſe it takes is not of ſufficient intereſt to excite much attention, or gain much applauſe, yet the hand that conſtructed and guides the machine, wants neither ſkill nor power for greater exertions, and more important enterpriſes, than this work delineates. The *Aeroſtatic Spy* is an acute obſerver of men and manners; and the ſtory of *Hamet* convinces us, that if he will come on ſolid ground, he can proceed on it in a manner that will not diſcredit either his ſtrength or his agility.

Art. 31. *The Favourites of Felicity.* In a Series of Letters. By John Potter, M. B. Author of the Curate of Coventry, the Virtuous Villagers, &c. &c. 12mo. 3 Vols. 7s. 6d. Becket, &c. 1785.

The Author of this Novel undertakes to remove the prejudices juſtly

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justly entertained against Novels, by writing one, which shall refine female delicacy, discriminate real and pretended characters, and direct his fair readers to those desirable sources of permanent felicity, which arise from domestic pleasure, moral improvement, and artless truth. *Quod verum atque decens*, &c. is his motto. The design is good, but, in the execution, he has, in our opinion, essentially failed. His meagre tale is eked out with scraps of poetry ill selected, and with geographical descriptions. In giving the language and manners of pert vulgarity to the well-educated daughter of a baronet, he has violated *critical decorum*: and in making her speak of the grossest deviations from virtue, with an easy levity, inconsistent with female delicacy, he has violated *moral decorum*. For these reasons we must, reluctantly, pronounce this Novel unfit to answer the end which the Author proposes.

LAW.

Art. 32. *The Trial*, with the whole of the Evidence, and the Speeches of the Counsel, in an Action at the last Assizes at Hereford, before Mr. Justice NARES, and a Special Jury, wherein the Hon. *Edward Foley* was Plaintiff, and *Charles Henry*, Earl of *Peterborough* and *Monmouth*, Defendant, for criminal Conversation with Lady *Ann Foley*, the Plaintiff's Wife. Taken in Short-hand at the Trial. 4to. 1s. 6d. Woodman. 1785.

On publications of this kind, we do not chuse to be very circumstantial. Suffice it that we only add, the jury gave the plaintiff 2500 l. damages.

POETRY.

Art. 33. *Poems, by Robert Alves*, A.M. 8vo. 4s. Creech, Edinburgh; sold by Cadell, in London.

These Poems consist of *Odes*, gay and serious; and of *Elegies*, moral and descriptive. In the Preface we are informed, that they are 'the transcript of the Author's heart in different periods of his life, and were written from that impulse which he found it difficult to resist, when he felt himself roused by what was great and excellent in other writers, warmed by interesting views of Nature, or touched by any particular passion or incident in his own life. Perhaps too they amused some solitary moments, that he could not easily have spent better otherwise.

'As these Pieces are of various sorts, and of different nature, both in structure and subject, they have cost the Author some pains; and the more so, as, in following his own taste for variety, he imagined he was consulting the pleasure of others.—He has, as much as possible, endeavoured at correctness; and as the end of all poetry is to profit as well as please, he has, he flatters himself, not seldom "moralised his song," and "stooped from sounds to things, from fancy to the heart."

To this account we have only to add, the expression of our regret, that with such good intentions, the Author's views of Nature are commonly too obvious to affect, and his imitations of great poets often too servile to please. It is difficult to find a few verses together which are not degraded by some colloquial barbarism, clouded by obscurity, or deformed by harsh metre,—From this criticism, however, we would except the elegy on Time, the greatest part of which may be read with pleasure—and profit.

*** This

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*** This article should have appeared long ago; but the book did not fall into our hands till within a few months past.

Art. 34 *The Poet*, a Poem: inscribed to Mr. Jerningham. By John Polls. 4to. 1s. Robson. 1785.

We are totally unacquainted with the situation of the Author: but, from several passages in his poem, we conclude that he hath lived in obscurity, and hath experienced some of the struggles and hardships of *humble life*.

We think he hath a claim to protection; for he possesses a considerable degree of poetical genius; which, if encouraged by the fostering hand of public favour, might in time produce something that would repay its indulgence, and credit its patronage.

There is much vigour and harmony in the following lines, which we will give as a specimen of the abilities of this new competitor for fame, from "*The Straw-built Shed*."

'True worth once known, should never be forgot,
Tho' bred in want, and nurtur'd in a cot;
That worth may live, and strike the muse's lyre,
With Virgil' sweetness, and a Homer's fire.
To thrilling raptures wake the feeling breast,
And, blessing others, be completely blest.
Had fortune hail'd me from a parent's womb,
I ne'er had sicken'd at my native home;
But plac'd in ease enjoy'd a happier state,
Exempt from all the rigid laws of fate.
Perhaps have taught some other bard to sing,
And rose to glory on ambition's wing;
Yet mark how different was my lot decreed,
Condemn'd the paths of active life to tread.
Those busy paths, where credit lives at stake,
And nought but interest keeps the mind awake;
Where pride and vice possess an equal sway,
Where midnight revels close the fleeting day;
Where modest worth by ev'ry dunce is spurn'd,
And attic wit to venal cunning turn'd:
Such scenes as these ill suit the Poet's mind,
As free as light, as æther unconfin'd;
From such he turns his ever-wakeful eye,
And, wing'd by rapture, views the world on high!
Thus was I doom'd to tread life's humble sphere,
'Till time releas'd me from the weighty care.
But now, superior to each galling load,
I boldly venture from the beaten road;
And cheer'd at once, by Hope's enlivening ray,
Thro' gath'ring clouds, like light'ning burst away;
Yet still reluctant, from my friends I turn,
Who hover'd round me with a fond concern;
Who early tried, and urg'd parental force,
To damp my genius in its native course.
But soft persuasion's magic sweetness fail'd,
And still ambition o'er my mind prevail'd.
Inspir'd by this, I brave each wintry blast,
Nor doubt to find a calmer state at last.

Perhaps

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Perhaps some soul, to pity near allied,
May hail me rising from misfortune's tide;
And light my breast with emulation's flame,
Which pants already for a deathless name.'

We sincerely wish that he may produce a work that will entitle him to this honour; but a *deathless name* is not to be acquired at an easy rate: and though it is right that a Poet should flatter himself with the hope of this last and great reward, and make his ambition administer to his genius; yet, where one enjoys, a thousand miss the boon: and their names and works die with them, and, like a passing cloud, leave no trace of their existence behind.

Art. 35. *The Power of Oratory*, an Ode. 4to. 1s. Shepperson and Reynolds. 1785.

This Ode was written at the desire of Dr. Hayes, Professor of Music at Oxford; and was set by that eminent master.

It is founded on Plutarch's well-known relation of the extraordinary effect of Cicero's Oration for Ligarius, on the mind of Cæsar.

This Ode, though it is evidently the production of a man of genius, and contains many splendid and striking passages, would produce no extraordinary effect, unless it borrowed very great assistance from a sister Muse! It is too prolix; and hath too much of cold narrative in it to rouze or to delight the mind.

Art. 36. *La Pucelle*; or The Maid of Orleans: from the French of Voltaire. The first Canto. 4to. 2s. Wilkie. 1785.

The character of Voltaire's *Pucelle d'Orleans*, its wit, satirical humour, and wanton gaiety, are well known. We cannot therefore say more in recommendation of this translation to one class of readers, or in censure of it to another, than that it is executed in the true spirit of the original.

Art. 37. *The Muse of Britain*. A Dramatic Ode, inscribed to the Right Hon. W. Pitt. 4to. 1s. Becket.

The best compliment that we can pay this Ode is to say, that we were better pleased with it after the second reading, than after the first.

The Author's fancy is vivid and elegant; and the compliment to Mr. Pitt is as noble, as it is just:

'Go on—And earn the dearest prize of Fame,
A conscious Virtue, and a deathless Name.
And sure I see a towering Eagle rise,
Jove's thunder in his grasp, his lightning in his eyes!
And lo he mounts where Freedom's morning gleams,
And laves, and floats amid her orient beams!
Him follow—Be it his in happier days
To drink the full effulgence of her rays,
'Bove Faction's eddying storms, Corruption's tide,
Thro' other spheres his course sublime to guide,
To wield his country's thunders as they roll,
And speed her lightning blast from pole to pole,
Then 'mid a nation's prayers, a nation's praise,
Beyond Detraction's voice, and Envy's gaze,
Soar to his Sire thro' Fame's meridian blaze!'

Some of our Readers (for we have Readers of every political as well as every theological creed) will smile at our pronouncing the compliment

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pliment to be as juſt, as the poetry is ſplendid.—We ſpeak, however, what we think: and *what we have written, we have written*,—though we expect not to be rewarded by either a place or a penſion for it.

Art. 38. *La Grace et la Nature*, Poëme. *Seconde Edition plus complète.* 8vo. 5s. boards. Longman, &c. 1785.

This Poem was originally written under the Title of *La Louange*. It is now republiſhed with large additions, and with many notes, intended to illuſtrate the text, and ſupport the Author's opinions. The piece, though not without merit in point of diction, diſcovers, however, more of the ſpiritual fire of zeal for the faith, than of that *mens divinior*, which diſtinguiſhes the true Poet.—The Dedication, to the Queen of Great Britain, is ſigned *J. G. De la Fléchère*; *à Madeley, près de* Coalbrook-dale. Sept. 1784.

Art. 39. *Second Thoughts* on the preſent Miniſtry, or new Coalition; in a familiar Sketch of the Two preceding Adminiſtrations. By a Gentleman of Berkſhire. 4to. 1s. Debrett. 1785.

Poetical pellets, diſcharged from a political pop-gun, at Mr. Pitt and his adherents. But we do not ſee that this keen ſportſman hath *brought any of them down*.

Art. 40. *The Oracle concerning Babylon:* and the Song of Exultation, from Iſaiah, Chap. xiii. and xiv. By R. Potter. 4to. 1s. 6d. Wilkie. 1785.

When Sir John Denham raſhly ſeized the lyre of David, he was forſook by the Muſe of *Cooper's Hill*, and received no aſſiſtance from the Muſe of *Zion*.

Mr. Potter hath ſucceeded better with the Prophet, than Sir John with the Pſalmiſt: yet we lament the abſence of that bold and forward genius, which illuſtrated the beauties of Æſchylus, and transfuſed his ſpirit through another form.

The deep ſolemnity and awful majeſty of the antient *oracle*, is (we think) better preſerved in the common verſion than in the preſent tranſlation. It is weakened by expanſion; and the figures and epithets, which were deſigned to embelliſh its more ſtriking paſſages, rather obſcure its meaning, and deaden its force.

NATURAL PHILOSOPHY.

Art. 41. *An Analyſis of a Courſe of Lectures* on the Principles of Natural Philoſophy, read in the Univerſity of Cambridge. By G. Atwood, M. A. F. R. S. late Fellow of Trinity College. 8vo. 5s. ſewed. Cadell. 1784.

This work was originally drawn up for the uſe of thoſe who attended the Author's Lectures, and is now reprinted with conſiderable additions, making a volume of 264 pages. It is not, like moſt other publications of the kind, merely a liſt, or ſyllabus; but, by means of explanatory notes, and ſuch demonſtrations to moſt of the articles contained in it, as could be made intelligible without complex ſchemes, and compriſed in a ſmall compaſs, it is in its preſent form a very uſeful ſynopſis or compendium of the branches of ſcience contained in it: which are, 1. The principles of ſtatics and mechanics. 2. Hydroſtatics. 3. On the weight and elaſticity of the air, comprehending the theory of barometers, pumps, the ſyphon, &c.

The

4. The effects and measures of heat. 5. The velocity of spouting fluids. 6. On the motion of bodies in fluids. 7. Electricity. 8. Magnetism. 9. Optics, containing a great number of curious articles on the separation of lights into colours, and the way of making the rays regain their parallelism, the theory of the rain-bow, &c. We shall select the 49th of these articles, with the illustration, which may serve as a specimen of the whole work.

'Let the vertex of a flint glass prism, the refracting angle of which $=23^\circ\ 41'$, be applied to the base of a common-glass prism, the refracting angle of which $=25^\circ$; a ray of solar light will pass directly through the prisms, when their surfaces are contiguous, but the emergent ray will be coloured.

'It was formerly imagined, that a ray of solar light would, in all cases, emerge colourless after refraction, if it did not deviate from the course of the incident ray; the contrary to which, however, appears from this experiment invented by Mr. Dollond.

'The ray is supposed to fall perpendicularly upon the surface of the prism, the refracting angle of which is the greatest.

'The position of the prism in the experiment is such, that the effects of refraction upon the parallelism of the homogeneal rays passing through them, are contrary to each other, and consequently if they were equal, the rays would emerge parallel: but the flint prism, by its greater dissipating power, more than counteracts the separation of the rays caused by their passage through the first prism, which $=38'\frac{1}{2}$, and inverting the order of the colours, causes the red and violet rays to emerge inclined to each other, at the angle of $12\frac{1}{2}$, which is sufficiently great to produce a sensible tinge of the prismatic colours in the emergent rays.

'The difficulty which chiefly impeded the improvement of telescopes was, to refract a ray so, that while it should deviate considerably from its original course, the dispersion of the homogeneal rays might be counteracted, and by this means they might all emerge parallel, and of course free from colour, which is not by any means to be effected, except by the combination of transparent substances, the refracting and dissipating powers of which are different.'

To these he has, lastly, added astronomy; in which are many things particularly useful to the practical astronomer, as making and correcting observations, the use and method of adjusting the equatorial instrument, &c.

MISCELLANEOUS.

Art. 42. *Criticisms on the Rolliad.* Part I. Second Edition, corrected and enlarged. 8vo. 3s. 6d. Ridgway. 1785.

It having been remarked, that we gave our account of the first seven Numbers of the Rolliad * from a spurious impression, we shall now, again, introduce that work to the notice of our readers, by briefly mentioning this authentic edition,—extended to fourteen Numbers; of which the two last, as we are informed, are entirely new. We have already hinted our general idea, with respect to the leading principle of this *political Dunciad*, and have nothing to add on that head.

* See Review for February last, p. 153.

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Although the ingenious Author, or Authors, may be considered, by us, with respect to the *critical* part of the work, as brother Reviewers, it shall not be said that we can 'bear no brother near the throne:'—on the contrary, we acknowledge, with pleasure, the wit and ingenuity that are manifested in this publication: with which, setting all political attachments aside, we unreservedly declare, we have been highly entertained.

The additions made to the Numbers formerly published, are very considerable. Beside the copious *poetic-prosaical* DEDICATION to Sir LLOYD KENYON, Master of the Rolls, &c. (which abounds not less in wit and satire than the other parts of the work), we observe, in Number 3, some very sarcastic and humorous lines on the character, and political conduct of Mr. Dundas. The greatest part of Number 8 is also new; as are likewise the verses alluding to the "*painful* pre-eminence" of the Speaker of the House of Commons, Number 9. From these we shall extract the following lines, with the neatness of which we are particularly pleased.

'There CORNEWALL sits, and, Oh unhappy fate!
Must sit for ever through the long debate——

* * * * *
* * * * *

Painful pre-eminence! he hears, 'tis true,
FOX, NORTH, and BURKE, but hears SIR JOSEPH too.

* * * *

Like sad PROMETHEUS, fasten'd to his rock,
In vain he looks for pity to the clock——.'

As the *First Part* of this work, already published, relates to the leading [*ministerial*] members of the HOUSE of COMMONS, 'whose characters are so poetically and forcibly delineated *,' the *Second Part*, here announced, is intended to go through the HOUSE of PEERS. Specimens, we are told, have already appeared in the *Morning Herald*, where the first draughts of the present Numbers were originally published.—A *third part* is likewise *threatened*; in which the Public are to be entertained with 'a series of anecdotes from the political history of our Ministry.'

Art. 43. *Practical Benevolence*; in a Letter addressed to the Public: by a Universal Friend: to whom Persons of all Ranks and Denominations may have Recourse for Advice, in the most critical Situations, and most delicate Circumstances of Human Life. 8vo. 1s. Murray.

The proposal here made is very singular. The Writer, having gone through a great variety of scenes in life, opens a *Shop of Experience*, where any one who, from any cause whatsoever, is in embarrassment, may *purchase advice*. This *oracle* proposes, as the benevolent objects of this plan, to make up quarrels, to give counsel in weighty undertakings, to afford assistance in writing letters on delicate occasions, and to minister friendly counsel to persons in distress. In return he expects a gratuity proportioned to the ability of his client. 'What my destiny,' says the Author, 'may be preparing for me under this character, time alone can determine. If I reap

* Vide the first part of No. XII.

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from

from the employment of every moment of mine, sufficient to support life with decency for the *public good*, is all I desire; and if my existence is found by experience to produce *that good*, it will be the interest of the Public, as well as my own, to prolong it; yet, however it may happen, I have such sort of feelings about my heart, as seem to presage success; for, to the honour of this country be it said, that whenever virtuous ends are pursued by virtuous means, encouragement never fails to accompany the attempt.'

What is to be expected from a scheme so entirely new, and at first view so exceedingly romantic, we will not take upon us to say: we will only inform our Readers, that the *Universal Friend* is to be met with, at Westminster, No. 5, Dartmouth-street.

Art. 44. *A Narrative of Facts:* supposed to throw Light on the History of the Bristol Stranger, known by the Name of the Maid of the Hay-Stack. Translated from the French. 12mo. 1s. 6d. sewed. Gardner. 1785.

About four years ago, the affecting story of a young female, evidently disordered in mind, was inserted in the *St. James's Chronicle*. From her having taken up her abode under an old rick of hay, which it was very difficult to make her forsake, she was named the *Maid of the Hay-Stack*. She appeared to be a very interesting object; and was, at length, taken under the protection of Mrs. Hannah More, so justly celebrated for her poetry, as well as her benevolence.

In this narrative, the story of the above unhappy person stands in some sort connected with the subject of a recent foreign publication, intitled '*L'Inconnue, Histoire Veritable*:' A translation of which is here given.

The main design of this very curious little volume, is, to state the probability, that the Maid of the Hay-Stack, and the Heroine of *L'Inconnue*, are one and the same, and that this extraordinary person may, not without reason, be considered as a natural [and beloved] daughter of the late Emperor of Germany.

The detail abounds with mysterious and astonishing incidents—combining the marvellous and romantic with the natural and probable;—the appearance of imposture with the semblance of truth:—and it is enriched with the names of some of the first characters at the imperial and other courts; who all bear a part in this most strange and unaccountable affair.

Art. 45. *Maxims and Reflexions.* A new Edition. Crown 8vo. 1s. Egerton. 1785.

Our general opinion of these Maxims and Reflexions was freely and impartially given, on the appearance of the first edition, in our Review for March 1784.—On a re-perusal of the work, we are strongly confirmed in our opinion of the Author's extensive knowledge of the world, and nice discrimination of human characters.

Art. 46. *Character of the late Lord Viscount Sackville.* 8vo. 6d. Dilly. 1785.

Though this eulogy may be considered as a sacrifice to friendship, yet it breathes so much the air of sincerity, and a due respect to truth, that we cannot refuse the Author our entire assent to the apparent justice and honesty of the representation which he has given, of a character more *eminent* than well *known*.

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If the picture which Mr. Cumberland has drawn of his noble friend, be thought to exhibit a *favourable* semblance of the original, yet we do not suspect it to be a *flattering* likeness; for, when do painters or poets flatter *the dead?*

In a word, Lord Sackville appears, in this well-drawn view of his character, to have possessed the most respectable talents, united with an excellent heart, and dispositions the most friendly to his country, as well as beneficent toward all mankind: so that, if he was not *universally* applauded, by those who on report only form attachments or aversions to public men, it was because his worth was never ostentatiously displayed; and if he was not popular as a statesman *(party* out of the question), it appears, from the rectitude of his views, and his assiduity in office, that he *deserved to have been so.*

With respect to the memorable affair in Germany, it is here judiciously touched, with a delicate pencil.

Art. 47. *A View of the Arts and Sciences,* from the earliest Times to the Age of Alexander the Great. By the Rev. James Bannister. 8vo. 3s. 6d. (124 pages.) Bell. 1785.

This work treats of the architecture, astronomy, language, mythology, and the natural and moral philosophy of the ancients. It is not destitute of merit. The style is unaffected and natural, but sometimes loose and incorrect. The information may be useful to those who have not leisure or inclination to look into larger works. In so short a performance, we must not expect any thing new or profound. Mr. Bannister's observations are well arranged, but might have easily been collected from the common books on the subjects which he treats, without having recourse to ancient Authors. Notwithstanding the labours of Brucker, Stanley, and others, a book is still wanting, that should explain, within a moderate compass, the tenets of ancient philosophy. From the astronomy and physics of the ancients, we cannot indeed expect to derive much benefit, having far surpassed them in those sciences. But the moral and political knowledge, the poetry, eloquence, arts, and literature of Greece, will always form an interesting subject of inquiry, until we can boast of excelling that country in those particular.—Such topics, however, cannot be advantageously treated, unless combined with the civil and military history of Greece.—It is with peculiar pleasure, therefore, that we find announced in the News-papers, a work * comprehending all these objects; a work, which, if it answers public expectation, will be equally entertaining and useful.

MEDICAL.

Art. 48. *Directions for impregnating the Buxton Water with its own and other Gases;* and for composing artificial Buxton Water. By George Pearson, M. D. Member of the Royal College of Physicians, London. 8vo. 1s. Johnson. 1785.

Dr. Pearson, some time ago, published an ingenious book, intitled, 'Observations and Experiments for investigating the Chymical History of the tepid Springs of Buxton †.' In that work, by

* Dr. Gillies's History of ancient Greece, &c.

† In 2 vols. 8vo. See Review, Vol. LXX. p. 451.

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an analysis of the water, he showed that its medical effects depend upon its purity, its temperature, and on its being impregnated with a permanent vapour generally called Gas; which is either phlogisticated air, or a gas peculiar to the tepid springs at Buxton; and, perhaps, to the warm waters of Bath.—This medical gas is united to the water, and a large quantity is also suspended therein, as the *gas sylvestre* is in liquors in the state of the vinous fermentation. Dr. Pearson, in this pamphlet, teaches us how the evaporating gas may be collected from the Buxton water, and has likewise given the engraving of a machine, by which it may be easily conveyed and conveniently added to any quantity of the Buxton or other waters. The Faculty may certainly make considerable advantage of the useful hint here given,

Art. 49. *A System of Midwifery*, theoretical and practical; illustrated with Copper-Plates. By David Spence, M. D. Licentiate of the Royal College of Physicians, Edinburgh, and Fellow of the Society of Scottish Antiquaries. 8vo. 2 vols. 12s. Edinburgh, Creech; London, Longman, &c. 1784.

Systems are daily multiplying upon us without adding to our knowledge. By this remark, however, we do not mean to cast any reflection upon Dr. Spence. Though he does not offer us any very important discoveries or improvements, he has collected the various materials of his art from the different books which contain them, and has arranged them in a clear and perspicuous order; a circumstance which cannot fail to be of considerable use to young students, for whose benefit, chiefly, this book seems to have been written. To us, however, who have often trod the same ground, it is somewhat painful to see much labour bestowed, and the boundaries of our science not greatly extended by it.

Art. 50. *An Essay on the Nature and Cure of the Phthisis Pulmonalis*. By Thomas Reid, M. D. F. R. S. The second Edition, enlarged; to which is added, An *Appendix*, on the Use and Effects of frequent Vomits. 8vo. 5s. Cadell. 1785.

This work was noticed by us, from the first edition, in the Review, Vol. LXVIII. p. 331. It is now presented to the world with considerable additions and enlargements.

THEOLOGY, CONTROVERSY, &c.

Art. 51. *A Key to the Mystery of the Revelation*; whereby all its dark Meanings, being reduced to one regular System, are easily accounted for and explained. 8vo. 4s. boards. Goldsmith. 1785.

What may be considered as ingenious, rather new, and peculiar to this work, is, the conducting the Reader back to the *beginning* of the world for an explanation of the descriptions which the book of the *Revelation* presents, and then leading him forward to its *conclusion*. *Others* have imagined, probably without any sufficient reason, that the Seven Churches here mentioned, are intended to represent seven distinct periods of the whole Christian Church. *This* Writer regards them as respecting the state of things from the creation; thus the account of *Ephesus* is supposed 'to agree very well with the first period of the church which was planted in the beginning of the world;' *Smyrna* relates to the second church, chiefly

chiefly under the direction of Noah; *Pergamus* commences from the time of Abraham, and carries its duration to that of David: *Thyatira* comprehends the time from David to Christ; *Sardis*, the period from thence to the Reformation; *Philadelphia* is the *venerable and renowned church of* England; *Laodicea* is to 'constitute what in the Scriptures is called the Great Church, which will remain uninterrupted with any farther chastisements and afflictions to the end of time.' On a plan of this kind he proceeds to illustrate the other parts of this mysterious book; but we cannot say that he supports his scheme by sufficient proofs, or appears to have entered so thoroughly into the subject as some of his predecessors have done. Certainly we mean no disrespect to our own country, or to the established church, when we object to this Writer's inference, 'that the only profession of the true Christian faith is according to the doctrine of the church of England; and that her liturgy and service must consequently be a model for all other nations to conform to.'—Again he says, 'as the earth is the Lord's and the fulness thereof, it may be natural to imagine that he should chuse the most eminent of the Protestant kingdoms to be the seat of his empire.—This distinction may be easily yielded to our celebrated country, which, in glory and renown, may bear the palm from all the other nations of Europe.'—After this, we need add nothing,—only we may express a wish, that an Author, who seemed to have struck out something like an ingenious conjecture, has not been able to strengthen it by more solid arguments, and more substantial conclusions. He appears to be a good man,—a zealous Christian,—and we sincerely reverence the piety of his intentions.

RELIGIOUS.

Art. 52. *A Caveat addressed to the Catholics of Worcester against the insinuating Letter of Mr. Wharton*. By William Pilling. Crown 8vo. 1s. 6d. Coghlan. 1785.

Mr. O'Leary and Mr. Berrington (though right good Catholics at heart) preserved the forms of moderation with such liberal address, and carried so much good nature in their countenances when apologizing for the most ill-natured religion in the world, that simple readers lost sight of their cause, and forgot their profession.

Mr. Pilling disdains to mix any thing of the Protestant with the Papist. He will not suffer either friends or foes to mistake his character, or misinterpret his design. He neither disguises his principles, nor softens his zeal. He flames with all the ardor of a Dominic, while the shades of Bellarmine and Baronius, Stapleton and Cressy surround him, and the *locusts of the bottomless pit* thicken o'er his head.

"I See!"—cries the *associator*, burning with another flame—"See the glorious effect of the Popish bill! See these *locusts*, that hovered once in the secret shade, now sporting in the sun-beam.—See how the objects of your ill-judged lenity recompense your indulgence. You save in pure charity their bodies from pains and penalties; and they in pure zeal damn your souls to your face."

And so let them. If they cannot otherwise discharge their consciences and credit their religion, let them curse on. If our example cannot inspire them with a better spirit, let us be content with the merit

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merit of our own virtue. Must *bruyere's last blum* be withdrawn because it *makes vinegar more sour?*—While their curses leave our bodies at ease, we may well permit them to do their worst with our souls; and if the *monster* (as Pope says) be *harmless*, let him "*rage unchained.*"

Confident of their security in a land of toleration, where their own fires have long been extinguished, and where a mild government will not permit a new flame to be enkindled after their example, the Popish emissaries boldly step forward in the face of day with the ensign of Rome waving in their hands:—and all its harsh and unbecoming colours repelling the meek eye of Christian charity, and putting modest faith to the blush.

Nor would we move a finger to wrest this ensign from their hands, while it no longer streams with blood. Let it be unfurled. Let its secret foldings be disclosed, that it may lose the power of imposition, and no longer find its protection in the veil that obscures its object.

We thank Mr. Pilling for the information we have received from the present pamphlet; and for the opportunity which he hath given us to present our Readers with some of the most striking features of the catholic virtues.

Come Charity,—but leave thy veil behind.—Confess her—O holy father Pilling!

'It is plain from fact, and from the consent of all Christians, that there is no salvation out of the *one holy and catholic church.* Now it is a matter of fact, which Mr. Wharton must allow, that the only church existing, which is really *catholic*, or universally spread through all nations, is that church which is in communion with the see of Rome, vulgarly called a *Roman Catholic church.* The article of the creed is sufficiently clear; the application of it to that church which is in communion with the Roman Pontiff, wholly depends on this simple question, is that church alone *catholic* or *universal?* If it is, then the article of Pope Pius's Creed is barely an application of the 9th article of the Apostle's Creed; and the justness of this application rests on a fact of public notoriety. But if the church in communion with the see of Rome be not *universal*, then let any man living point out one that is so.

'This being the doctrine of the church, Catholics have a just right to say, that *no salvation can be hoped for but of the communion of the Roman Catholic church.*'

Catholics, however, are by an act of singular grace disposed to qualify this general rule of the church by two examples—viz.—*invincible ignorance*, and *inevitable necessity.* But lest in illustrating these exceptions a gleam of hope should have shot beyond the inclosure which the charity of the church had prescribed, our Author, more anxious to prevent delusion than to afford consolation, withdraws the feeble ray he had before imparted, and o'er the whole Protestant world throws a dark and impenetrable cloud. 'We tremble, indeed,' says he, 'for every one that is separated from the visible communion of the one holy and catholic church; and heartily pray for their return to us. We fear, lest their passions, not necessity, should be the cause of their separation; and also lest they should die without sanctifying grace, *however invincible their ignorance*, for want of those means

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means of sanctification, the sacraments of Penance, Eucharist, and Extreme Unction, which we believe are only administered in our communion.'

A tenet like this, which excludes so many millions, even of the most virtuous and upright of mankind, from all hope of the favour of God in this world, and of eternal salvation in the next, is so repugnant to the common feelings of the human heart, and so irreconcileable with every sentiment which we are led, both from reason and scripture, to form of the perfections and conduct of the Divine Being (the God and Father of ALL), that many of the more liberal apologists for the church of Rome have exerted such ingenuity to palliate it by such glosses as were calculated to veil its absurdity, and diminish its horror. Their conduct, however, meets with no friendly acknowledgment from Mr. Pilling. He scorns to accommodate the doctrines of the church to the prejudices of human charity; and will not seek for colourable pretences for what he thinks stands in no need of apology. 'I know,' says he, 'of no catholic controvertist "who hath laboured hard" (as Mr. Wharton had observed) "to palliate the severity of this unpopular tenet." If any man should deny it to be an article of his creed, as explained above, I shall deny him to be a Catholic.'

Mr. Wharton very justly remarked, that the whole controversy between the Roman Catholics and the Protestants rested ultimately on one point; viz. *the infallible authority of the church*. This being once admitted, all controversy of course must cease.

Mr. Pilling joins issue on the ground of this conclusion; and says —'if the authority of the church be once admitted, then the last appeal is to her tribunal: her decrees are irrevocable. If it be rejected, then every private person hath a right to *misunderstand* the Scriptures as he pleases; and any paradox he chances to blunder on becomes an article of his faith.'

To prevent what this writer is pleased to call the '*ravings of private judgment*,' he insists on it, that an infallible standard must be lodged somewhere. He reasons this point with considerable shrewdness; but he hath only gone over the old ground, which had been worn bare by the footsteps of thousands, who had gone before him, when he would fix this standard at Rome.

He calls the written word of God the *dead letter*. It is the authority of the church alone which gives it its vital energy. It is that authority which alone explains its laws, and makes these laws obligatory on the consciences of men. Detached from that authority, it wants perspicuity to inform, and power to command: and but for that authority, individuals have a right to dispute its truth, and disobey its injunctions.

But, says our Author, 'when any one is sufficiently convinced of the necessity of church authority to guide him to the knowledge of revealed truths, from such motives as render his submission rational according to his circumstances of education and capacity, he may safely rely on this authority for his faith. *He believes the articles which this authority proposes to him, because God hath revealed them; he knows God hath revealed them because the church proposes them as such.* He relies on the church, because reason and experience tell him

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him forcibly that her authority alone can be a sure guide to faith.' 'This'—says Mr. Pilling, with an air of triumph beyond the pitch of common confidence—'This is a *rational investigation.*' *Investigation!* What is *investigated* when the authority of Scripture is resolved at once into the decrees of the church; and the infallibility of the church is founded on the declarations of Scripture? *Rota sine fine!* You return to the point from whence you at first set out; and run the same circular round, without finding yourself advanced a single step. A learned Doctor * of the Romish church in the last century was so disgusted with this *circulare perfugium*, as he termed it, that he expressed his contempt of those who availed themselves of it, in very strong language. "Adeo ut non audentes fidem divinam in certitudine et *evidentiâ naturali* fundare, in circulum hunc inevitabiliter illabuntur, et in orbem turpissimè saltantes, fidem quam ipsa prima ratio format et efficit, rationis experem reddunt."

What ideas Mr. Pilling may be supposed to associate with the word RATIONAL, will be pretty obvious from the following passage: 'It is in vain to say, that the doctrines of revelation are not *contrary to reason*, but only *above our capacity*; whereas the doctrine proposed by church authority with regard to the Eucharist, is *directly contrary* to our senses. For in the first place, if any revealed truth is above our capacity, then our senses and our understanding are not the only means of arriving at truth. Secondly, I appeal to common sense, if it be not as contrary to our senses and understanding that *three should be but one*, as that a *body should be in many places at once*; that the *eternal God should be shut up in the womb of a virgin, be born and die*, as that *he should be shut up in boxes, and be devoured corporally by vermin.* I hope some learned Protestant will join me against Mr. Wharton [who professes to have rejected the authority of the church, *because* it teaches some doctrines that are contrary to our senses and understanding]. He is as great an enemy to the *Church of England* as to the Catholic Church.'

This thrust is dexterously aimed; and how Mr. Wharton will parry it, we, who are unacquainted with his situation and principles, would not presume to determine.

Art. 53. *Primitive Candour:* or the Moderation of the earlier Fathers towards the Unitarians, the necessary Consequence of the Circumstances of the Times: being an Attempt to estimate the Weight of their Testimony in behalf of the proper Divinity of Christ. 8vo. 1s. Buckland, &c. 1785.

This Writer confesses, that the testimonies for the divinity of Christ in the writings of the Fathers are neither so numerous nor so strong, as the advocates for this doctrine might have expected. But he endeavours to account for this fact, not by supposing that the first Christian writers were Unitarians, but by adverting to the nature of the Gnostic heresy. It was, he remarks, one leading tenet with these heretics, that the God of Abraham, who made the world, was not the one Supreme Deity, but a subordinate being, called Demiurgus, who derived his existence from one of thirty Æons, which existed in the immensity of the Divine Essence. It was therefore the business

* Holden. Vid. Divin. Fid. Analys. l. i, c, 9. p. 180.

of

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of the Christian Fathers, to maintain the supreme divinity of the God who made the world; which would doubtless make them circumspect in asserting the dignity of Christ, lest they should seem to countenance the impiety of the Gnostics. They treated the Ebionites with mildness, because the Gnostic heresy was much more alarming. In these circumstances, had they believed the proper humanity of Christ, they would doubtless have asserted it in the most unequivocal language, and would not have suffered a word to escape them, which might be construed by the Gnostics into an acknowledgment of their tenets.

Having thus given our Readers a brief state of the argument suggested in this pamphlet, we shall leave it to find its own place in the general question. It is inconsistent with the extent and variety of our general undertaking, to examine the weight of every argument, which ingenuity may bring forth into the boundless field of theological controversy.

CORRESPONDENCE.

*** The Gentlemen who left a copy of the *Doubts of the Infidels* with our Publisher, may receive it again, by sending for it to Mr. Becket's. We had before been obliged with a sight of that pamphlet; and some account of it was given in our last month's Review, p. 340. Vid. the Review of Horne's *Letters on Infidelity*.

††† The name of the writer of *Amoranda*, mentioned in our last month's Review, was *Maria Davys*: See the end of her Dedication "to the Ladies of Great Britain." This had escaped our notice, when we looked into Mr. Noble's new edition of Mrs. Davys's performance.

‡‡‡ To Z. Z. The Reviewers have no leisure for the inspection of *manuscripts*: nor would it be consistent with the plan of their publication.

‡‡‡ In answer to Dr. R——'s favour, we have only to observe, that we avoid, as much as possible, all interference in personal controversy. Accordingly, with respect to Dr. R.'s dispute with Dr. S.* we have given no opinion upon it. It is a matter between the two gentlemen, and with them we leave it.

* *Review*, Nov. p. 366.

ERRATA *in our last Month's Review.*

In the article of *Landscapes in Verse*, p. 359, l. 24, for 'banquet,' r. *bouquet*.

P. 373, note *, l. 7, for *Conservæ*, r. *Confervæ*.

In the account of KEEBLE's *Harmonics*.

P. 345, l. 18, for 'cultivated,' r. *uncultivated*.

— 351, l. 14, from bottom, for 'no' after the word *suffers*, r. *a change*.

— 353. In the musical example, the last note in the bass of the first tetrachord should be C.

— 355, last line but one, place *or* before the word 'serve.'

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-THIRD.

FOREIGN LITERATURE.

ART. I.

De l'Autorité de l'Uſage ſur la Langue, &c. i. e. Concerning the Influence *of Cuſtom upon Language.*—A Diſcourſe delivered June 16th, 1785, at a Public Meeting of the French Academy. By M. MARMONTEL, Secretary to the Academy, and Hiſtoriographer of France. 4to. Paris.

THE moſt voluminous publications of Monſ. MARMONTEL do, perhaps, leſs honour to his taſte and judgment than this Academical Diſcourſe; which, nevertheleſs, is not without its imperfections; although theſe, indeed, are but as ſlight and almoſt imperceptible blemiſhes on a comely countenance.

It is a nice and difficult matter to diſtinguiſh, in languages, what they gain or loſe by the authority of cuſtom, or the influence of the mode. The reflections of M. MARMONTEL, on this point, are neither trite nor injudicious. They are followed by a review of the variations which cuſtom has produced in the Greek, Latin, Spaniſh, Italian, Engliſh, and the French languages. It would ſeem, that the language, which abounds moſt with ornaments, and a luxury of expreſſion, ſhould be the moſt ſubject to variations, as it is in matters of ornament, that the mode chiefly diſplays its influence and its mutability; and yet the luxuriant and ornamental Greek has been little ſubject to variations from the power of uſage or cuſtom. On the contrary, the variations of the Latin were palpable. Rude and uncouth in its origin, it acquired, ſlowly, and by degrees, that mild and affecting dignity which we admire in *Virgil*, and that grace and ſuavity which charm us in *Ovid* and *Tibullus*. When M. MARMONTEL obſerves that the Spaniſh and Italian were, among the modern languages, thoſe which arrived the ſooneſt at a fixed ſtate, we muſt admit this obſervation, under ſome reſtrictions, with reſpect to the latter. When he ſays of the

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Spaniards, that they have acquired few ideas, he runs no risk of being contradicted—out of Spain; but when he says that the Italians have long ceased to acquire ideas, and that their language is immutable, because their genius has lost its motion, he does not seem to have duly considered the present state of genius and literature in that country. His judgment concerning the English language, contains a mixture of truth and error. That the English have borrowed words, as he says, from all languages, is certainly true: but that, in adopting these words, they have totally changed them for the sake of assimilation, so that neither their sound, accent, number, nor articulation remain, is far from being universally true; and it is still less so, that if *this change had not taken place, the English language, considering its* foreign *acquisitions, would have been the most beautiful language in the world.* Borrowed words, that are not so modified in their passage, as to harmonize with the idiom of the language that adopts them, are rather productive of deformity than beauty, both in speech and composition.

The most masterly part of this academical discourse, is that wherein the ingenious Author treats of the considerable variations, which the French language has successively undergone, and of what it has *lost* and *gained* in the articles of copiousness, precision, and force, by these changes. Custom and mode have occasioned these variations; and they have, according to our Academician, *improved* the forms of the language, while they have, at the same time, *impoverished* its dictionary. M. MARMONTEL is displeased at this latter circumstance: he is even disposed to resist the authority of the mode, by reviving obsolete expressions, whose sound is pleasing, whose meaning is clear, and whose energy is adapted to strike the imagination. We wish him success in this literary insurrection against custom, that *tyrant*, who never should be suffered to usurp, in the republic of letters, that absolute empire, which only and unalienably belongs, by the indefeasible right of Nature, to *Reason* and *Taste*.

ART. II.

Nouveaux Mémoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon, relative to the Sciences and Arts. Part II.* for the Year 1783. Dijon and Paris. 1785.

THE first piece we meet with in this volume, is a *Memoir concerning the Nature and Origin of the* Karabic *Acid.* By M. de MORVEAU. The learned Academic calls *Karabic* the concrete acid obtained from yellow amber, which amber is

* For the *first* part, see APP. to REV. Vol. LXXI. p. 505.

called

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called *Karabé* by the mineralogiſts. This acid is more generally known under the denomination of volatile ſalt of amber. The word *Karabé* or *Carabe* is Arabic; ſo alſo is the word amber, which is derived probably from the Arabic term *ambra* or *anbra*; though this latter name is not given, in the Eaſt, to the *ſuccinum* or amber, but to the rich perfume called *ambergris*, which is found there; where, as far as we yet know, the real amber never exiſted.

M. Morveau embelliſhes his Memoir with a curſory mention of the fabulous inventions of the ancient poets, with reſpect to the nature and origin of amber. which *Sophocles* derived from the tears of the ſiſters of *Meleager*, and *Ovid* from the ſtreaming eyes of the ſiſters of *Phaeton*. But the dreams of the Poet, and the reſearches of the Naturaliſt, make but a motley coalition. Two ſerious queſtions, therefore, employ his reſearches. The firſt is, Whether it is to the *mineral* or to the *vegetable* kingdom, that amber belongs? and, ſecondly, *what* is the *nature* of the acid which it yields?

In ſolving the firſt of theſe queſtions, our Academician deſcribes the places where amber is found, and the manner of its exiſtence in thoſe places. This deſcription is nearly the ſame with that which *Neuman*, and after him, *Junker*, have given of the Pruſſian amber mines, which are, undoubtedly, the richeſt yet known; and it carries along with it a full refutation of the hypotheſis (though it be an ingenious one) of *Pliny*, who conſidered amber as a reſinous juice, ooſing from aged pines, and diſcharged into the ſea, where, being condenſed, it was thrown back upon the low ſhores of Pruſſia, in the form in which it is there found *. According to our Academician's account, amber is found under ſeveral ſucceſſive *ſtrata* of ſand, clay, reſinous wood half-rotten and inflammable, aluminous vitriolic earth; and, laſtly, a new bed of ſand, under which it is ſcattered about in pieces, or, as often happens, accumulated in heaps. From this and other particulars here related †, M. Morveau concludes, that the Karabé, or amber, is, indeed, found in the mineral kingdom ‡. Nevertheleſs, he thinks it ſcarcely poſſible to doubt of its having a vegetable origin, when he conſiders the pieces of amber, ſo frequently found in the

* Hence, according to Pliny, the ancients gave to *amber* the denomination of *ſuccinum*, from *ſuccus*, *juice*.

† In the cabinet of M. *Weithen*, director of the Pruſſian mines, there is a piece of *amber* in a *hematites* or blood-ſtone, which was ſent to him from Siberia.

‡ The ſtratum of reſinous wood, ſays Junker, is extended upon a bank of minerals, containing little metal except iron, which are conſequently pyrites.

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cabinets

cabinets of Naturalists, in which flies, spiders, and other insects are seen, with all their parts nearly as completely formed as they are in the living animal. Whether the vegetable body, whence the amber seems to have derived its origin, was altered in the earth, or mineralized, is a question which the observations, hitherto made, are not sufficient to determine. This somewhat perplexes M. de MORVEAU, and keeps him for some time in a state of indecision, whether he shall place the substance under consideration in the vegetable or in the mineral kingdom. He inclines, however, to the latter; because all the results of analytic investigation indicate the affinity, or at least, proximity of amber to all bitumens, and because also, no resinous substance or balsam has been found which exhibits the same characters. But granting these two facts, we ask him, is it not *possible* that bitumens may have a vegetable origin? *nay*, is it not *probable*; since no body, of which the origin is certainly and purely mineral, contains the smallest portion of oil? It is surely far from being improbable, that bitumens, resins, and other oily substances of a mineral or animal kind, may have been originally resins or oily substances of a *vegetable* kind, altered and modified into their present state, by the effects of time and the influence of mineral acids. It is certain, that vegetables and animals have been buried, at considerable depths in the earth, by the changes and revolutions, which have happened at its surface, and have thus furnished it with a large quantity of *oily* substance. It is also well known, that, by a combination of mineral acids with vegetable oils, compounds may be formed, that nearly resemble natural bitumens, and might perhaps become real bitumens by a long digestion.

But what is the nature of the acid that is obtained from *amber?* This is the point discussed in the *second part* of the Memoir. Here our Academician refutes the opinions of *Hoffman* and *Bourdelin* on this head, and, following the opinion and the experiments of *Bergman*, maintains, that the volatile concrete salt of amber is an acid *sui generis*. This was the opinion of Dr. *Monro*, as may be seen in the 67th volume of the *Philosophical Transactions*, p. 1. No. 49.

Mem. II. *Observations on the Method of operating in the Cure of a Hare-lip.* By M. *Enaux.* Every one knows, that this is a disorder in which the upper-lip is divided, so as to resemble the upper-lip of a hare; and it is distinguished by our Author, into three kinds, which he calls *simple*, *compound*, and *complex*, or complicated. In the first, there is but one division of the lip; in the second there are two; and in the third, there is a separation of the upper jaw, accompanied with different circumstances in different patients. M. *Enaux* disapproves the

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the uſe of all inſtruments in this diſorder, which may occaſion a contuſion on the edges of the wound; and he gives us here, in a very complicated and deplorable caſe, a circumſtantial account of his method of proceeding, which is too long to inſert, and would loſe much of its perſpicuity by being abridged.

Mem. III. *Concerning an Earthquake, which happened in Burgundy*, July 6th, 1783. By M. MARET. The people of Burgundy ſeem, as we learn from this Memoir, to have been terribly affrighted at ſome ſmall ſhocks of an earthquake, which they have ever ſince conſidered as the prognoſtics of a ſtill more dreadful commotion. M. MARET endeavours, here, to diſpel their terrors, as M. *de la Lande* ſtood forth, a few years ago, between the ladies and *beaux* of Paris and a threatening comet, which was generally ſuppoſed to be directing its courſe nearer to our earth, than was conſiſtent with *their* tranquillity. The burthen of this Memoir (for it is rather heavy) is to prove, that the concurrence of circumſtances, which is neceſſary to the production of an earthquake, at leaſt a dreadful one, can but rarely happen in Burgundy. The reaſons alleged for this are not new; nor are they without exception true.

Mem. IV. *Concerning an ancient Volcano in* Drevin, *diſcovered by the Inſpection of a Baſaltic* Lava.—V. *Concerning the Lime-ſtone, or Chaux Maigre, of Brion in Burgundy, and the Manner of diſcovering this Quality in the different Kinds* of Lime-ſtone.—VI. *Concerning the Conſtruction and Diviſion of an* Hydrometer, *or Water-Poiſe*, appropriated to the Proceſs obſerved in refining Sugar. By M. de MORVEAU. This excellent inſtrument is ſo contrived, as to indicate preciſely the moment when the ſugar has ſufficiently boiled. It ſaves the trouble of ambiguous and repeated trials, and indicates the matter to the moſt uninſtructed workman.

The VIIth Memoir contains a very curious diſcovery of an acid liquor, producing red ſpots, which is formed in the body of the ſilk-worm, and iſſues from it, at the period of its metamorphoſis into a papilio, or butterfly. Something of this kind had been lately perceived by *M. de Sauvages*, who conſidered it as the effect of a diſeaſe in the inſect, and as an alteration of its natural ſtate. But M. CHAUSSIER, the Author of this Memoir, has been convinced, by repeated obſervations, that this liquor belongs to the natural conſtitution and organization of the animal. He has, moreover, diſcovered its origin, its ſeat, and the manner in which it is prepared and preſerved: and of all this he here gives a very curious and circumſtantial account.—This diſcovery affords a very ſatisfactory explanation of thoſe pretended bloody rains, which have ſometimes affrighted the multitude and embarraſſed the Naturaliſts: for all the caterpillars, who weave their cod or cocoon, and paſs through

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the nymph or chrisalis state, have nearly the same structure, undergo the same revolutions, and exhibit the same phenomena, that are observable in the silk-worm.

Mem. VIII. *Concerning the Manner of improving Hydrometers.* By M. GATTEY.——Mem. IX. *Concerning the Canal of Charolois.* By the same.——Mem. X. *Concerning the Inconveniencies that attend building with Flint-stones and common Lime.* By M. AUBRY.

Mem. XI. *Concerning the articulated Coralline.* By M. DURANDE. Here we have a discovery that means nothing less than to bring us back to old opinions, generally exploded. The corallines were looked upon by *Tournefort* as a genus of plants: *Linnæus* placed them in the class of zoophytes: *Peyssonel* and *Jussieu* divided corallines into two classes, one, real plants, and the other, the production of insects. Reaumur considered them as the habitation, and perhaps the work of polypusses. Then came the acute, laborious, and learned Mr. *Ellis*, and he either overthrew, or modified the opinions of his predecessors in this branch of Natural History. According to him, the greatest part of those marine bodies, whose form engaged Naturalists to take them for shrubs, plants, and sea-mosses, are not only the mansions of animals, but also mansions of their own construction, and contribute to their preservation, their defence, and their propagation. The sagacious *Pallas* could discover no animals or insects in them, and was, therefore, inclined to consider them as of a vegetable origin. Yet other naturalists, observing their texture and hardness, that they yielded, in distillation, a considerable quantity of volatile salt; and that their smell, in combustion, resembled that of burnt horns and other animal substances, were thereby led to distinguish them from plants.

M. DURANDE, amidst this diversity of opinions, all rendered more or less plausible by specious arguments, and more or less weighty by respectable authorities, thought it best to consult Dame Nature herself, and got as near to her as he could by observations and experiments. The results of these convinced him, that the coralline is not a horny substance, that it yields all the products of vegetable substances, that it is no more than a *plant*, impregnated with a considerable quantity of calcareous earth, or salt, and animal matter; and thus has not only the appearance of a plant, but is really such, truly vegetable in its nature and origin.

Mem. XII. *Concerning the Mushroom.* By M. VILLEMET. The investigation, here, is similar to that of the preceding Memoir. This Academician gives us the natural history of the mushroom: he relates the facts that have induced some to consider it as an animal substance, and those, which have led others

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to place it in the class of vegetables. He thinks that the common culinary mushroom derives its origin from a phlegmatic, putrescent, excrementitious juice, composed of zoo-vegetable substances, since it is obtained with facility by forming beds, principally consisting of the dung of horses, mules, and other animals, even without mixing in this mass the least particle of the mushroom itself. With respect to the mushrooms that grow in the woods, it is possible that their production may be owing to the urinous salts of different animals, such as stags, boars, and foxes.

Subjoined to these Memoirs, we find the continuation of the *Meteoro-nosological History* of the six last months of the year 1783, by M. *Maret*.

Art. III.

Nouveaux Mémoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon, relative to the Sciences and Arts. Part I. for the Year 1784. Dijon and Paris. 1785.

In the first Memoir of this volume, which relates to *Medical Electricity*, M. Camoy steers, with wisdom, between the extremes of those who refuse all healing merit to electricity, and of those who fondly regard it as a specific in all complaints. He sets out with shewing how erroneous the opinion is, which attributes to the electrical bath the property of increasing heat, and accelerating the pulse. These phenomena are, indeed, observed to succeed electrical commotions; but, according to our Author, it is totally uncertain whether they proceed from the nature of the electrical fluid, or from the painful shock it produces. M. Camoy seems also to have little faith in the important effects of electricity in dividing and attenuating the blood. This pretended property furnishes, indeed, a specious explanation of electrical cures, in cases where inspissations of the humours, and obstructions in the vessels, are supposed to take place. But our Academician shews, by several experiments here related, that this property is at least dubious. He has observed that the electrical operation brings on the piles, is productive of sleep, augments perspiration, and produces salutary and powerful effects in several diseases.

Mem. II. A Description of the Grotto of *D'Arcy Sur-Cure*, accompanied with Philosophical Observations. By M. Pasumot.

Mem. III. Concerning *an easy Method of measuring the Quantity of acid mephitic Gas, which is contained in Waters.* By M. de Morveau. Among many other excellencies that distinguish this Academician, we may reckon the fertility of his invention in contriving means to facilitate the investigations of

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philosophers and chemists. We have here an instrument of his invention, by which the quantity of aerial acid, in *gaseous* waters, which contain no calcareous earth, may be accurately ascertained. And he observes, that the errors which waters, more or less impregnated with calcareous earth, sometimes occasion, may be rectified by the acid of sugar.

Mem. IV. *An Universal Baro-thermometrical Table; together with an easy Method of correcting ancient Barometrical Observations.* By M. BUISARD. In this Memoir the Academician shews the thermometrical effects of mercury on the barometer, as they have been observed by several philosophers: he proves, by experiments, the different degrees of dilatability that are observable in different kinds of glass: he points out the means by which the errors that observers are led into by barometers, both ancient and modern, may be rectified; and indicates the methods of disengaging from thermometrical influence, all barometrical observations hitherto made, or that may be made in time to come.—He also explains the use of his instrument, and justifies the denomination of *baro-thermometrical*, given to his Table.

Mem. V. *An Account of the Cure of an Epilepsy.* By M. MARET. This disorder was not an epilepsy, properly so called; and its occasion was one of those rare incidents, which are not likely to happen again.

Mem. VI. *Observations on the Luxation of the Bones of the Pelvis.* By M. ENAUX. This dislocation was produced by an external cause, and such cases have been hitherto very little known in chirurgical practice. *That* which is here related deserves the attention of practitioners; whom we refer to the work itself for a full account of the case, the treatment, and the success. These are circumstantially mentioned in the memoir, but would lose considerably by being abridged.

Mem. VII. *Concerning the Canal of Communication between the Saone and the Loire.* Part II. by M. GAUTHEY.——Mem. VIII. *A Nosa-Meteorological History for the Year* 1784. By M. MARET.

ART. IV.

MATTHEI AIMERICHII *Specimen Veteris Romanæ Literaturæ deperditæ vel adhuc latentis, seu Syllabus Historicus et Criticus Veterum olim Notæ Eruditionis Romanorum, ab Urbe condita ad Honorii Augusti Excessum, eorum imprimis quorum Latina Opera vel omnino, vel ex parte, desiderantur.* P. I. II. 8vo. Ferrara, 1784.

THERE is a great mass of erudition in this work, which is designed to give an idea of Roman literature, from the foundation of the city, to the death of the Emperor *Honorius*. In a curious Preface, a friend of the Author (perhaps the Author

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Author himself), under the fictitious name of *Q. Moderatus Censorinus*, gives even an idea of the manner in which the Romans lived, both in the capital and in the provinces, during this long period. The historical and critical *syllabus* contains, under nine articles, a variety of literary matters, some of them instructive, others entertaining, and not a few of them nugatory and insipid. In the 1st, the Abbé AIMERICH gives us brief notices, and a critical review of the ancient Roman writers, both Pagan and Christian, even the least known, whose works were extant in public or private libraries, before the death of the Emperor Honorius. In the 2d, we have the titles and subjects of several works which have been lost, but which have been cited or indicated by cotemporary writers, or writers nearly such, whose testimonies are related by our Author. The 3d contains accounts of the most celebrated public and private libraries, that were known at Rome before the death of *Honorius*; and, in the 4th, we have the Author's inquiries concerning the pronunciation of the Romans, their manner of writing, either with or without the letters of the alphabet, and the changes which took place in their orthography. In the 5th, the Abbé treats of the magistracies that could not be obtained either at Rome, or in the provinces, but by men of letters; as also of rites and sacrifices—of luxury—riches—public shews, &c. In the 6th, he gives his particular opinion concerning the ancient literature of the Romans, and the mixture of the Latin and Greek languages, which they employed both in their conversations and their writings. The 7th (and one of the most tiresome articles it certainly is) contains an indication of the principal heresies, which disturbed the church from the time of the Apostles to that of Honorius; and the 8th, several memorable facts and maxims, not generally known, which belong to the literary, civil, military, and ecclesiastical history of this period. In the concluding article, our Abbé takes notice of the Latin works which had been lost for a considerable time, and shews *how*, and by *whom* they were recovered.

The *corollaries* that accompany these articles are often instructive, and sometimes amusing. They are not laid down as conclusions, but rather as digressions, or appendixes, in which the Author expatiates on interesting subjects of literature and philosophy. In discussing the question, whether the time that elapsed between the reign of Honorius and the restoration of literature is called, with justice, the *barbarous* period of Latin style, he throws out some acute reflections; but his observations are frequently of a paradoxical cast. He thinks it strange, that while the early periods of Latinism, when many foreign words were foisted into the language, are not deemed *barbarous*, the fifth, sixth, and seventh centuries should be considered as such.

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He pretends, that, upon a compariſon between the Latin productions of the early ages of Rome, which are never called *barbarous* *, and the writings of *Anſelm*, *Bernard*, and other learned men in the middle age, the former would be found to contain a much more rude, groſs, and obſcure phraſeology, than the latter. He thinks, that *Cicero* and *Cæſar*, if they returned to our world, would perfectly underſtand the Latin of St. *Bernard*, except in the new terms neceſſarily introduced by the eſtabliſhment of Chriſtianity; and though the ſtyle of the later ages does not breathe the elegant ſpirit of Catullus or Horace, yet, as our Abbé obſerves, it is not chargeable with that awkward harſhneſs which ſhocks our ears in a Nevius or a Pacuvius †.

Among the miſcellaneous pieces, diſperſed through this volume, are ſome, which would deſerve particular notice, if we had place for them within the narrow limits to which we are confined: ſuch is the *Diſſertation concerning the uſe of the Greek and Latin languages*, throughout the Roman empire; and that, in which Romulus and his aſſociates, in the founding of Rome, are vindicated, by our Author, from the charge of ignorance and barbariſm, with which hiſtorians have ſo freely and generally reproached them. Our Abbé's *reſearches* concerning the materials and inſtruments, employed by the Romans in writing, are alſo curious; and his account of the *learned ladies* of antiquity does honour to the fair ſex, as well as to his erudition: but our own *time* and *nation* ſhew abundantly of what that amiable ſex is capable, when they improve their taſte, and cultivate their intellectual powers: the ſhining female names of *Barbauld*, *Montague*, *Chapone*, *Carter*, *More*, *Seward*, *Macaulay*, and their ſiſterhood, which make out, at leaſt, the number of the Muſes, ariſe here agreeably to our view.

Art. V.

De la Muſique conſiderée en elle-même, et dans ſes Rapports avec la Parole, les Langues, la Poſie, et le Théatre. i. e. Concerning Music; conſidered in itſelf, and in its Connections with Words, Languages, Poetry, and the Theatre. 8vo. 460 pages. Paris. 1785.

THIS work, for which the Public is indebted to M. Chabanon, a member of the French Academy, and well known to the literary world, by ſeveral elegant and ingenious productions, often mentioned in our Reviews, is the fruit of

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* Our Author has in view the time of the formation of the Twelve Tables under the Decemvirate, and the leſs remote periods, when Andronicus, Accius, Pacuvius, Ennius, &c. wrote.

† Our Author collects ſome of the unpouth words and phraſes of theſe writers, ſuch as, *amptruat*, *redemptruat*, *dapatilia*—*rem navebous marid gerere*,—*portabus*, *pudicabus*, *mentibor*, *dormibo*, &c.

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deep meditation and long practice; it diſcovers a fine natural taſte, and a truly philoſophical ſpirit of inveſtigation; and though its ſubject has been treated, of late, by ſeveral maſterly hands in our own country, we think M. CHABANON deſerves to be heard in his turn. There are, indeed, ſeveral novelties and peculiarities in his analyſis of this noble art, and in the reſults he deduces from it; and ſome of theſe will, probably, be conteſted, and perhaps juſtly. It is eaſy to deviate from preciſion and truth on a ſubject which depends ſo much upon fancy, whoſe end is only to gratify ſenſe, by producing a momentary and fugitive pleaſure; and which is ſo ſuſceptible of deluſive forms, from the diverſity of taſte, organization, and habits, viſible in individuals of the human ſpecies: yet ſtill we think that M. CHABANON deſerves a hearing.

We cannot afford room, in this article, for any thing more than a general ſketch of the plan of this work, in the execution of which the Author enters into a great variety of details, as he follows MUSIC through all her aſſociations and connections, whether intimate or remote, natural or heterogeneous.—It is divided into two Parts.

In the firſt, we are told what MUSIC is—what are the individual properties of ſounds—by what proceſs muſical art gives them that exiſtence, from which the ſenſes are gratified with ſuch pleaſing impreſſions.—Hence the Author proceeds to conſider muſic in its primitive and moſt ſimple form, deſtitute of every kind of ornament; and to enquire, whether the effect it produces is addreſſed to the ſenſes, or to the mind, or to both at the ſame time. To both, no doubt; as the late ingenious and learned Mr. HARRIS has ſhewn, in a maſterly and intereſting manner. Another curious and nice queſtion is alſo diſcuſſed in this firſt Part, and, we think, with judgment, knowledge, and taſte; and that queſtion relates to the *imitative character* of muſic. Three things are here propoſed by our Author as objects of inquiry: Is muſic eſſentially and naturally obliged to imitate? What objects does it imitate by way of preference? By what means, and to what degree, is this imitation performed? Our Author puts his negative on the firſt, and treats the two others in an able and acute manner. He diſtinguiſhes judiciouſly between thoſe arts which can have no object but imitation, and thoſe which have only a remote tendency to this object, and when they are applied to it, imitate but imperfectly. Muſic is in this latter claſs. The only caſe, according to him, in which muſical imitation becomes intereſting, is, when it is combined with a dramatic ſituation; and he illuſtrates this obſervation by a happy example: a ſymphony, *ſays he*, which imitates a tempeſt, will have little effect in a concert; but when it is connected with the ſituation of the beautiful *Hero*, when her lover

Leander

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Leander is paſſing the Helleſpont, it forms a tragical ſcene, and makes, by this combination, a ſingular and affecting impreſſion. What our Author obſerves with reſpect to the extent of muſical imitation, is certainly ingenious; and the chapter, in which he diſcuſſes this delicate part of his ſubject, exhibits many new ideas, expreſſed and illuſtrated with great preciſion and perſpicuity; and yet here we meet with ſome things that ſeem to lay him open to criticiſm. That *ſong*, which is the eſſence of muſic, cannot imitate *words*, is true; but that it cannot imitate the cry of the paſſions, though it expreſſes the paſſions themſelves, will not be eaſily admitted. The ſounds which muſic imitates with the leaſt imperfection, are thoſe which are expreſſive of *grief* and anguiſh. For *grief*, in moſt animals, declares itſelf by ſounds, which are not diſſimilar to long notes in the chromatic ſyſtem. Of this kind is the chorus of *Baal*'s prieſts in the Oratorio of *Deborah—Doleful tidings, how ye wound*, &c. * How muſic expreſſes the paſſions, without imitating the ſounds that naturally accompany them, our Author attempts to ſhew in a chapter which is wholly occupied by this object; and he ſucceeds perfectly. There are various affections, that may be raiſed immediately by the power of muſic; there are ſounds that make us cheerful or ſad, martial or tender. This is the genuine charm, the great power of muſic; a power, which does not conſiſt in imitations, and exciting ideas, but in exciting affections to which ideas may correſpond. In conſequence of this diſcuſſion, our Author conſiders muſic as a language that is natural to man, ſhews its final cauſe, or the end for which it was imparted to him by nature, indicates its primitive characters, and proves it to be not only a language, but an univerſal one.

After analyſing muſic in its primitive nature, our Author conſiders it as aſſuming a place among the arts, paſſing from the ear to the mind, and aſſociated with *words*,—an aſſociation, ſays he, which may be conſidered as the production of inſtinct, and anterior to all combinations of intellect and genius. What is gained or loſt by *ſpeaking in ſong* comes next into conſideration, and leads our Author to an examination of languages, and their muſical properties. This examination occupies the whole ſecond Part of the work before us, and contains many intereſting obſervations on the union of muſic with words, on its aſſociation with all the different kinds of poetry, and its connections with theatrical recitation and action. It is in this latter relation, as our Author obſerves, that muſic is obliged to be, throughout, *mimetic*. As, however, the theatre has its peculiar laws and conventions, which, in ſeveral inſtances, are oppoſite to the

* See Mr. HARRIS's excellent *Diſcourſe* on Muſic, Painting, and Poetry, p. 67.

ſpirit

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ſpirit and the natural laws of muſic, M. CHABANON comes in as a conciliator, to examine their reſpective prerogatives, and to fix the conceſſions and ſacrifices they ought to make to each other, from which the true perfection of dramatic repreſentation undoubtedly reſults. He undertakes here a difficult taſk, after having artfully and ingeniouſly made up the quarrel between *proſodied* words and melody, by allowing muſic to keep the words and to expel the tyrant proſody, which renders them refractory. Difficult, however, as this new taſk is, he has performed it with great ſkill, capacity, and taſte.

We cannot follow him in this diſquiſition, though his details have great attractions, and almoſt *draw* us after him. We ſhall yield ſo far, as to give a ſpecimen of his manner of treating this part of his ſubject, and we ſhall take it from what he ſays of *muſic* aſſociated with *tragedy*.

Our ingenious and learned Dr. *Burney* is perſuaded that the ancient dramas were *ſung*. He cites Ariſtotle as maintaining, that muſic is *eſſential* to tragedy, though the Stagirite does not give his reaſons for this aſſertion. The Doctor himſelf juſtifies this alliance, in a very ſenſible and elegant manner, in the following paſſage: "Many learned critics, *ſays he*, not reflecting on the *end* of tragedy, and inſenſible, perhaps, to the charms of melody, have wondered how ſuch an intelligent people as the Greeks could bear ſuch an unnatural thing as to have their dramas *ſung*.—It is true (replies the ingenious Doctor), tragedy is an imitation of nature; but it is an *exalted* and embelliſhed nature: take away muſic and verſification, and it loſes its moſt captivating ingredients. Thoſe, who think it unnatural to *ſing* during diſtreſs and the agonies even of death, forget that muſic is a language, that can accommodate its accents and tones to every human ſenſation and paſſion; and that the colouring of theſe, on the ſtage, muſt be higher than in common life, or elſe why is blank verſe, or a lofty and figurative language, neceſſary?"

We may almoſt conſider this paſſage as a text, on which M. CHABANON has made a long, an elegant, an excellent diſcourſe. As to tragedy which is *ſung*, *ſays he*, I ſee it proſcribed every where, by ſevere reaſon, but I ſee it admitted, every where, by a fine and delicate taſte. The end of tragedy is to inſpire terror and pity, and there is nothing in this end incompatible with muſic.—There is, indeed, a certain degree of the *improbable* in a tragedy that is ſung; but with reſpect to certain arts, that are within the ſphere of the imagination, there is a problem to be ſolved, which is to aſcertain and fix the degrees of *improbability* that may be allowed them; for to allow them none, would be to deſtroy ſome of the moſt maſterly productions of the fine arts. The great effect of the tragic ſcene is not eaſy to be obtained by a ſevere

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a ſevere adherence to the rule of probability. Authors will do well to exert all their powers to obtain this ſevere kind of perfection, but the Public will do better to diſpenſe with it. We muſt be contented with approaching near the mark, when it is ſo difficult to hit it preciſely. When it appears highly difficult to reconcile the effect of the tragic ſcene with ſtrict probability, and a ſmall ſacrifice muſt be made of the one to the other, while it remains doubtful which ought to yield, it is then that a ſuperior taſte is diſplayed, in determining on which ſide the ſacrifice muſt be made, and how far the ſacrifice muſt be carried. Every degree of improbability, ſays our Author, which produces a great effect, carries with it not only its excuſe, but even its legitimate claim to pre-eminence.—It is thus, continues he, that muſic appears in dramatic repreſentation, ſurrounded with the charms and illuſions which form her train. This ſplendid and enchanting retinue gives her a pre-eminence upon the ſcene, when reaſon, exerting all the rigour of its prerogative, might have diſputed her admittance there.

Our Author illuſtrates all this from very appoſite and happy examples, taken from the Greek tragedies; and then proceeds to give directions relative to the manner of adapting the powers of muſic to the tragic ſcene. Theſe directions are, indeed, excellent; they bear the evident characters of a fertile genius and an exquiſite taſte; and as they are finely imagined, ſo are they moſt happily expreſſed. They are delivered with a degree of warmth and enthuſiaſm, that gives them as much a *pittoreſque* as a didactic form, and we almoſt think we hear them executed by the orcheſtra, when we read them in our Author's animated language.—But, after all, the muſico-poetical *furor* of this lively writer carries him too far; for he is bold enough to ſay, that tragedy debaſes its grandeur, and reduces its proportions to a kind of miniature, when it deſcends from the language of muſic to the ſimple tone of ſpeech. We almoſt thought ſo too, the moment after we had been reading this part of the work before us: we were half-bewitched,—but when we recalled *Garrick* to memory, and thought of Mrs. *Siddons*, the ſpell was broken, the enchantment vaniſhed, and we recovered our perſuaſion that tragedy *ſaid*, may produce as great, nay greater effects, than tragedy *ſung*. Our Author (to do him juſtice) allows great merit to the former, and acknowledges its peculiar advantages; and this is a good deal from M. CHABANON, conſidering the ſtate of mind into which muſic has exalted him.

Zealous, however, as he is to extend the domain of this fine art, he does not think it adapted to comedy, which addreſſes itſelf more immediately to the underſtanding, to which ſounds have no relation; while tragedy and muſic go directly to the heart, and have each their peculiar ways to excite in it various

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emotions. Pathetic muſic draws tears, but a cheerful ſymphony does not excite laughter; nor can muſic produce this latter emotion without degrading itſelf by forced and ignoble attempts towards *imitation.* The gentlemen of the *Catch-club* will not, we hope, take fire at this doctrine, before they hear what our Author ſays concerning the Comic Opera, which has a certain analogy with their ſphere. The French, indeed, had ſcarcely brought into vogue this ſpecies of dramatic entertainment, when they aſſociated with it (however heterogeneous the alliance may be deemed) the *pathetic* and the *tender*; ſo that, inſtead of being always farcical, which was naturally to be expected, it admitted decent and affecting productions, in which muſic drew forth the ſentimental tear. But M. CHABANON does not deſpiſe or overlook this kind of Drama, even in its ſimple, comical ſtate. He even condeſcends to give the Comic bard rules and directions for exhibiting it with effect, in its unmixed and primitive ſimplicity. A native gaiety, pleaſant ſituations, a hurly-burly (or what the Italians call *Imbroglio)* without obſcurity, and more ſimplicity than delicacy of wit in the words; theſe, according to our Author, are the characters that ought to diſtinguiſh this ſpecies of compoſition,—and here *catches* will receive the applauſe that belongs to them.

As theſe ſpecimens are ſufficient to give our Readers ſome idea of M. *Chabanon*'s manner of treating his ſubject, we ſhall not follow him in his obſervations on the *Oratorio*, or the Hierodrama, as he calls it, not improperly; for we do not think *this* the moſt maſterly part of the work before us. If he had ever heard Handel's *Meſſiah* performed, it would have prevented his making ſome of theſe obſervations; and ſhould he ever be ſo happy as to hear it in time to come, it will compel him to correct them.

Before we take our leave of this very ingenious and elegant production, we muſt obſerve, that the Author, after having treated of all the different kinds and branches of muſic, propoſes and anſwers certain queſtions, relative to the fine arts, which he applies, in a more particular manner, to the art now under conſideration. The firſt is, how far a *philoſophical ſpirit* is concerned in the arts; and particularly how far it is to be conſidered and conſulted in muſic?—It is not difficult to anſwer this queſtion; but it would not be eaſy to anſwer it with the felicity, both of thought and expreſſion, that M. CHABANON has diſcovered in its ſolution. It is generally agreed, that *genius*, and not *reaſon*, is both the parent and nurſe of the arts; and it has been alleged, and not without foundation, that ſober reaſon, or the *philoſophical ſpirit*, by correcting the irregular flights of fancy, and ſubjecting them to the ſeverity of ſtrict truth and preciſion, checks the enterpriſing ardour of genius, and by thus rendering

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rendering it servilely timid, robs the arts of the enchantment, the native charms they derive from its free effusions. Philosophy, says our Author, when applied to the fine arts, can only act a *secondary* part: the *first* belongs to that creative instinct which is the true source of the *beautiful* and the *sublime*. Rules never preceded examples; nor did *reason* ever tell *genius*, before hand, what it was to do. The latter, carried on by an internal impulse, *creates laws*, *without knowing them*; the former, meditating on its productions, *tells genius*, *as it were*, *its own secrets*, and, from its exertions and examples, composes the rules of art.

Our Author treats several other questions, such as,—Whether in music much may be said to be *arbitrary*?—How far the arts are made for the multitude, and how far the multitude is capable of judging concerning them?—What is properly meant by *effect* in music and poetry, a thing which every one feels, but which it is impossible to analyse, and difficult to define? At the end of the volume, we find *Considerations on languages*, viewed independently on their connection with music.—We now take our leave of M. CHABANON, and shall be very glad to meet him again in the temple of Apollo and the Muses, in which he sacrifices with such distinction.

ART. VI.

Eloge de M. Leonard Euler: i. e. The Eulogy of M. *L. Euler*. By M. NICHOLAS FUSS, Member of the Imperial Academy at Petersburgh. Berlin. 4to. 1784.

WE have here the learned and grateful disciple, paying a just tribute to the memory of one of the greatest philosophers, and best of men, that science, religion, and virtue have exhibited in any age; in order to shew of what intellectual and moral improvement human nature is susceptible.

LEONARD EULER, Professor of Mathematics, Member of the Imperial Academy of Petersburgh, ancient Director of the Royal Academy of Berlin, and Fellow of the Royal Society of London, as also Correspondent Member of the Royal Academy of Sciences at Paris, was born at Basil, April 15th, 1707, of reputable parents. The years of his infancy were passed in a rural retreat, where the examples of pious and virtuous parents contributed, no doubt, to form in him that amiable simplicity of character, and uncommon purity of sentiments and manners, which were manifested during the whole course of his life.

Though the studies of his father were chiefly directed toward branches of knowledge that had a more immediate relation to his clerical profession, yet he had applied himself, with success, to the mathematics, under the celebrated *James Bernoulli*; and, though he designed his son for the ministry, he initiated him into

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into this science, among the other instructions of his early education.

When young EULER was sent to the University of Basil, he attended, regularly, the different Professors. As his memory was prodigious, he performed his academical tasks with uncommon rapidity, and all the time he gained by this was consecrated to geometry, which soon became his favourite study. The early progress he made in this science, only added new ardour to his application; and thus he obtained a distinguished place in the attention and esteem of Professor *John Bernoulli*, who was, at that time, one of the first mathematicians in Europe. EULER became his favourite pupil. He was struck with a kind of astonishment at the aspiring genius and rapid progress of the young mathematician: and as his own occupations would not admit of his giving the ardent pupil so much of his time as EULER desired, he appointed one day in the week for removing the difficulties which his disciple had met with in perusing the works of the most profound mathematicians.

In 1723, M. EULER took his degree as Master of Arts, and delivered on that occasion a Latin discourse, in which he drew a comparison between the philosophy of *Newton* and the *Cartesian* system, which was received with the greatest applause. He afterwards, at his father's desire, applied himself to the study of theology, and the Oriental languages. Though these studies were foreign to his predominant propensity, his success was considerable even in this line: however, with his father's consent, he returned to geometry, as his principal object. He continued to avail himself of the counsels and instructions of M. Bernoulli; he contracted an intimate friendship with his two sons, *Nicholas* and *Daniel*, and it was in consequence of these connections, that he became afterwards the principal ornament of the Academy of Petersburgh.

The project of erecting this Academy had been formed by Peter *the Great*; it was executed by Catherine I.: and the two young Bernoullis, being invited to Petersburgh in 1725, promised Euler, who was desirous of following them, that they would use their utmost endeavours to procure for him an advantageous settlement in that city. In the mean time, by their advice, he applied himself, with ardour, to the study of physiology, to which he made a happy application of his mathematical knowledge; and he attended carefully, for this purpose, the medical lectures of the most eminent Professors of Basil.

This study, however, did not wholly engross his time: it did not even relax the activity of his vast and comprehensive mind in the cultivation of other branches of natural science. For while he was keenly engaged in physiological researches, he composed a *Dissertation on the nature and propagation of sound*, and an

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anſwer to a prize-queſtion concerning the *maſting of ſhips*, to which the Academy of Sciences adjudged the *acceſſit*, or ſecond rank, in the year 1727. From this latter diſcourſe, and other circumſtances, it appears, that EULER had early embarked in the curious and important ſtudy of navigation, which he afterwards enriched with ſo many valuable diſcoveries.

M. EULER's merit would have given him an eaſy admiſſion to honourable preferment, either in the magiſtracy or univerſity of his native city, if both civil and academical honours had not been there diſtributed by lot. The lot being againſt him in a certain promotion, he left his country, ſet out for Peterſburgh, and was made joint Profeſſor with his countrymen, Meſſrs. Hermann and Daniel Bernoulli, in the Univerſity of that city.

At his firſt ſetting out in this new career, he enriched the academical collection with many Memoirs, which excited a noble emulation between him and M. D. Bernoulli; and this emulation always continued without either degenerating into a ſelfiſh jealouſy, or producing the leaſt alteration in their friendſhip. It was at this time that he carried to new degrees of perfection the integral calculus, invented the calculation of ſinuſſes, reduced analytical operations to a greater ſimplicity, and thus was enabled to throw new light on all the parts of mathematical ſcience.

In 1730, he was promoted to the Profeſſorſhip of Natural Philoſophy; and in 1733 he ſucceeded his friend D. Bernoulli in the mathematical chair. In 1735, a problem was propoſed by the Academy, which required expedition, and for the ſolution of which ſeveral eminent mathematicians had demanded the ſpace of ſome months. The problem was ſolved by EULER in three days,—to the great aſtoniſhment of the Academy; but the violent and laborious efforts it coſt him threw him into a fever, which endangered his life, and deprived him of the uſe of his right eye.

The Academy of Sciences at Paris, which, in 1738, had adjudged the prize to his Memoir *Concerning the nature and properties of fire*, propoſed, for the year 1740, the important ſubject of the ſea-tides, a problem whoſe ſolution required the moſt arduous calculations, and comprehended the theory of the ſolar ſyſtem. EULER's diſcourſe on this queſtion was judged a maſterpiece of analyſis and geometry; and it was more honourable for him to ſhare the academical prize with ſuch illuſtrious competitors as *Colin Maclaurin* and *Daniel Bernoulli*, than to have carried it away from rivals of leſs magnitude. Rarely, if ever, did ſuch a brilliant competition adorn the annals of the Academy; and no ſubject, perhaps, propoſed by that learned body, was ever treated with ſuch accuracy of inveſtigation and force of genius, as that which here diſplayed the philoſophical powers of theſe

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these three extraordinary men. We shall not follow the learned *Eulogist* in his remarks on the particular merit of EULER's Discourse. It has been long accessible to the perusal of those, who have a taste and a capacity to relish and comprehend investigations of this kind: but we cannot omit a circumstance, which, beside the confirmation that experience has given to the researches of EULER, is a very strong presumption in their favour, and that circumstance is the remarkable conformity between his memoir and that of Bernoulli, though they set out from different principles. The one adopted the Cartesian vortices, which the other rejected; and yet they arrived at the same conclusion: they even met together often in the course of their investigations; of which, one example, among others, is their determination of the tide in the frigid zone.——Thus, observes our Panegyrist, does *truth* seem, at times, to multiply itself, that it may shed its light upon its genuine votaries, in whatever path they pursue it.

In the year 1741, M. EULER was invited to Berlin to augment the lustre of the academy, that was there rising into fame, under the auspicious protection of the present King of Prussia; for whom the Muses and the Sciences have prepared a wreath, which will bloom unfaded to the latest ages. He enriched the last volume of the *Miscellanies (Melanges)* of Berlin with five Memoirs, which make an eminent, perhaps the principal, figure in that collection. These were followed, with an astonishing rapidity, by a great number of important researches, which are scattered through the Memoirs of the Prussian Academy; of which a volume has been regularly published every year, since its establishment in 1744.

The labours of EULER will appear more especially astonishing, when it is considered, that while he was enriching the Academy of Berlin with a prodigious number of memoirs, on the deepest parts of mathematical science, containing always some new points of view, often sublime truths, and sometimes discoveries of great importance, he did not discontinue his philosophical contributions to the Academy of Petersburgh, which granted him a pension in 1742, and whose memoirs display the marvellous fecundity of EULER's genius.

It was with much difficulty that this great man obtained, in 1766, permission from the King of Prussia to return to Petersburgh, where he desired to pass the rest of his days. Soon after his return, which was graciously rewarded by the munificence of Catherine II. he was seized with a violent disorder, which terminated in the total loss of his sight. A cataract, formed in his left eye, which had been essentially damaged by a too ardent application to study, deprived him entirely of the use of that organ. It was in this distressing situation, that he dictated to

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his ſervant, who had been a tailor's apprentice, and was abſolutely devoid of mathematical knowledge, his *Elements of Algebra*; which, by their intrinſical merit, in point of perſpicuity and method, and the unhappy circumſtances in which they were compoſed, have equally excited applauſe and aſtoniſhment. This work, though purely elementary, diſcovers the palpable characteriſtics of an inventive genius; and it is here alone that we meet with a complete theory of the analyſis of *Diophantes*.

About this time, M. Euler was honoured by the Academy of Sciences at Paris with the place of one of the foreign members of that learned body; and, after this, the Academical prize was adjudged to three of his memoirs, *Concerning the Inequalities in the Motions of the Planets*. The two prize-queſtions, propoſed by the ſame Academy, for 1770 and 1772, were deſigned to obtain from the labours of aſtronomers a *more perfect Theory of the Moon*. M. Euler, aſſiſted by his eldeſt ſon *, was a competitor for theſe prizes, and obtained them both. In this laſt memoir, he reſerved for farther conſideration, ſeveral inequalities of the Moon's motion, which he could not determine in his firſt theory, on account of the complicated calculations in which the method he then employed had engaged him. He had the courage afterward to review his whole theory, with the aſſiſtance of his ſon, and Meſſrs. *Krafft* and *Lexell*, and to purſue his reſearches, until he had conſtructed the new Tables, which appeared, together with the great work, in 1772. Inſtead of confining himſelf, as before, to the fruitleſs integration of three differential equations of the ſecond degree, which are furniſhed by mathematical principles, he reduced them to the three ordinates, which determine the place of the Moon; he divided into claſſes all the inequalities of that planet, as far as they depend either upon the mean elongation of the Sun and Moon, or upon the excentricity, or the parallax, or the inclination of the lunar orbit. All theſe means of inveſtigation, employed with ſuch art and dexterity, as could only be expected from an analytical genius of the firſt order, were attended with the greateſt ſucceſs; and it is impoſſible to obſerve, without admiration, and a kind of aſtoniſhment, ſuch immenſe calculations on the one hand, and on the other, the ingenious methods employed by this great man to abridge them, and to facilitate their application to the real motion of the Moon.—But this admiration will become aſtoniſhment, when we conſider at what period, and in what circumſtances, all this was

* M. J. A. Euler, a ſon worthy of his illuſtrious father, who has alſo enriched the academical Memoirs of Peterſburgh with many learned memoirs.

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effectuated by M. EULER. It was when he was totally blind, and consequently obliged to arrange all his computations by the sole powers of his memory and his genius. It was when he was embarrassed in his domestic circumstances, by a dreadful fire, that had consumed a great part of his substance, and forced him to quit a ruined house, of which every corner was known to him by habit, which, in some measure, supplied the place of sight. It was in these circumstances that EULER composed a work, which, alone, was sufficient to render his name immortal.—The heroic patience and tranquillity of mind which he displayed here needs no description: and he derived them not only from the love of science, but from the power of religion. His philosophy was too genuine and sublime to stop its analysis at mechanical causes; it led him to that divine philosophy of religion, which ennobles human nature, and can alone form a habit of true magnanimity and patience in suffering.

Some time after this, the famous *Wentzel*, by couching the cataract, restored Mr. EULER's sight; but the satisfaction and joy that this successful operation produced, were of short duration. Some instances of negligence, on the part of his surgeons, and his own impatience to use an organ, whose cure was not completely finished, deprived him of his sight a second time; and this relapse was accompanied with tormenting pain. He, however, with the assistance of his sons, and of Messrs *Kraft* and *Lexell*, continued his labours; neither the loss of his sight, nor the infirmities of an advanced age, could damp the ardour of his genius. He had engaged to furnish the Academy of Petersburgh with as many memoirs as would be sufficient to complete its *acts* for twenty years after his death. In the space of *seven* years, he transmitted to the academy, by Mr. Golswin, above *seventy* memoirs, and above *two hundred* more, which were revised and completed by the Author of this Eulogy. Such of these memoirs as were of ancient date were separated from the rest, and form a collection that was published in the year 1783, under the title of *Analytical Works*. There is not one of these pieces, observes our Eulogist, which does not contain some new discovery, or some ingenious view, that may lead to the successful investigation of truths yet unknown. They contain the happiest integrations, the most refined and sublime analytical processes, deep researches concerning the nature and properties of numbers, an ingenious demonstration of several theorems of *Fermat*; the solution of many difficult problems relative to the equilibrium and motion of solid, flexible, and elastic bodies, and explications of several seeming paradoxes.—No part of the theory of the motion of the celestial bodies, of their mutual action, and their anomalies, however abstract and difficult, was overlooked, or left unimproved, by

Mr. EULER. There is not one branch of mathematical ſcience that has not been benefited by his labours: No geometrician ever before embraced ſo many objects at the ſame time: none, perhaps, ever equalled him, either in the number of his publications, or in the multitude and variety of his diſcoveries. His name will live as long as the ſciences ſubſiſt: 'It will go down to the lateſt ages with the immortal names of DESCARTES, GALILEI, NEWTON, LEIBNITZ, and other illuſtrious men, whoſe genius and virtues have ennobled humanity; it will ſhine with an unfading luſtre, when many names, which have been raiſed to fame by the frivolous part of mankind, in our times, ſhall be buried in oblivion.'—So ſpeaks our Eulogiſt, and we have neither the courage nor the inclination to contradict him.

EULER's knowledge was more univerſal than could be well expected in one, who had purſued, with ſuch unremitting ardour, mathematics and aſtronomy, as his favourite ſtudies. He had made a very conſiderable progreſs in medical, botanical, and chemical ſcience. What was ſtill more extraordinary, he was an excellent ſcholar, and poſſeſſed what is generally called, *erudition*, in a very high degree. He had read, with attention and taſte, the moſt eminent writers of ancient Rome: he was perfectly acquainted with mathematical literature, and the ancient hiſtory of that ſcience. The civil and literary hiſtory of all ages and all nations was familiar to him; and foreigners, who were only acquainted with his works, were aſtoniſhed to find in the converſation of a man, whoſe long life ſeemed ſolely occupied in mathematical and phyſical reſearches and diſcoveries, ſuch an extenſive acquaintance with the moſt intereſting branches of literature. In this reſpect, no doubt, he was much indebted to a very uncommon memory, which ſeemed to retain every idea that was conveyed to it, either from reading or meditation. He could repeat the *Æneid* of Virgil, from the beginning to the end, without heſitation, and indicate the firſt and the laſt line of every page of the edition he uſed. Many other examples of his extraordinary memory are mentioned in this eulogy.

Several attacks of a vertigo, in the beginning of September 1783, which did not prevent his calculating the motions of the aeroſtatical globes, were, nevertheleſs, the forerunners of his mild and happy paſſage from this ſcene to a better. While he was amuſing himſelf at tea, with one of his grand-children, he was ſtruck with an apoplexy, which terminated his illuſtrious career, at the age of 76.

His conſtitution was uncommonly ſtrong and vigorous: his health was good, and the evening of his long life was calm and ſerene, ſweetened by the fame that follows genius, the public

eſteem and reſpect that are never with-held from exemplary virtue, and ſeveral domeſtic comforts, which he was capable of feeling, and therefore deſerved to enjoy. His temper was even, mild, and cheerful; to which were added, a certain roughneſs, mixed with ſimplicity and good humour, and a happy and pleaſant knack of telling a ſtory, which rendered his converſation agreeable. The great activity of his mind was neceſſarily connected with a proportion of vivacity and quickneſs, which rendered him ſuſceptible of warmth and irritation. His anger, however, was never any thing more than a tranſitory flaſh; and he knew no ſuch thing as permanent ill-will toward any human being. His probity and integrity were pure and incorruptible; and the honeſt indignation with which he inveighed againſt every inſtance of perfidy and injuſtice, was ſingularly remarkable. His *piety* was rational and ſincere: his *devotion* was fervent: he was intimately perſuaded of the truth of Chriſtianity—felt its importance to the dignity and happineſs of human nature—and looked upon its detractors and oppoſers as the moſt pernicious enemies of man. His philanthropy was great, and if ever he felt the emotions of averſion and indignation, it was only when he contemplated the malignant frenzy of the profeſſed abettors and apoſtles of *Atheiſm*. We ſhall not contend with ſuch as may look upon this as an infirmity; for *we* never felt any thing in our occaſional viſits to Bedlam, but ſentiments of pity, and that kind of dejection that ariſes from the humiliating view of diſordered Nature.

M. EULER had by his firſt marriage thirteen children, of whom eight died in infancy or early youth. The other five, of which three are ſons, highly eminent in their reſpective profeſſions *, augmented his family with 38 grand-children, of whom 26 are ſtill living. 'It was a moſt pleaſing and affecting ſpectacle,' ſays our Eulogiſt, 'to ſee the venerable old man, ſitting (deprived of ſight) like a *Patriarch* in the midſt of his numerous family, all zealous in rendering the evening of his life ſerene and pleaſing, by every tender office and mark of attention, that the warmeſt filial affection could ſuggeſt.'—We cordially join the worthy Writer in the contemplation of this

* The *eldeſt* of theſe, every way worthy of the name he bears, and who, as we have ſeen above, took a part in the laſt labours of his venerable father, is ſtill an ornament to the Univerſity of Peterſburgh, and has obtained ſeveral academical prizes there, as alſo at Paris, Munich, and Gottingen.——The *ſecond* is Phyſician to the Empreſs of Ruſſia, and enjoys great reputation in that line. —The *third* is Lieutenant-Colonel of the Artillery, and is well known in the learned world by his aſtronomical obſervations. He was one of the Aſtronomers that were named by the Academy of Peterſburgh to obſerve the Paſſage of Venus.

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reſpectable domeſtic ſcene; and when we combine the ſublime reſearches of this great luminary of ſcience, with the ſerene piety of his ſetting rays, and conſider the life of the *philoſopher* in one point of view with the death of the *juſt*, we ſee, we feel here, an indication of immortality, which confounds the puny ſophiſtry of the ſceptic; and we behold, in EULER, the ſun ſetting only to riſe again with a purer luſtre.

——Ille poſtquam ſe lumine VERO
Implevit, ſtelluſque vagas miratur et aſtra
Fixa polis, videt quanta ſub nocte jaceret
Hæc noſtra dies.

At the end of this inſtructive and intereſting account of Mr. EULER, we find a complete liſt of his works, which fills 51 pages.

ART. VII.

Memoires de l'Academie Royale des Sciences, &c. Memoirs of the Royal Academy of Sciences at Paris, for the Year 1781. Printed in 1784. *Concluded:* See our laſt Appendix, p. 568.

CHEMISTRY.

Mem. I. *Concerning a new manner of analyzing vegetable and animal ſubſtances: alſo, concerning a new method of managing the fire in the nice operations of Chemiſtry.* By Count DE MILLI. In order to perform what this Memoir announces, the noble academician provided himſelf with an apparatus, by means of which he could communicate, to any ſubſtance he might chuſe to examine, a degree of heat (and that nearly permanent), from the temperature of the atmoſphere to that of boiling water. This apparatus was no more than a lamp, in which were placed a certain number of matches, as equal as could be in ſize, and of which he had aſcertained the effect by previous obſervations. With the aſſiſtance of this heat, he made the ſubſtances, that were to be analyzed, paſs through the three different degrees of ſpirituous, acid, and putrid fermentation: he afterwards analyzed, ſeparately, a part of each ſubſtance in theſe different ſtates, by diſtilling it with a fire, graduated in the ſame manner, and ſeparating the products, as the diſtillation ſtopped, at a given degree of fire. The method of analyzing, by diſtillation *in vacuo*, firſt employed by M. *Turget*, and as yet but little known, is preferred, by the hiſtorian of the academy, before every other method, as it has the peculiar advantage of diſengaging from *mixts* their volatile principles, without producing in them any material alteration.

Mem. II. Deſigned to prove, *that Water is not a ſimple Subſtance, an* Element, *in the proper Senſe of that Term; but that it is ſuſceptible of Decompoſition and Recompoſition.* By M. LAVOISIER.——Mem. III. *In which it is proved, by the Decompoſition of*

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of Water, that this Fluid is not a ſimple Subſtance, and that there are ſeveral Methods of obtaining the inflammable Air that forms one of its conſtituent Principles. By Meſſ. MEUSNIER and LAVOISIER. An experiment, made by M. *Macquer* in 1776, induced M. LAVOISIER to imagine, that, in the combuſtion of inflammable air with common air, water is formed. He prepared an apparatus to make the trial, and derived in effect, from this combuſtion, a pure water, equal in weight to the two airs that were employed in the experiment. He then learned, that Mr. *Cavendiſh* had obtained water by the ſame operation, and, ſome time after, that M. *Monge* had made, with a different apparatus, the ſame experiment, and deduced from it the ſame reſult, but with a ſtill greater degree of preciſion, and conſequently of certainty. Nothing is loſt in this experiment but the light and heat, which eſcape through the veſſel.

It was natural to deduce from this experiment the poſſibility of decompoſing water, and ſeparating inflammable from vital air. Several other experiments concurred in leading to the ſame concluſion; and this new method of forming water was aſcertained, among others, by thoſe of Dr. *Prieſtley*, who rephlogiſticated metallic calxes, by placing them under receivers filled with inflammable air, and placed in water, and expoſing them to the focus of a burning glaſs *. The more that experiments of this kind were multiplied, the more it appeared probable that water was *not* a ſimple ſubſtance; and the hopes of decompoſing it daily increaſed. We have, in theſe two Memoirs, an account of the various operations by which Meſſ. MEUSNIER and LAVOISIER arrived at the accompliſhment of their hopes, and of a part of the experiments, on which they have founded the theory of the formation and decompoſition of water, that has been publiſhed by the latter.

This theory of the decompoſition of water, furniſhes a ſatisfactory explication of ſeveral important phenomena, ſuch as ſpirituous fermentation, and the nutrition of plants by water, though plants are combuſtible, and, as appears by the experiments of Mr. *Ingenhouz*, exhale an abundant quantity of vital air. With reſpect to the latter example, it is certain, that, by water's being the principal agent in the nutrition of plants, we are naturally to conclude, that it is decompoſed in vegetation; and that the vital air, which is one of its parts, eſcapes, while the inflammable air unites with the vegetable, and thus contributes to the formation of the inflammable ſubſtances which enter into its compoſition. It is this inflammable air that forms the *coaly matter* of plants, their oils, and every thing that renders them combuſtible. Theſe different ſubſtances ſeem now

* See Review, Vol. LXXI. p. 112. See alſo Vol. LXXII. p. 243.

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(at leaſt to our authors) to be no more than modifications, as yet unknown, of the inflammable principle of water.

It may be ſo: the chemiſts, however, have not generally adopted the theory of M. LAVOISIER. Nevertheleſs (obſerves M. *de Condorcet*), few chemical theories are built upon principles more ſimple and concluſive. It cannot be denied that inflammable air and vital air yield water; and that water produces theſe two kinds of air: and as nothing has been paſſed over in this operation but the light and heat, which have either been combined with the water, or ſeparated from the aeriform ſubſtances by combuſtion, what follows? It follows (continues the academical hiſtorian), either that the water is formed by theſe two fluids, ſubſtracting the quantity of light and heat, which was, perhaps, one of their conſtituent parts, or, that each of theſe fluids is no more than water combined with light and heat in two different ways. Hitherto we have no direct and poſitive experiment, which confirms or deſtroys either of theſe opinions; in the mean time, therefore, we ought to incline towards that which appears the moſt natural; and this will turn the balance in favour of the opinion of M. LAVOISIER.

Until theſe latter times (obſerves farther our hiſtorian), it was a received chemical opinion, that a body, which was obſerved to derive its formation from the union of two ſubſtances, was a combination of theſe ſubſtances: ſuch a body was conſidered as a *mixt*, of which theſe ſubſtances were the immediate elements. But new experiments have induced philoſophers to conſider this principle, which ſeems ſo plain and evident, as ſubject to ſome exceptions: the contrary principle, which follows from theſe, has been equally invalidated, or, at leaſt, formidably attacked; "and we may compare chemiſtry, in its preſent poſition, to *thoſe ſtates which never have been ſo near the attainment of a ſolid and* GOOD CONSTITUTION, *as when they ſeemed, by their* INTESTINE DISCORDS, *to be threatened with entire* RUIN."

Mem. III. *Concerning the Formation of the Acid called* fixed Air, *or* chalky Acid, or *Acid of Coal.* By M. LAVOISIER. The experiments of this ingenious Academician upon aeriform ſubſtances are carried on with a view to the general ſyſtem which he has eſtabliſhed upon facts, but which he is ſtill deſirous of farther confirming by new experiments; and this Memoir, concerning the formation of the aeriform *chalky acid*, is deſigned to ſtrengthen, with the evidence of proofs, the conjectures he had advanced in preceding publications.

Mem. IV. *Obſervations on the Decompoſition of the Nitrous Acid.* FIRST MEMOIR. *Concerning the Decompoſition of Nitre, expoſed, without any Mixture, to the action of Heat.* By M. BERTHOLLET.

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In order to aſcertain, with preciſion, what really paſſes in the decompoſition of Nitre, and to apply it to the explication of other phenomena, it is neceſſary to conſider, not only its products, but alſo to examine its baſis. Our Author therefore relates, in this *firſt Memoir*, the obſervations he has made upon the baſis of nitre after a perfect decompoſition, and alſo before this decompoſition was finiſhed.—In a *ſecond Memoir*, he propoſes to relate the experiments he made upon the decompoſition of nitre with coal, with ſulphur, and with arſenic; and he deſigns, in a *third*, to examine the detonation of nitre with different metals.

From the experiments related circumſtantially in this firſt Memoir, M. BERTHOLLET, among other concluſions, deduces the two following: 1ſt, That nitrous air is the acid of nitre overcharged with phlogiſton: this air is miſcible with water, and, in this mixture, forms, with the alkali, a ſalt different from ordinary nitre. 2dly, That air phlogiſticated, and the chalky acid, are formed by vital air combined with different quantities of phlogiſton.

Mem. V. *On a ſingular Phenomenon exhibited by Mineral Acids during their Concentration; and on a new Method of procuring, with facility, Aqua Fortis of the beſt Quality.* By Meſſrs. de LASSONE and CORNETTE. The ſucceſsful employment of mineral acids in the uſeful arts and manufactures, as well as in chemiſtry, renders the phenomena, that are obſervable in the diſtillation of theſe acids, worthy of attention. We learn, in this Memoir, that if a mixture of two of theſe acids be diſtilled (whether the mixture may have been made on purpoſe, or found already made in the mineral acids that are uſed in manufactures), the weightieſt of theſe acids will be obtained in a high degree of purity, provided the diſtillation be made with precaution, and that care be taken to fracture the products. This method is plain, cheap, and more adapted than any other, to prevent the introduction of any foreign matter into the place of that which was to be expelled by the operation.

While the academicians were diſtilling theſe acids in the ſtate of purity, they obſerved, that if they are weak, the parts which paſs the firſt are the leaſt concentrated, and the ſucceeding ones more, proportionably to the time of their paſſage, ſo that the laſt yields the weightieſt and the ſtrongeſt acid. If, on the contrary, the acid has already acquired a certain degree of ſtrength or concentration, it is about the middle of the diſtillation that the weightieſt and ſtrongeſt acid is obtained. This phenomenon, ſingular in itſelf, ſeems to indicate a method of concentrating acids to a very high degree, by repeated diſtillations.

ANALYSIS.

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ANALYSIS.

This CLASS furnishes three Memoirs; the first on *Elections, by Scrutiny.* By M. BORDA; the *second*, a *Theory of* (what M. MONGE, the Author, calls) *Deblais* and *Remblais*, the meaning of which terms see in the Note *; the third, a Memoir on the *Calculation of Probabilities.* By the Marquis DE CONDORCET.

MECHANICS.

Mem. I. *Calculations relative to Aerostatic Balloons; by the late* Professor LEONARD EULER, *as they were found upon his Slate after his Death, on the 7th of September* 1783. While the multitude beheld the balloons with gazing faces of astonishment and applause, minds of a higher order, and little susceptible of the contagion of popular impressions, regarded the singular phenomenon as very interesting, and paid a just homage of respect to the ingenious men to whose invention we are indebted for these bold and majestic exhibitions. No mark of attention can certainly do them more honour, than that which the celebrated EULER paid, almost in his last moments, to their curious and (perhaps) important discovery. It was, and indeed could be, but a little time before his death, that M. EULER was informed of the discovery of Messrs. *de Montgolfier*; and no sooner had he received this information, than he conceived the design of investigating the laws of the vertical motion of a globe, which rises, in a calm air, by the ascensional force which is derived from its levity; but he was carried off by a sudden death, the moment after he had chalked upon his black slate the calculation of this motion, of which his son sent a copy to the academy. The academy has seized with avidity and zeal the occasion of publishing it, as the last work of one of those men, whose genius and whose virtues have done the most honour to human nature, " and as a singular example of that force which the mind can exert, even at that moment when an unknown cause is on the very point of *destroying* the secret springs of *intelligence* and life." These are the terms in which the academical historian celebrates, and, at the same time, seems to annihilate Mr. EULER:—we hope he does not mean so much as his phrases hint; for it would be very unphilosophical, in the good old sense of that term.

Mem. II. *Observations Theoretical and Experimental on the Effect of Wind mills, and the Form of their Sails.* By M. COULOMB.——Mem. III. Concerning *a new Construction of a Level.*

* When earth, of whatever mass or volume, is to be transported from one place to another, the volume transported is denoted by the term *Deblai*, and the space which it occupies after its transportation, called *Remblai*.

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By

By M. DE FOUCHY. The ingenious Academician proposes to remove, by this invention, the inconveniencies of the different levels at telescope sights, hitherto known, which require, between the two fixed parts of the instrument, either an exact parallelism, or an inclination determined with the most rigorous precision. The use and construction of this level, which is placed in a telescope, in such a manner, that each of the two glass tubes may be seen distinctly, requires precautions, that are circumstantially pointed out in the Memoir before us, to which we must refer the Reader for a more particular account of it. The ingenious idea, on which its construction is founded, may be applied to other uses, and extended to other instruments, *e. g.* to the observations made at sea, and to the art of pointing cannon.

ASTRONOMY.

Mem. I. *New Analytical Methods of resolving different Astronomical Questions.* XVI Memoir, *in which the Analytical* Formulæ *demonstrated in the preceding Memoirs, are applied to the determination of the Sun's Parallax.* By M. DIONIS DU SEJOUR. The determination of the sun's parallax is here deduced from the observations of the passages of Venus in the years 1761 and 1769, and our Academician finds it to be about 8 seconds $\frac{7}{16}$. The difference between the results, deduced from each of these two phenomena, is no more than the fiftieth of a second, which is an abundant confirmation of the accuracy of this method.

Mem. II. *Concerning the Precession of the Equinoxes.* By M. DE LA LANDE, who estimates the quantity of the precession at 50 seconds $\frac{1}{4}$ yearly.

Mem. III. *Concerning Total Eclipses of the Sun, together with Reflections on the Effects of the Lunar Atmosphere.* By M. LE MONNIER. It is proposed, in this Memoir, to determine the quantity of the *inflexion* which the solar rays undergo in passing near the moon, from the observation of eclipses which have been annular in places, where, without this inflexion, they must have appeared total. The result of these observations makes the quantity of the inflexion somewhat above 24 seconds. Other astronomers of note have concluded from other observations of eclipses, and the use of different methods, that the quantity of this inflexion is only 3 seconds, or thereabout.

We employ here, says the Historian of the academy, the term *inflexion* of the solar rays, because it expresses the fact, without indicating its cause. However, continues he, the refraction which the solar rays undergo in the atmosphere of the moon, furnish a very plausible explication of this phenomenon, and the only one which hitherto can be looked upon as admissible.

Mem. IV. *Containing an easy and cheap Method of converting a Quadrant into an Azimuth Instrument; or, at least, to make it answer*

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answer all the Purposes of such an Instrument. By M. DE FOUCHY. As this quadrant, constructed upon a new plan, is neither dearer nor less portable than an ordinary one; and as it has all the advantages of an azimuth instrument, which is expensive and not portable, it is, undoubtedly, a useful invention.

ART. VIII.

Verhandelingen raakende den Natuurlyken in Geopenbaarden Godsdienst, &c. i. e. Prize Dissertations relative to Natural and Revealed Religion: Published by Teyler's Theological Society at Haarlem. Vol. IV. 4to. Haarlem. 1784.

THE subject of the prize dissertations contained in this volume is as follows: *What were the opinions of the ancient philosophers, from* THALES *and* PYTHAGORAS *to* SENECA, *concerning the life and the state of the soul after the death of the body?* Since the *Warburtonian* controversy on this subject, the question, which was far from being fully decided then, has lain pretty much dormant; and we are not sorry to see it resumed by the *Teylerian* society, and treated by such able pens, as those to which we are indebted for the three dissertations here presented to the public. The gold medal, or first prize, was unanimously adjudged to the learned and ingenious Dr. WYTTENBACH, professor, lately, of Philosophy, and now of Greek, Belles Lettres, and Belgic History in the *Athenæum*, or Academical School of Amsterdam. Among a considerable number of judges, very unequal in capacity, taste, and knowledge, a majority is a dubious, but unanimity of suffrages is a satisfactory, proof of the merit of the competitor who carries off the prize. In the present case it was impossible to hesitate; and yet it must be confessed, that the second and third dissertations, to which two silver medals were adjudged, have a very considerable degree of merit. The latter is anonymous; the former is the production of M. *Jerom Vander Bosch*, first clerk to the secretaries of Amsterdam, and member of several Dutch literary societies.

When we consider, that the writings of several of the philosophers, whose sentiments on this important subject are here discussed, have long perished, and that these sentiments are only to be known by the reports of others;—that the philosophers themselves were often influenced (or, for political reasons, appeared to be so) by popular opinions, and that their public, or exoteric doctrine, was often in contradiction to their secret and philosophical tenets: while, nevertheless, they are both promiscuously inculcated in their writings. When we consider all this, we are not at all surprised to find the three learned Authors of these dissertations varying in the results of their examination of the subject proposed. The truth is, that many of the ancient philosophers seem not to have known their *own* mind upon the matter,

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matter,—no marvel, therefore, that, at the distance of 17, 20, or 24 centuries, their opinions should be variously or imperfectly represented. Our competitors, however (we repeat it), have performed their task with ability and learning; and we propose in this, and in some following Number, to communicate to our Readers their respective statements of the case. We shall, in the present Article, confine ourselves to the DISSERTATION of Professor WYTTENBACH.

His manner of treating this subject, which requires the erudition and acuteness of the *critic*, as well as the logical precision, and the metaphysical genius of the *philosopher*, shews that he is eminently possessed of both these characters, which are too rarely found united. He distinguishes, in relating the opinions of the philosophers, between their *public* doctrines and their *secret* tenets, and points out the *apophthegms*, *epistles*, and other productions, which ought not to be considered, as containing always the ingredients of their philosophical systems; he relates not only their tenets, but also the arguments and proofs by which they supported them: he draws from the period, in which each philosopher lived, and from the sect to which he belonged, materials for the accurate explication of his real sentiments, with respect to the future existence of the soul, and the mode of its existence in another state. He derives his accounts of the ancient opinions from the purest sources of antiquity, and if ever he avails himself of the labours of modern writers, he is particularly careful to consider them as associates in inquiry, rather than to follow them as guides. He applies, with great severity, the touch-stone of criticism, in appreciating the authority of those passages that are cited as testimonies and proofs, in the present discussion, and he interprets, with his usual erudition and sagacity, these passages, that they may not be misunderstood or misapplied; pointing out clearly their grammatical and original signification, also the additional sense they acquire from such circumstances, as the sect the author embraced, or his peculiar manner of speaking and writing. These are the rules which M. WYTTENBACH prescribes to himself in treating this subject, and he never loses sight of them through the whole of his Dissertation, of which, we presume, the following summary will not be disagreeable to our Readers.

His Discourse is divided into twelve sections. In the first, he treats of THALES, and the *Ionic school*, the most eminent members of which were Epimenides, Pherecydes, Anaximander, Anaxagoras, and Archelaus. As, in examining the opinions of these philosophers, he goes over the same ground that has been trod by a multitude of inquirers, who have preceded him in the same researches, we cannot expect much new discovery from his learned labours. He has, indeed, thrown new light

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upon several passages of ancient authors, that have been incorrectly published, or injudiciously interpreted: so that the philologist will often be entertained with an *elegant repast*, which will exhibit no more to the philosopher than his *daily bread*, and, perhaps, not so much. But the peculiar merit of this performance is, that it comprehends, in a moderate compass, the essential branches of the doctrine of all the ancient philosophers, on the important subjects under consideration, clearly and consistently exposed, and is the precious quintessence of innumerable volumes, extracted with the most accurate judgment and precision. We shall confine ourselves to the results of each section; for the details are too copious for abridgment, and indeed, they are often more copious than was necessary.

The doctrine of Thales (who either never wrote, or whose writings perished in a very remote period), our Author takes from Aristotle's account of it; and it was only by drawing a consequence of his own, from the Thalesian doctrine, of an internal principle of motion and sensation in man, that the Stagyrite represented this chief of the Ionic school, as believing the soul's immortality. Our Author adopts this conclusion with a ready facility, and reduces the doctrine of Thales to the following proposition, *that the souls of men are parts of the soul of the world, which moves the universe, and that, consequently, they do not perish with the body.*

Anaxagoras has been looked upon as the ancient philosopher who (before Socrates) asserted, with the least ambiguity, the immortality of the soul. To this has been objected, an account given of the opinions of this philosopher by an ancient writer *, which account our Author happily rectifies from Stobæus † and Aristotle ‡, and removes the objection entirely.

As no fragment of the Ionic philosophers has escaped the ruins of time, all that we know of their tenets is collected from authors posterior to them; and it appears highly probable, that their doctrine was the same with that which has been already attributed to Thales. What opinion they entertained concerning the *state* and *condition* of the soul after death, we do not learn from any writer. But though, says our Author, this is not, any where, clearly and positively mentioned, it may be deduced as a consequence, from a tenet which they held, even that *consciousness, and a kind of personality, will subsist in the soul after death, and will not be removed by its re-union, or return to the divine nature.* This is certainly a very important tenet with respect to the subject here discussed. M. WYTTENBACH at-

* De Placitis Philosophorum, iv. 3. and v. 25. a work falsely attributed to Plutarch.

† In Eclog. Physic. p. 93. ‡ Arist. de Animâ, i. 2. 29.

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tributes it boldly to the Ionic sages, but without either quotation or proof. Were this matter well cleared up, it would nearly overturn the Warburtonian hypothesis, with respect to the question under consideration.

Our Author concludes this section by observing, that the Ionic sages did not, like the Pythagoreans and Platonists, inculcate the immortality of the soul as the foundation of their system, but as a consequence deducible from their doctrine concerning the principles or elements of nature.

PYTHAGORAS and his disciples come next in review, and their doctrines and opinions are largely discussed in the second section. Here M. WYTTENBACH has a labyrinth, and one of the darkest kind, to pass through, without a clue, and, what is still worse, with *hesitating*, *ignorant*, and sometimes *fallacious* guides: he has false lights to avoid, dark sayings to unriddle, doubts to dispel, and contradictions to encounter. His courage, however, and circumspection, seconded by great erudition and good philosophy, carry him through this cloudy region with tolerable success, and we have followed him with less perplexity, than we did any of his predecessors in this ambiguous journey. We formerly travelled through it with BRUCKER, but without light or satisfaction: the glimpses which we have received from the critical and philosophical tapers of our Author, shew us, as in a twilight, the following tenets;—that, with respect to the nature and permanence of the soul, its superior excellence, when compared with the body, and its participation of a divine nature, the Pythagoreans embraced the prevailing tenets of the Ionic school—but that with respect to *the state and condition of the soul in a future life*, they went much farther, and enlarged amply on this head, which the Ionics (for as much as we know of their doctrine) left almost unnoticed. For *they taught a transmigration of souls* (not a perpetual one, as some have erroneously imagined), *which was to be succeeded by their re-union with the supreme cause and source of their existence, after they were purified; and they accommodated the fables of the poets concerning the infernal regions to this opinion.* They, moreover, included in this doctrine, that *most ancient belief of a state of rewards and punishments, which the earliest sages had deduced from their persuasion of the providence, or moral government of the Deity.* Our Author's proofs and illustrations of these tenets are respectable, acute, and learned, and will certainly give singular pleasure, in the perusal, to the more enlightened part of our readers, into whose hands this Dissertation may fall.

The *Eleatic Philosophers* come forward with their opinions on this important subject, in the third SECTION. Here we meet with many jarring notions, and a disgusting heap of senseless

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jargon, on which M. WYTTENBACH displays (we think), with too much condescension, his critical sagacity. For surely the ravings of Parmenides about *heat* and *cold* as the principles of intelligence, and the follies of *Zeno*, who added *dryness* and *moisture* to these two principles, to lend them a helping hand in the production of *thought*, are extravagant in the highest and most absurd degree. Not wiser are the atomic and atheistical systems of *Leucippus* and *Democritus*; for, notwithstanding the eminent erudition and genius of the latter, it may be said, with truth, that never did insanity and presumption appear more palpably in the formation of any system than they do in his.

The fourth section exhibits a very interesting and luminous view of the philosophy of SOCRATES, relative to the soul's immortality. The persuasion which this venerable father of *true* philosophy entertained of a future state, and of the happiness of good men after death, is generally known. His pretended doubts (which have been exaggerated by some narrow-minded theologists who seem to envy the pagans the portion of light which they enjoyed) proceeded from his modesty; and have not some of the best minds their dark moments even under a better dispensation? Socrates left no writings; and it is from Xenophon and Plato, that we derive our information with respect to his doctrine. In the writings of the former, Socrates speaks but *seldom* and *obscurely* of the soul's immortality; but in those of the latter, he treats this subject *frequently*, *amply*, and every where discovers a full conviction of this truth, which is so friendly to man, and ennobles his existence. But as Plato is known to have often delivered his own opinions in the name of Socrates, M. WYTTENBACH justly observes, that we should take care, not to attribute to the latter all the tenets that he is represented as maintaining in the dialogues of his disciple. He, however, shews, with the clearest evidence, that this should not induce any to doubt of the perfect conviction which Socrates had of the soul's immortality: he unfolds, with admirable acuteness and judgment, the reasons that engaged *Xenophon* to enlarge so little on this part of his master's doctrine, which *Plato* had so amply displayed; he shews, moreover, that, in the *Phædo* of the latter, the genuine opinions of *Socrates* are distinctly related, and that, even from what *Xenophon* says of his notions concerning the Divine providence, and the excellent and exalted nature of the human mind, his belief of the soul's future and eternal state was clearly deducible.

In the fifth section, we have the doctrine of PLATO, on the subject in question, amply and ingeniously deduced from the *Timæus*, the *Meno*, the *Phædo*, the *Gorgias*, and the *Republic*. The genius and spirit of these dialogues are happily elucidated; the arguments they contain in favour of a future state, and the descriptions

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descriptions they exhibit of its nature and circumstances, are elegantly represented. The result of the whole (setting aside a multitude of fancies, fables, and poetical allegories) comes to this,—that the souls of men retain their *essential nature* and *qualities* in a future state—that, after the death of the body, they will be *judged*, *rewarded*, or *punished*—that punishments will be employed as *remedies*, to all such as are susceptible of amendment, while such as are incurable shall always remain in *Tartarus*, as examples to deter others from wickedness—that those souls which have exercised their faculties in the contemplation of truth, preserved their purity, and remained free from the contagion of sensuality, and corporeal voluptuousness, shall be raised to the celestial mansions, remain with the gods, and no more return to bodies—but that those which have contracted greater stains of corruption, and have been smitten with the contagion of sensual pleasure, are first *purged* and punished, not, however, without also receiving rewards for the good which they have done; but after a long revolution of years, they return into new bodies, and follow the kind of life that is the object of their choice, and that, again, after the death of the body they shall be happy or miserable, proportionably as they have been virtuous or vicious in this life. Finally, Plato held, that those souls only, which had purified themselves by philosophy, from *all* the contagion of corporeal pleasures, returned to the ancient and primitive state of felicity, from which mankind had fallen, into mortal bodies. Here the elect are likely to be the smallest number.

Thus PLATO gave to the Pythagorean *metempsychosis* a philosophical aspect, and endeavoured to explain it in a manner conformable to the nature of the human mind, which, by the careful culture of its rational powers, or the indulgence of its lower appetites and passions, may arise to exalted degrees of happiness and perfection, or sink into great degradation and misery. He was undoubtedly a firm assertor of the soul's immortality, which he founded upon a variety of arguments, some highly probable, others rather obscure, but all containing materials from which the improved philosophy of after-times drew fuller displays of light and evidence on this important subject. We cannot help observing, with respect to this latter reflection, that philosophy has never been so ingenious in forming arguments to support this great truth, as since it has been brought to light by the gospel, as a *fact*; for when we know that a thing *is*, we are very dexterous in finding out reasons why it *should be*.

Plato's successors in the *five academies*, as they are called, did not, all, persevere in his doctrine. In the first, or ancient academy, *Speusippus*, and more especially *Crantor*, adhered to his opinions concerning the soul's immortality. But ARISTOTLE, whose

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whose philosophy, on this head, is the subject of the sixth section, differed considerably from his master, and set up a new school in the *Lyceum*. Great disputes have been carried on about the sentiments of this eminent man, concerning the nature and immortality of the soul; M. WYTTENBACH reviews the controversy with his usual attention and care, and though he seems more inclined to represent the philosophers as believers than as unbelievers, in this matter (in which we think both his candid good sense and critical erudition, much surer guides than the harsh decisions of the *Warburtonian hypothesis*, which seems only invented to serve a particular purpose), yet he finds himself obliged to acknowledge, that the sentiments of ARISTOTLE, on this important subject, are exceedingly obscure. They appear, indeed, so obscure to us, that we have always thought them *dubious*, and considered his real opinion, with respect to the soul's immortality, as a problem. Though we think that *Warburton* set down hastily many philosophers as unbelievers, in consequence of an undue interpretation of their mode of expression, and from not considering that, in those remote ages, poetical fancy had a greater influence in the formation of their phrases than logical precision, yet we will not deny, that some eminent men laboured under the frenzy of atheism; the strange case has even happened in the present age of light and philosophy. With respect to *Aristotle*, our Author thinks, that he really maintained, though with much obscurity of expression, the immortality of the soul, but said nothing positively concerning the nature and circumstances of a future state; and that, after having attributed immortal life to the soul (*i. e.* to the Νους πρακτικος, or active intelligence), he supposed that, by its separation from the *sensitive part* of human nature, its future life would be deprived of memory, desire, pleasure, pain, and knowledge of individual objects.

M. WYTTENBACH deduces this statement of the doctrine of the Stagyrite from various sources. First, he alleges the testimonies of *Hierocles* and *Simplicius*; but as these philosophers, and, indeed, most of the doctors of the Alexandrian school, were ardently desirous of forming a coalition between Aristotle and their master Plato (when they saw the opinions of the former gaining ground), and moreover, as these testimonies were opposed by others, which spoke a contrary language, we do not think this source furnishes much satisfactory evidence in the case. *Cicero*'s testimony, alleged by our Author, is, perhaps, of more weight; yet this testimony is not direct; it is only a conclusion drawn by Cicero from Aristotle's doctrine concerning the *entelecheia*, or fifth element, which is a principle too obscurely defined, and too little understood to admit of any satisfactory conclusion, except the negative one, that the soul

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ſoul (or *entelecheia)* is not groſs or viſible matter. Our Author draws more evidence, in this matter, from certain paſſages in the eſoterical writings of the Stagyrite that are yet extant, and from the accounts of his *dialogues*, that are loſt, which we have from *Proclus* and *Plutarch*,—but after all, with reſpect to Ariſtotle's pſychology, we are much in the dark.

Our Author diſpatches the *Cynics*, after having allowed them to appear for a moment, and to bark a little in the ſeventh Section. The *Stoics*, and their doctrine, are paſſed in review in the eighth ſection, nor do they occupy our Author long, ſince it is generally agreed, that they looked upon the ſoul both as material and mortal—a ſtrange doctrine, ſurely, to be held by a ſect, which placed man's chief good in virtue, entertained high notions of the excellence and dignity of human nature, and, in ſome ſenſe, made it a partaker of the divine. There were ſome variations, indeed, in the ſentiments of the ancient and modern Stoics with reſpect to the future condition and duration of the ſoul; the former ſuppoſing it to continue for a certain time after death, the latter, or at leaſt the greateſt part of them maintaining, that it was extinguiſhed at the diſſolution of the body. They all, however, agreed in holding, that human ſouls are not immortal,—that thoſe whoſe duration is the moſt conſiderable, will be diſſolved at the general conflagration, and blended with the *Divine fire (i. e.* the Deity), and loſe that *conſciouſneſs* and intelligence, in which the life of the ſoul conſiſts; and that their duration, moreover, will be proportioned to their virtue.

The doctrine of *Cicero* is, with great accuracy, delineated and illuſtrated in the tenth Section. Though he was an academic, he was far from being a ſceptic on the ſubject under conſideration. It is very abſurd to accuſe the academics of ſcepticiſm, becauſe they applied the term *probable* to what other ſects called *certain*; the difference here was in their *language* and not in their *perſuaſion*; and, beſide, as our Author juſtly obſerves, the academics, long before Cicero's time, had departed almoſt entirely from the Pyrrhoniſm of Arceſilas. It appears evidently, from our Author's review of the philoſophy of Cicero, that this illuſtrious Roman embraced firmly the opinion of Plato concerning the ſoul's immortality,—that he confirmed this opinion by arguments drawn from the divine origin of the human mind, its innate activity, and the providence of the Supreme Being,—that, with an *eclectic* ſpirit, he drew from the writings, both of the Peripatetics and Stoics, materials to reinforce his doctrine,—that he held a ſtate of rewards, which conſiſted in the ſoul's return to God in the celeſtial manſions, and alſo believed, that the wicked would be puniſhed by an excluſion from theſe ſeats of felicity, and a confinement to ſome region near the

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earth, only, indeed, for a time, as their pains were to have an end, and they were, ſooner or later, to return to the Deity, and to the ſeats of the bleſſed.

The ſpace between *Cicero* and *Seneca* is filled, in the eleventh Section, with a very numerous liſt of philoſophers, of different ſects, of which we have little more than the names. It has been generally thought, that, in the Auguſtan age, the greateſt part of the philoſophers were Epicureans; which opinion our Author rejects and refutes. The bottle-companions of Auguſtus may have been Epicureans, and ſuch, perhaps, rather in practice than in profeſſion: but his principal maſters in philoſophy were, *Athenodorus* the Stoic, *Arcus* the Academic, and *Nicolaus Damaſcanus* the Peripatetic.

Seneca, and his doctrine, occupy the twelfth and laſt Section, and terminate this learned and ingenious Diſcourſe. But how are the glaring contradictions, that torment the candid inquirer in the writings of this eminent man, to be reduced to any fixed and conſiſtent doctrine? Our Author attempts the difficult taſk: how he ſucceeds, the Reader who is curious may ſee in the Diſſertation, to which we refer him. He thinks that all theſe jarring paſſages, with proper modifications, are reducible to the ancient ſtoical ſyſtem. But, with *ſuch* modifications, the *Syncretiſts* need not deſpair of uniting all the Chriſtian churches; nay, perhaps, of blending with them ſome of the Pagan.

The GENERAL CONCLUSION which our Author draws from all theſe doctrines of the ancient ſages, is, that they went a conſiderable length in proving that the ſoul ſurvives the death of the body; but that their attempts to aſcertain its ſtate and condition, after its ſeparation from the body, were much leſs ſucceſsful,—that among the aſſertors of immortality, *Plato* and *Cicero* deſerve the firſt rank—that the arguments of the ancient ſages in favour of this doctrine, were derived from two ſources, from the neceſſity of future rewards and puniſhments under the moral government of God, and from the nature and faculties of the human mind—that thoſe who believed that the *ſoul* ſurvived the diſſolution of the body, conſidered it as a partaker of the Divine Nature, or a part of the Deity, as it is endowed with intelligence, and has, in itſelf, the principle of its actions; and therefore ſuppoſed either with Pythagoras and Plato, that it will exiſt *always*, or with the Stoics, that it will exiſt for *a certain time*, and be at length abſorbed in the Divine Nature, its original element.

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ART. IX.

Verhandelingen van het Bataafsch Genootschap, &c. Transactions of the Batavian Society at Rotterdam. Vol. VII. Rotterdam. 1783.

PREVIOUS to the prize dissertations in this volume, are some observations by D. KLINKENBERG, on the planet discovered by Mr. *Herschel*, and by him denominated the *Georgium Sidus*. M. KLINKENBERG supposes it to be the same which *Tycho Brahé* imagined to be a fixed star, and called the twenty-seventh in the tail of Capricorn. Of this star, four observations are preserved in *Tychonis Brahé Historia Cœlestis*, published at *Augsburg*, 1666, by *Lucius Barrettus*. These are also extant in a manuscript belonging to the Prince of Orange, and authenticated by the signature of that celebrated Astronomer. The first of these observations was on the 30th of October 1589, when its southern declination is said to have been $17^{\circ}\ 12'\frac{1}{2}$, but to this, in the publication of *Barrettus*, the following note is subjoined; *Vel in numero, quota sit, erratum est, aut declinatio est erronea:* for this, therefore, our ingenious calculator substitutes $15^{\circ}\ 12'$. In the second observation, which was made on the 20th of November 1589, $26^{\circ}\ 41'\frac{3}{4}$ is noted, as its distance from the second star in Pisces. The third observation, on the 22d of September 1590, gives its declination $10^{\circ}\ 55'$ south; and in the fourth, on the 10th of November of the same year, its southern declination was found to be $15^{\circ}\ 25'$. This star, in Tycho Brahé's catalogue, is noted as being, in the beginning of the year 1601, in longitude $20^{\circ}\ 16'$ of Aquarius, and latitude ten minutes south. By comparing these *data*, and from them calculating the path of this planet, down to the present time, he concludes it to be the same which Mr. *Herschel* observed; and computes its mean distance from the sun to be 81,943,585 semi-diameters of the earth's orbit; and its period of revolution, 81 years, 93 days, 13 hours, and 57 minutes.

The PRIZE MEMOIRS take up the principal part of this volume: the first is a dissertation by Dr. YPEY, to which the gold medal was adjudged, as the best answer to the following question, proposed by the Society: 'Does the principle of animal life, with respect to its existence, operation, continuance, and extinction, depend upon the immediate influence of any other principle or power in Nature, such as air, fire, electricity, magnetism, &c.? If it be thus dependent; by what experiments and observations may this be proved? And, what useful consequences or maxims may be deduced from it?'

A dissertation upon a question, which involves so many abstruse points, must necessarily be chiefly conjectural; nor do we find that Dr. YPEY's conjectures are materially different from

 those

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thoſe which are now generally made on this ſubject; and with which, in all probability, mankind muſt reſt ſatisfied, till it ſhall pleaſe the Author of their being to enlarge their faculties, and to draw aſide the veil, which conceals the mode of his operating in the various parts of creation. The Doctor ſuppoſes the ſoul, conſidered as a ſentient principle, to reſide in the *ſenſorium commune*, or in that part of the *medulla oblongata*, whence the nerves take their riſe. This he imagines to be the ſeat of the *vital principle*, and that this, by means of a *fluid*, ſecreted from the blood, in the cortical part of the brain, and circulating in the nerves, is, through their various ramifications, communicated to the different parts of the body. This nervous fluid is, according to Dr. YPEY, the principle and main ſpring of animal life; which, by its rapid motion, cauſes the contraction of the muſcular fibres, though the manner in which it operates upon them cannot be determined. He then inveſtigates its properties, and endeavours to ſhew, that as it is unlike every known fluid, or principle in nature, it cannot be dependent upon the *immediate* influence of any of theſe; and concludes in the words of *Haller*, *Quid vetat, uti a luce diverſum ignem eſſe, ab utroque magnetis materiam, ab omnibus aërem diſtare nunc conſtat, quin etiam id proprium, ſuos unice per effectus notum, elementum ſit?*

Among the properties of the nervous fluid, Dr. YPEY aſcribes to it a capacity of moving with the aſtoniſhing velocity of 9000 feet in a ſecond of time. This, he ſays, *Haller* has demonſtrated. But is it not rather too bold to give the name of demonſtration, to a concluſion, however juſt, from premiſes which are not univerſally granted? Both the late and the preſent Profeſſor *Monro*, who, as authorities on this ſubject, are inferior to none, are of a very different opinion. The former, in his *Anatomy of the Nerves*, has aſſerted, that there is no neceſſity for ſuppoſing an extremely rapid motion of the nervous fluid; and the latter, in his obſervations *on the ſtructure and functions of the nervous ſyſtem*, alleges that there is no proof that any very ſubtile fluid is conveyed by the nerves with great velocity, and imagines that their energy depends on a matter capable of being affected by ſimple preſſure.

Dr. YPEY oppoſes *Haller*'s theory of an irritability inherent in the muſcular fibres, and maintains, that their contracting, upon being ſtimulated, is owing entirely to the ſenſibility of the nerves, which, by ſuch numberleſs and infinitely ſmall ramifications, are diſtributed among the muſcles, that it is impoſſible to touch any part of the latter without affecting ſome minute branch of the former. On this ſubject Dr. YPEY's reaſoning appears to be judicious; and we think this the beſt part of his Diſſertation.

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The moſt valuable piece in this volume, is a diſſertation by Dr. VAN MARUM and M. PAETS VAN TROOSTWYK, to whom a gold medal was adjudged, concerning *the Phenomena exhibited by the Electrophorus, and the beſt manner of conſtructing this inſtrument.*

The phenomena here deſcribed, are chiefly thoſe which relate to the contrary electricities of the oppoſite ſurfaces of the electric plate, and, conſequently, in certain circumſtances, of the upper and lower plates. Theſe are illuſtrated by a ſet of ſimple and judicious experiments, and are, in a clear and convincing manner, accounted for, upon the principles of Dr. Franklin's theory.

In the *ſecond part* of their diſſertation, they treat of the conſtruction of the electrophorus, and deſcribe that which, after trying a great variety of inſtruments, was found capable of being moſt powerfully excited, of retaining its electricity longeſt, and when weakened, of being moſt ſpeedily reſtored to its greateſt power.

Their mode of comparing the electrical powers of different electrophori, was, by counting the number of ſparks by which each charged a coated jar to a certain degree, aſcertained by its ſpontaneous exploſion on the ball of Mr. *Lane*'s electrometer, at a given diſtance. In this manner they tried ſeveral electric plates made of different ſubſtances, as glaſs, ſulphur, gum lac, &c.; but none of theſe were found to ſucceed ſo well, as a compoſition conſiſting of $\frac{4}{12}$ roſin, $\frac{3}{12}$ gum lac, $\frac{1}{12}$ pitch, and $\frac{2}{12}$ Venice turpentine. This was the invention of Mr. *John Cuthbertſon*, of Amſterdam, of whoſe ingenuity in this line we have elſewhere made mention. A plate of this compoſition, a quarter of an inch thick, and with its upper ſurface rough, was found capable of much greater electrical power than a thicker plate, or one with a poliſhed ſurface. They adviſe that the upper plate be made of thin board, with a rim of wood raiſed two inches about its edge, well rounded off, and the whole covered with tin foil. For the lower plate they ſubſtitute a piece of linen, ſtretched over a hoop, and alſo covered with tin foil. To prevent the diſſipation of the electric fluid, they give a thin coat of an electric varniſh to both the conducting plates. It alſo appears from theſe experiments, that, for an electric plate of the above compoſition, the beſt rubber is cat's ſkin, with the hair on. From their beſt electrophorus, the electric plate of which was 18 inches diameter, they found that the ſtrongeſt ſparks were obtained, when the upper plate was raiſed to the height of ſeven inches; the lower plate connected with good conductors, and both the conducting plates were touched at the ſame time.

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In order to raiſe the upper plate more conveniently and regularly, its ſilken cords may be faſtened to a line, which may run over a little pulley, in a pillar ſcrewed into the apparatus.

This volume concludes with two Memoirs, by J. VAN DER HAAR, Surgeon in Bois le Duc. The one is 'On the ill conſequences ariſing from applying ſpirituous tinctures and exſiccating powders to carious and denudated bones; and the advantage of digeſtive applications in ſuch caſes.'

After producing ſeveral arguments againſt the former mode, which our Author acknowledges he once followed; and relating ſeveral inſtances in which the latter was attended with ſuperior ſucceſs, he concludes with this liberal and ingenuous obſervation; 'that they who, in the practice of ſurgery, acknowledge their own errours, and purſue the guidance of nature, however this may, with ſome, diminiſh their reputation for learning, are the moſt uſeful, both to themſelves and to the community.'

The other Memoir is 'concerning the utility of a preparatory bandage in operations for the cure of the hare-lip.'

This bandage, which Mr. VAN DER HAAR adviſes the patient to wear for two or three weeks previous to the operation, conſiſts of a broad fillet, that paſſes over the crown of the head, and ſerves to ſupport a narrow double-headed bandage, rolled ſeveral times round the back part of the head and the face, and croſſed upon the upper lip; with proper compreſſes upon the cheeks.

ART. X.

J. H. VAN SWINDEN *Oratio de Hypotheſibus Phyſicis, quomodo ſint e mente* NEWTONI *intelligendæ.* A Diſcourſe on Phyſical Hypotheſes, and on Sir Iſaac Newton's Sentiments concerning them; delivered on the 25th of April 1785, in the Academical Hall in Amſterdam; by J. H. VAN SWINDEN, on being appointed Profeſſor of Natural Philoſophy, Mathematics, and Aſtronomy. 4to. Amſterdam. 1785.

THIS Oration diſplays extenſive reading, and an intimate acquaintance with the hiſtory of philoſophy. The learned Profeſſor divides phyſical hypotheſes into three claſſes. The *firſt* comprehends thoſe of the Carteſians, which, though the mere inventions of a romantic imagination, and not founded on an inveſtigation of Nature, are confidently aſſumed as the cauſes of every phenomenon. He produces ſeveral inſtances of the abſurd tendency of this mode of philoſophiſing, from the writings of *Des Cartes*, and of his followers, among whom he takes particular notice of *Hooke*, *Huygens*, and the *Abbé Privat de Molieres*; and obſerves, that it ſtrikes at the firſt principles of all our

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our knowledge: for, according to this, we must begin by inventing some hypothesis (whether true or false is of little consequence) concerning the manner in which the Deity has effected all things; and hence deduce, not so much what *really is*, as what *ought to be*; for nothing is to be admitted, except what can be accounted for, according to the assumed hypothesis. The *second class* consists of those hypotheses which are founded on a careful examination of phenomena, and lead us to form a probable conjecture concerning their causes. Under this head, our Author mentions *Newton*'s hypothesis, 'that all things may perhaps be originated by æther.' The *third division* contains those hypotheses which are peculiar to experimental philosophy, which are collected by induction, from experiments made, and phenomena observed. Here, he censures those who consider the Newtonian philosophy as merely experimental, and entirely reject all hypotheses.—Hence he concludes, 'that, so far from being averse to physical hypotheses of the two latter classes, Sir *Isaac Newton* had recourse to them; that he justly considered them as constituting a part of the best method of philosophising, and worthy the attention of all true philosophers; provided they proceed with the prudence, sagacity, and modesty of *Newton*, and are particularly careful, that they never substitute these, while mere hypotheses, for principles; nor confound facts with them.'

Art. XI.

Nouveaux Mémoires de l'Academie des Sciences et de Belles Lettres de Berlin. i. e. New Memoirs of the Academy of Sciences and Belles Lettres of Berlin. For the Year 1782.—*Concluded:* See our last *Appendix*, p. 559.

Continuation of the Class of Speculative Philosophy.

Mem. II. *THE* Newtonian Lucretius. By M. le Sage. This is a very singular title; the Memoir also is singular: nay, the punctuation is singular; and not only singular, but so absurd and perverse, that one would imagine that the ingenious Author had condescended to play tricks with his readers in order to puzzle them. However that may be, the substance of this Memoir is pregnant with subtile discussion and deep speculation; and speculation and conjecture are here highly recommended, as adapted to suggest the clearest points of view, to direct the philosopher in his observations and experiments. We cannot explain the design of M. le Sage in this Memoir, better than by using his own words for that purpose.

'I propose to make it appear, that if *the Epicureans* have formed as just ideas of cosmography (*i. e.* of the figure of the earth) as even several of their cotemporaries, whom they were

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too negligent to consult, and if they had possessed any tolerable share of the geometrical knowledge that was common in their time, they would probably have discovered, without much pains, the laws of universal gravity, and its mechanical cause,—*laws*, whose discovery and demonstration constitute the chief glory of the greatest genius that ever existed,—a *cause*, which the greatest philosophers were, for a long time, ambitious of investigating, and which their successors, at present, despair of finding out. So that the famous laws of *Kepler*, which were discovered somewhat less than two centuries ago, partly by gratuitous conjectures, and partly by a multitude of uncertain efforts and trials, would have been no more than particular and inevitable *corollaries* from the general principles and luminous views which these ancient philosophers might have derived, with the utmost facility, from what may properly be called the mechanism of nature.'——How the Author makes this appear, the curious reader will perhaps learn by perusing this Memoir; *we* have not been so happy.

Belles Lettres.

Mem. I. *Concerning the different Forms, and the best Form, of Civil Government.* Read at a public meeting of the Academy, on the 29th of January 1784, the King's Anniversary. By the Baron de Hertsberg, Minister of State, and Member of the Academy.

This Memoir was formerly published in a separate pamphlet; and as we found nothing new in it, upon a subject which has been nearly exhausted by a multitude of very able writers in the British isles, we did no more than simply announce it *, with an ample effusion of applause to the sagacity, knowledge, and good intention of the very ingenious and respectable Author. Some farther notice of it may, perhaps, be expected and desired, and if so, this is the place to take it again into consideration.

Our Author adopts *Montesquieu*'s idea, that all known or possible *forms* of government may be reduced to three classes, the *monarchical*, the *despotic*, and the *republican*. We feel rather inclined to reduce them to two, as *despotism* (where there is no law but *mere will*) cannot be called, with any propriety, a *form* of government; it is only a state of involuntary servitude to lawless power, where the public felicity is not even the pretended end of sovereignty, where even the humanity and beneficence of the chief is the effect of personal virtue, and not of *civil* obligation; and where, in a word, there is no engagement or promise on the part of the ruler, that gives even a verbal security for the property, honour, or even for the life of the subject. Our

* See Vol. LXI. p. 468.

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Author himſelf acknowledges, that it is no more than the abuſe of monarchy.

An hereditary *monarchy*, tempered and modified by *good fundamental laws*, is the form of government which our noble Academician conſiders as the moſt adapted to promote the happineſs of a people; and when he compares this form with an *ariſtocracy* and a *democracy*, which are the two ſubdiviſions of *republican* government, we muſt confeſs, that the reaſons on which he founds the preference he gives it above theſe patrician or popular forms, are ſpecious, and even more than ſpecious. That none of the *three* is the beſt form of government, will, we hope, appear evident before we conclude this article; but that the firſt, conſidering the actual ſtate of human nature, is attended with leſs calamity than the two laſt, eſpecially in powerful ſtates and extenſive territories, is a truth, both conſonant to reaſon, and confirmed by experience.

Hiſtory, ſays our Author, proves, by ſtriking and accumulated examples, that a republican, and more eſpecially an ariſtocratical government, degenerates more frequently into deſpotiſm than monarchy, and that its moſt brilliant and proſperous periods are thoſe in which its power, concentrated in one or a few hands, makes it aſſume the ſpirit and energy of a monarchical ſovereignty. With reſpect to *democracy*, its inconveniences and defects, in populous and extenſive territories, are palpable. In ſuch a government, power reſides in the multitude, and the very nature of things, as well as the voice of experience, teach us, how impoſſible it is to unite the ſentiments and efforts of a prodigious number of independent individuals in any one caſe, ſo as to make them concur in promoting the public good. *So many men, ſo many minds*, ſays the wiſe old proverb. Beſide, as every individual is not, in every caſe, perſonally intereſted in the good of the ſtate, as a monarch is (or ought to think himſelf), there are always men of ambitious or reſtleſs ſpirits, who graſp at power, and are never at reſt until they have uſurped the whole, or a principal part of the government. If Athens had her *Ariſtides*, who fought her battles, and, when her dangers were diſpelled, retired from the pomp and ſplendor of victory into the ſhade of private life, ſhe had alſo a *Themiſtocles* and a *Pericles* in her boſom, who were conſuming the vitals of her liberty, in order to eſtabliſh their authority on its deſtruction.

It is farther obſerved by our noble Author, that republican governments are leſs durable, and leſs adapted to attack with vigour, or to defend themſelves with energy, than monarchies. The republics of Greece and Aſia Minor were ſoon conquered by the kings of the ſmall territory of Macedon. In the great republics of Rome and Carthage, a few ages of liberty (ſuch as

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it was) were ſucceeded by ten centuries of ſlavery, and their moſt brilliant periods were thoſe in which they were under the influence of dictators or of generals, that exerciſed a power little leſs than regal.

With reſpect to the civil and interior government of a country, it is farther obſerved, that a *monarch*, even of a middling genius, is more capable of giving activity and vigour to the adminiſtration of juſtice, the regulation of police and finances, and the progreſs of agriculture and commerce, than an *ariſtocratical* aſſembly, or a *democratical* multitude; that theſe latter forms, and more eſpecially the laſt, are more peculiarly expoſed to abuſes, cabals, and violent commotions, and of all forms, afford the moſt precarious ſecurity for the lives and properties of individuals;—that evils, produced by factions in a republic, are more *durable* and extenſive than even thoſe which reſult from the abuſes of monarchy; and that *Tiberius*, *Nero*, *Lewis* XI. and *John Baſilides*, did leſs miſchief to their reſpective ſubjects, than the civil wars of the *Triumvirs* produced at Rome, the *league* in France, and the wars of the *Demetriuses* in Ruſſia. Theſe obſervations are cloſed with this remarkable one, that the defects of a republican government are inſeparable from it, and reſult inevitably from the nature of man; whereas thoſe of monarchy are not inherent in it, and grow daily more and more ſeparable from it in the preſent *philoſophical* period of the world.

Accordingly, ſays our Author, republics have had their day, but that day ſeems verging towards its concluſion: 'The American republic exhibits, indeed, a new phenomenon, which is to be attributed entirely to the wrong ſteps of the Britiſh government, and the political and commercial jealouſy of the neighbouring powers; but we muſt wait at leaſt half a century, to ſee whether or not this new republic or confederacy will be able to render ſolid its political conſtitution; for *hitherto*, at leaſt, it does not furniſh the ſmalleſt proof in favour of a republican form.

Methinks there is much reaſon in his ſayings, cried a Roman citizen, as Dan Shakeſpeare tells us, when the royaliſt, *Antony*, had been haranguing the people. We are much inclined to addreſs the ſame language to our noble Author. A ſedate man, who has read the hiſtory of the world, and ſtudied human nature (not in the *books* of certain recluſe and angelic doctors, who think *all* men as diſintereſted, diſpaſſionate, and benevolent as themſelves, but in the *manners caught living as they riſe*, and in the real tranſactions of ſocial, civil, and political life), will be ſick, dead ſick of democratical government. All power of gover*nors* originates, no doubt, in the govern*ed*; the people, and their choice of, or ſubmiſſion to, governors, in all ages, has ariſen from a conſciouſneſs of their total incapacity to govern themſelves,

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themſelves, when aggregated into a community. The end of the power which they delegate is the ſecurity of the life, fame, property, and perſon of each individual. Of the accompliſhment of this purpoſe they can judge, and this they have a right to claim. Of the complicated meaſures, ways and means of ſupporting the political fabric, promoting public order, and advancing national proſperity, they are, in their collective body, incompetent judges, and have neither capacity, wiſdom, nor incorruptibility enough to direct the motions of the political machine.

But let us return to our Author: we have a word or two to ſay of his favourite form of government, and this, as we obſerved above, is an hereditary *monarchy*, tempered by *fundamental* laws. This temperature is good, if the parts are kept from ſeparating. But a people can have no firm ſecurity for the obſervation of theſe laws, while the legiſlative and executive power is veſted in the monarch, while the property of his ſubjects is at his diſpoſal, and the operations of a large and ſtanding army depend upon his will. When the body of the people have by repreſentatives, or otherwiſe, no inherent *power*, in permanent *exertion*, that can check irregular and pernicious exertions of the monarch's power, fundamental laws are but pieces of paper or parchment, whoſe *influence* depends upon the perſonal virtue of him that governs, and is conſequently *precarious*. They adminiſter no more ſecurity than the titles of Moſt *Faithful*, Moſt *Chriſtian*, or *Apoſtolic* Majeſty, which are words always of great meaning, but often of little efficacy.

Our Author has eſtabliſhed a general theory on partial facts. He has before his eyes, in his royal maſter, a monarch who has undoubtedly ſignalized his reign by a wiſe, generous, and paternal attention to every object that is adapted to promote the internal well-being and proſperity of his ſubjects. But as one *ſwallow does not make a ſummer*, ſo neither does one, or even two good monarchs, prove that monarchy, limited only by *words*, is the beſt, the moſt ſalutary form of government. When the noble Author *tells us*, that, from power's *reſiding* in the *will* of the ſovereign *alone*, there ariſes the *ſtrongeſt preſumption* that he will employ it only for the good of his *people*, becauſe his glory, his tranquillity, and his *authority* are inſeparably connected with their happineſs, we muſt take the liberty to *tell him*, that this theoretical propoſition, which is advanced without any reflexion upon the paſſions, infirmities, and falſe judgments, to which princes are as much ſubject as other men, may be as well applied to a deſpotic ſovereign, as to one whoſe power is modified by fundamental laws. If the deſpot *happens* (and humanly ſpeaking, the caſe is indeed fortuitous) to be a wiſe and good man, the ends of government will be anſwered, and the people

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will have a leaſe of national well-being at leaſt for *one* life; but if either the *deſpot* or the monarch, with fundamental laws upon paper, be a weak or a worthleſs prince, who underſtands ill, or purſues ill his true intereſt (which is a common caſe), then the people have no ſecurity at all for national well-being.

Facts prove this as fully as reaſon; and we wonder to hear our noble Author affirming, that the *experience* of mankind, and more eſpecially in the preſent century, juſtifies his doctrine, that the reſidence of *power* in the will of the monarch affords the ſtrongeſt preſumption that he will employ it for the good of his people. We think that both experience and obſervation prove the contrary. His examples, taken from the ancient German chiefs, are fallacious: theſe are not examples of monarchy with fundamental laws, but of popular or ariſtocratical communities, who had a *Brennus*, a *Teutoboch*, an *Arioviſtus*, or an *Arminius* at their heads, and whom they frequently put to death, or baniſhed, when they made too bold ſtrides towards power, and attempted to exchange the ſword of the general for the ſceptre of the monarch, or to hold them both together. And if we come down to modern times, the proofs of our Author's ſyſtem are far from encreaſing upon us, notwithſtanding the pretended influence of *philoſophy* upon the monarchs and ſubjects of the preſent age. There is indeed a certain ſpecies of philoſophy (now in faſhion) that is a remarkable diſſolvent of bonds, both with reſpect to God and man; but this, if we miſtake not, contains the ſeeds of anarchy and confuſion. Hitherto it has produced no remarkable explo-ſion; but it is working and fermenting in the minds of men, and exploſions may come, of which we are not aware. Be that as it may, it is enough to invalidate our Author's doctrine, that, in civilized countries, the moſt natural and eſſential rights of men are violated *habitually* under thoſe monarchies, which he deems the *beſt forms* of civil government. Wherever a ſubject may be impriſoned, and that *for life*, by a *lettre de cachet*, without legal accuſation or trial,—or ſhut up in an inquiſition, for entertaining innocent opinions in ſpeculative theology,—or deprived of his property without his conſent, or legal forfeiture, under ſuch a form of monarchy the primary end of civil govern-ment is not ſecured; and therefore we cannot but think, that it was in a moment of illuſion that our ingenious Author gave it the preference. If he had conſidered the Britiſh conſtitution with as much attention as he has ſtudied the political juriſpru-dence of the German ſtates, he would have beſtowed more than *two lines* upon *it*, when he was appreciating the different forms of government, and would not have contented himſelf with ſay-ing haſtily, and moſt injudiciouſly, that it furniſhed no proofs in favour of a *republican* conſtitution. No, certainly, it does not; but it furniſhes palpable and ſolid proofs of the excel-

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lence of that form of government which holds the wiſe middle line between *his* monarchy, where there is but *one uncontroulable will*, and a democracy, which exhibits a jarring multitude of heterogeneous *wills*, which can only ceaſe to produce confuſion by degenerating into oligarchy or deſpotiſm.

Nothing in this Memoir affected us ſo much and ſo agreeably, as an intereſting and particular account of above *three millions* of German crowns, expended by the Pruſſian monarch, with wiſdom and humanity, for the relief of his ſubjects, and the amelioration of their poſſeſſions, in the year 1783. This does immortal honour to the hoary head and the paternal heart of FREDERICK; but it ſays little or nothing for the doctrine of our Author. For who is ſo fooliſh as to *deny*, that even abſolute monarchy is the beſt form of government when placed in good hands? and who is ſo raſh as to *affirm*, that it is always to be preferred, in whatever hands birth, or affinity, may accidentally throw it?

Mem. II. *A Continuation of* M. DE CATT's *Diſſertation concerning* Taſte. The whole of this diſſertation fills only 23 pages, and it is ſingular enough to ſee the laſt 12, now before us, come forth at the diſtance of ten years from the publication of the firſt Part*. However that may be, this laſt Part contains an attempt to ſolve a very nice, elegant, but alſo difficult queſtion, *viz. What is that conſtitution of the mind, or, the internal* organ *(if this term may be employed) of which beauty, or* the *beautiful, is the object?* This *organ* is taſte: but what is *taſte?* It is the power, or *diſpoſition* of the mind to perceive beauty with ſenſibility and pleaſure. After conſidering the different ſenſes in which the word *taſte* has been underſtood, and the variety of objects to which it has been applied in the works of nature and of art, and the productions of wit and genius, our Academician examines whether the *diſpoſition* above mentioned, which conſtitutes taſte, be the general reſult of the other intellectual faculties and affections of human nature, as ſome philoſophers imagine, or a faculty apart, a kind of *internal ſenſe*, as others ſuppoſe.

Thoſe who maintain the former of theſe opinions, found *taſte* upon *reaſon*; but they do not all agree with reſpect to the object which reaſon points out as adapted to excite the perception of beauty. Some think that this object is *utility*; others, *uniformity*, combined with *variety*; others, a certain myſterious *unity*, to be found in the moſt complicated forms; others, again, certain *affinities* and *relations*, of which they give a vague and indefinite notion. Each of theſe *parties*, who are thus jarring and divided, under one common ſtandard, plauſibly *refutes* the opinions

* This firſt part appeared in the Volume for 1772. See Review, Vol. LIII.

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of the others, whence our Author concludes, that all these opinions are false. He, therefore, adopts the doctrine of those who make *taste* an independent principle or power of perception,—a *sixth sense*, an internal sentiment, which is entirely designed to give us the idea of *beauty*, as the understanding is destined to give us the idea of *truth*. He does not think it necessary to prove this, as all that can be said upon the subject is to be found in the writings of *Dr. F. Hutcheson*, and his followers, who, with great force of argument, support this opinion.

A modern author of note alleges, that *Hutcheson* only proves, that there is *something obscure and impenetrable* in the pleasure which beauty occasions. Our Academician observes, on the one hand, that nothing is more distinct than the pleasing perception that beauty occasions; and that nothing is less confused or obscure than the feelings of the different *degrees* and *kinds* of pleasure which arise from this perception, and which are so many different states and modifications of the soul; but he acknowledges also on the other, that we have no language to characterize these different sensations, nor can we produce, to an adversary, the specific *marks* of their nature. We know that the pleasing sensation, excited by visible beauty, differs from esteem, astonishment, and, indeed, from every other sensation: in what? this we cannot *say* (though we both *feel* and *appreciate* the difference), any more than we can *say*, in what the sensation of *green* differs from that of *red*, or the *sensation* of *light* differs from that of *sound*. We may talk learnedly of the organization and mechanism by which these latter sensations are excited, but the internal marks of distinction between the sensations themselves cannot be specified. We distinguish them, without any sort of confusion, *immediately* and intuitively. These intuitive notions are the foundations of others; they are among (what we may call) the elementary principles of the human mind; and yet we want to carry our analysis beyond them, as if they were *mediate* and *derived*. Our efforts here, says M. DE CATT, are unreasonable and vain: *unreasonable*, because they suppose a progression *ad infinitum*, of *derived* characteristics (which is as absurd as an infinite series of causes and effects), and thus build an edifice without a foundation: and *vain*, because every sensation, or *state* of the mind, is beyond the reach of a *definition*, by its simplicity. The different states of the mind, in its different sensations, are the immediate consequences of its constitution and essence, and terminate in the analysis, in the will of its creator. The *final causes* of that constitution are easily discovered. But these do not belong to the present subject.

Mem. III. A Continuation of *Reflections on Homer*. By M. BITAUBE'. We have here several judicious and elegant observations, both critical and moral, on the distinctive characters of

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the *Iliad* and the *Odyssey* in general, and on the *separation of Calypso and Ulysses*, and the *descent of Ulysses to the infernal regions*, as these events are described in the latter.

Mem. IV. *Concerning History, considered as a Satire on the Follies of Mankind.* By M. WEGUELIN. The *Muse* of history is usually distinguished by her gravity, and as she relates the events and destinies of nations, and the transactions, negociations, or exploits of sovereigns, ministers, warriors, and other personages, who act a part on the public scene, our readers may not immediately perceive what affinity her solemn exhibitions have to the salt of irony, or the pleasantry of satire. But when we take a peep behind the curtain, and observe the springs of those public transactions, that have such a solemn and specious aspect to the eyes of the world, and compare moreover the characters of men, in point of capacity and principle, with the stations they fill, we then perceive contrasts that justify the title of this Memoir, and which M. WEGUELIN exhibits in a multitude of examples.

Mem. V. *Concerning St. Athanasius.* By the same M. WEGUELIN. There is nothing new in this Memoir, so far as it regards ecclesiastical history, the character of this famous bishop, who was a good pious man *in his way*, and the conflict which he had to sustain with the Arians on the one hand, and, frequently, the civil power on the other—but there is a kind of novelty in the choice of the subject.

ART. XII.

Histoire de la Reformation, ou Origin et Progrès du Lutheranisme dans l' Empire, &c. i. e. A History of the Reformation; or, an Account of the Origin and Progress of Lutheranism in the Empire (and in the States, where the Confession of Augsburg was received), from the Year 1517 to 1530; a Posthumous Work of the Rev. M. ISAAC DE BEAUSOBRE. 2 Vols. large 8vo. Berlin. 1784, 1785.

M. DE BEAUSOBRE was one of those learned and pious ecclesiastics, whom the revocation of the edict of Nantz expelled from the bosom of his native country, and obliged to seek the succours of humanity in a foreign land. His ministry, and his learned labours, rendered him a bright ornament to the church of Berlin, where he was settled and revered; and his *History of Manicheanism* alone is sufficient to give him an eminent and lasting reputation in the literary world. The work here announced, has, since the death of the Author in 1738, been almost buried in oblivion; and yet it is, every way, worthy of the celebrated pen that composed it, and deserves to see the light, as it is instructive and interesting in a high degree. For, though the origin and progress of Lutheranism be its principal

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object,

objects, in treating of which the Author has availed himself of the materials contained in the excellent History of *Seckendorff*, yet there are, in it, details and illustrations of several politico-ecclesiastical transactions, that are not to be found in Seckendorff, or in any other writer known to us. It also contains very curious and ample details, relative to the progress of the reformation in France and Switzerland, and the characters, learning, and writings of those, who stood foremost in maintaining or opposing the doctrines and remonstrances of the reformers. Persons and objects of such consequence, made known and appreciated by such a candid, learned, and acute historian, as M. DE BEAUSOBRE, must greatly recommend this excellent compilement to the attention and perusal, both of the learned, and of those who may be too modest to place themselves in that class. It is really a work of general utility.

The two eminent pastors of the French church at Berlin, who have charged themselves with the publication of this valuable work, think that it could not well see the light at a more seasonable period than the present. "Circumstances," say they, "in France, Germany, and other Roman Catholic countries, seem favourable to its success, and to the impression it is adapted to make. The spirit of inquiry, and the improvement in knowledge, which grow more general, seem to have diminished the fear of changing any thing in religious institutions, which long retained a considerable part of Europe in a servile attachment to their ancient opinions and superstitions; and there appears to be a pretty general propensity towards religious Reformation, which is more or less openly encouraged and seconded, particularly in Germany, by several sovereigns. When the first Reformers remonstrated against the abuses and corruptions that had been introduced into the church, the people were too much enslaved to their prejudices to give them a fair and candid hearing; and even princes and magistrates, either blinded by error, or influenced by political views and apprehensions, employed their authority in the support of superstition; so that, whoever raised his voice against the reigning abuses, had every thing to fear both from the civil and ecclesiastical powers. But happier and more enlightened times, say our Editors, encourage us to hope that the period is coming, when the doctrines of the gospel will be announced in their native purity and simplicity, and when those, who bear the christian name, will be principally distinguished by that spirit of charity and concord, that are the genuine and the noblest fruits of the gospel of Christ."——SO BE IT!

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ART. XIII.

Observations Critiques sur les Mémoires de Monsieur le Baron Tott, &c. *i. e.* Critical Observations on the Memoirs of Baron Tott, in a Letter from M. PEYSONNEL, Senior Consul General at Smyrna, to the Marquis De N——. 8vo. Maestricht. 1785.

WHATEVER merit may be allowed to the *Memoirs of Baron Tott*, concerning the Turks *, the small work before us shews, that they are not exempt from omissions and errors. The Baron has met with a critic, who has candour enough to acknowledge the pleasure he enjoyed in the perusal of his *Memoirs*, and who, by a long residence in the country, of whose inhabitants they treat, has been peculiarly qualified to examine their accuracy, and to point out their defects. M. PEYSONNEL lived thirty years in Turkey, and seems to have studied the government, laws, customs, manners, taste, and characters of its inhabitants, with assiduity and attention. He thinks they have been, in some respects, misrepresented by the Baron, and it is his design, in this small publication (of 133 pages), to vindicate their character, as well as to rectify some mistakes into which the Baron has inadvertently fallen in the course of his narrations and remarks. It may not, therefore, be amiss to join these *Observations* with the Baron's *Memoirs*, as a *regulator*; and this Messrs. *Du Four* and *Roux*, the publishers of the edition we have now before us, have done boldly enough; for they give us M. PEYSONNEL's critical remarks, as the fifth part of the Baron's work: this is making the Baron administer, as it were, flagellation to himself, with the whip of M. PEYSONNEL.

M. TOTT reproaches the Turks with gross ignorance. This he attributes to the great difficulty they encounter in reading their own language, which our critic has, indeed, a right to consider as a strange assertion, since the Baron tells us, that, with the assistance of a Persian master, *who was always drunk with opium or brandy*, he himself, in *a little time*, learned that language so well, as to stand in no need of an interpreter. M. TOTT is certainly severe in his decisions, with respect to the capacity and taste of the Turks, when he says, that those literary occupations, which degrade the understanding, and announce the worst possible taste, are the delight of this people, and even excite their admiration. But we apprehend, that our critic verges, more or less, to the opposite extreme, when he undertakes to wipe off this reproach. He exalts the capacity, wit, and penetration of the Turks. He asks the Baron, if, during a residence of twenty-three years in their country, he

* For our account of this Work (from the English translation), see Review for September last.

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never

never went into their seminaries, where they are instructed in the Arabic grammar, in rhetoric, poetry, logic, metaphysics, moral and natural philosophy, religion, jurisprudence, and mathematics? He observes, that they have all the philosophy of Aristotle; all the works of Plato, a multitude of Turkish, Arabic, and Persian books, in all sciences, and many more implements for knowledge and improvement, which make, indeed, a specious and splendid appearance upon paper. However, M. PEYSONNEL's account of the Turkish colleges or seminaries is curious; but as, we suppose, it will be translated, as well as the *Memoirs* have been, we shall neither enlarge upon this, nor on several other articles more or less interesting, which are to be found in this publication. We shall only observe, that M. PEYSONNEL has rectified several mistakes, which, through inadvertency and precipitation, no doubt, rather than through ignorance, have found a way into the Memoirs of Baron TOTT. These mistakes are relative to Turkish history and geography, to the administration of civil and criminal justice, the despotism of the Sultan (to which our critic seems too much inclined to give a favourable colouring), to the artillery of the Turks, their architecture, their military force, the revenue of the emperor, and many other objects; also to several recent events.

One of the most curious and interesting parts of this work is that which contains the account of the memorable sea-fight at *Tchesme**, which proved so fatal to the Turks, and in which the Russians obtained a signal victory; as also the portraits of *Hassan Bashaw*, the Sultan *Mustapha*, and other eminent men in the Turkish government. It is singular enough, that the account which M. TOTT gives of the battle, now mentioned, is different from that which is here given by M. PEYSONNEL, though they both declare, that they derived their information from the same source, even from the mouth of *Hassan Bashaw*, who bore a principal and glorious part in that dreadful action. The account of our critic is, by far, the most circumstantial and interesting of the two; and the character he draws of *Hassan*, who now stands so high in reputation and influence at the Ottoman court, is a master-piece of moral painting, in which both the subject and the pencil excite our admiration.

We shall finish this article by laying before our readers the conclusion of the work, which, among other things, reflects great honour on the elegant letters of Lady WORTLEY MONTAGUE, as we look upon our critic's testimony, in their favour, to have much weight. "I shall terminate," *says he*, "my letter, "by an observation relative to *Lady Montague*. Will the reader "pardon the attempts of M. TOTT, to injure the memory of

* Or *Chiesme*. See an account of this engagement, Rev. Vol. XLVI. p. 138.

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"that

"that illuſtrious Lady, whoſe account of the Turks contains "a great many things that are *exactly true*, *acutely* and *accurately* "*obſerved*, and expreſſed with that grace, and fine ſenſibility, "that are peculiar to the ſex of which ſhe has augmented the "luſtre, and which will richly atone for the *ſlight* and incon-"ſiderable *errors* into which ſhe may have ſometimes fallen."

And now, once more, with reſpect to Baron TOTT's *Memoirs*. "I have (ſays our Author) finiſhed the taſk that you have im-"poſed upon me. But, notwithſtanding the errors I have been "obliged to point out in M. TOTT's book, I muſt acknow-"ledge, that I have read it over, again and again, with the "greateſt pleaſure, as it is a very entertaining performance, "and contains a great number of intereſting anecdotes and ob-"ſervations of different kinds. I could, indeed, have wiſhed "that the Baron had not ſo haſtily given up all hopes of the "Turks. Whatever may be ſaid of their preſent ſtate, and of "the *preſent generation*, there are ſeveral particular circum-"ſtances of which he could not be ignorant, that announce "greater and better things of the generation *that is to come*. "He is young enough to ſee, perhaps, one day, the Ottomans "*diſpel the clouds* that may have eclipſed their glory. As to his "*Memoirs*, I ſtill perſevere in my opinion, that *he* did not publiſh "them, in their preſent form, ſince they are chargeable with "faults and errors of which he is incapable. We muſt, there-"fore, naturally expect another edition of them, more ample "and accurate. If, however, their author owns them for *his*, "as they have been publiſhed, I ſhall neither retract the juſt "applauſe I have given him, nor the critical obſervations I "have made on his work."

ART. XIV.

Nouvelle Deſcription des Glaciers, &c. *i. e.* A New Deſcription of the *Glaciers*, or Ice-mountains and Vallies of Savoy, more eſpecially of the Valley of *Chammoni* and of *Mont Blanc* (or the White Mountain); as alſo an Account of the recent Diſcovery of a Road which leads to the Summit of this Mountain. By M. BOURRIT, Preceptor of the Cathedral of Geneva. 8vo. 308 pages. Geneva. 1785.

THIS is the *third volume* * of a deſcription of the vallies of ice, and the high mountains that form the ridge of the Alps, publiſhed by M. BOURRIT, in the year 1783. It completes the deſcription of the Pennine and Rhetian Alps, and is enriched with drawings, engraved by the ableſt artiſts. At the concluſion of this volume, we find, that in the laſt excurſion of the author to the famous *Mont Blanc*, or White Mountain, two of his fellow-travellers got up to one of its ſummits, whoſe height is 2346 fathoms (*toiſes*), and inſtead of meeting there

* See our account of an Engliſh tranſlation of the firſt volume, Rev. Vol. LIII. p. 142.

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with intense cold, found the air as warm as an oven. It has been hitherto deemed impossible to ascend to such a height, except in the torrid zone, where the constant term of perpetual snow is much higher than in these regions. The descriptions of M. BOURRIT are philosophical and picturesque: they breathe that pleasing kind of enthusiasm, which such extraordinary situations, and the curious and awful prospects they exhibit, are adapted to excite. The various positions in which he found himself, during the course of these perilous and fatiguing excursions, render this publication singularly interesting.

ART. XV.

Mémoires sur differentes Parties des Sciences et des Arts. i. e. *Memoirs* concerning various Branches of the Arts and Sciences. By M. GUETARD, Member of the Royal Academy of Sciences. Vols. IV. and V. 4to. With a great number of Cuts. Paris. 1785.

THE first and second volumes of this collection were published above twenty years ago, and contain, among other valuable pieces, several memoirs concerning the mineralogy of Italy. The volumes, here announced, treat principally of the natural history of minerals, marine bodies, fossile bones, eggs, and nests of birds, of the vessels of plants and their anomalies. We find here, also, illustrations of several passages of *Pliny*,—medical observations,—a memoir concerning an internal tumour in the bladder,—one upon the tartar formed on the teeth; and one upon the different monstrosities of animals.

ART. XVI.

VARIÆ LECTIONES *Veteris Testamenti, ex immensa MS. editorumque Codicum congerie hausta et ad Samar. Textum, ad vetustissimas Versiones ad accuratiores Sacræ Criticæ Fontes ac Leges examinatæ*, &c. i. e. The *Various Readings* of the Old Testament, drawn from an immense Number of Manuscripts, and printed Editions, compared with the *Samaritan Text*, and the *Ancient Versions*, and examined and appreciated by the most accurate Rules and Principles of sacred Criticism. By Doctor JOHN BERNARD ROSSI, Professor of Divinity and the Oriental Languages in the Royal Academy of Parma. Vol. I. in 4to. Containing the *Prolegomena*, and a *Clavis* of the Books of GENESIS, EXODUS, and LEVITICUS. Parma. 1784.

THIS is the first volume of an important and elaborate work, of which we formerly mentioned the *prospectus*, published by the learned Author several years ago. At the head of this volume, we find an *Introduction*, in which are contained several curious critical discussions; and in which, also, we observe a spirit of emulation and rivalship, that exhibits the Author, as a competitor with the late learned and laborious Dr. *Kennicott*. One of the first things we learn in the first part of this intro-

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duction is, that the present collection of the various readings of the Old Testament, which was undertaken in imitation of that of Oxford, was made from above 1470 MSS. or printed copies, and that it ascertains, instead of invalidating, the integrity of the Sacred Text, as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree in what constitutes the proper essence and substance of Divine Revelation, namely, its doctrines, moral precepts, and historical relations. Such also was the satisfactory result of Dr. *Kennicott's* valuable and judicious labours; and thus we see, that fair examination, made without convention or concert, by different inquirers, places the foundations of religious faith upon a rock, against which all the objections of infidelity must break into froth.

That these Books, in their transmission from age to age, by so many different hands, and *that*, during thirty centuries, have undergone here and there, some slight alterations, is so far from being surprising, that the contrary would be a phenomenon, which nothing less than an *unnecessary* series of miracles could account for. It is not the copyists alone, that M. Rossi charges with these faults or alterations; he considers them, as often produced by the ignorance and temerity of the critics, who have, in all ages, been too ambitious of dictating to their authors, and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own. M. Rossi has found numberless examples of these substitutions in the manuscripts that have escaped the ruins of time: and similar ones have been accumulated in the MSS. and editions of profane authors, even in our times. It is certain, that critics have given themselves a world of trouble, which has often produced the most disagreeable fruits, when, instead of explaining their author, and leaving doubtful what they could not explain, they have set themselves about correcting the text from their conjectures and fancies. They quarrel among themselves, and mutually accuse one another of corrupting and deforming the passages of ancient writers: and surely a sensible reader would rather sit down contented with his ignorance of the true meaning of the author, than wander with a painful and tiresome ambiguity, through arid discussions and contradictory opinions, which generally leave him where he was before he set out.

Our author thinks, that the common reading of an ancient text ought never to be changed, but by the authority of manuscripts. If there be any exceptions to this general rule, they are very rare. A critic may be satisfied with throwing his conjectural alteration into a note. M. Rossi, however, observes, that we must not confound the alterations introduced into the Sacred Text, by the injuries of time, the negligence of transcribers,

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scribers, or the boldness of critics, with those which have been made by public authority. The sacred writers of ancient times left, *says he*, their records to other writers, who were, often, their disciples, as also to public scribes, and to magistrates, who revised them. In this revision, which was executed either by sacred authors, or by the public authority of the synagogue, corrections and retrenchments were made where they were judged necessary. This, our author thinks, appears evident from the present state of the sacred writings; and, to confirm his opinion, he quotes the Syriac interpreter, who, in a note placed at the end of the Pentateuch, says, that this work was composed by Moses, but was afterwards digested and finished by Joshua. He also conjectures, that Moses, himself, made use of ancient records both in his history of the Creation, and in that of the Deluge. He thinks that the frequent repetitions, and anachronisms, which are discernible in the book of Genesis, ought rather to be attributed to a writer anterior to Moses, than to scribes in after-times, or to the confusion of the ancient records themselves, as some have imagined. This opinion of M. Rossi is not new: it was proposed and maintained in a very ingenious manner, and also with an uncommon degree of erudition, in a French work published at Brussels, in 1753, under the following title: CONJECTURES *concerning the Original Memoirs, which Moses appears to have made use of in composing the book of* GENESIS, *together with* REMARKS *designed to confirm or to illustrate the several conjectures*—and this Epigraph:

Avia Pieridum peragro loca, nullius ante
Trita solo.

The revision, continues our author, which *Ezra* made of the sacred writings, with the assistance of manuscripts, and according to the rules of criticism, both on his own authority, as a sacred writer, and that of the council of which he was a member, did not annul the manuscripts that were anterior to his time, either in the hands of the Samaritans, or in those of the Jews, from which those of the Cuthites or Samaritans had been taken, or in the hands of the Egyptians, or in those of the Babylonian Jews, who did not return to the Holy Land. The edition of Ezra remained entire until the destruction of Jerusalem; but it underwent several alterations before the time of the Masorites, whose critical labours and attempts to secure the sacred code against future injuries are well known. Yet, notwithstanding these attempts and labours, some faults, which were anterior to their time, still remained; and others, though of little consequence, afterwards crept into the Sacred Text. The only succours, that can enable us to correct these faults, are, says our author, the manuscripts, the ancient editions, the Samaritan Text, the ancient versions, the parallel places, the

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analogy of the text or of the history, the testimonies of ancient writers, critical conjectures (with a *Caveat* we hope); and lastly, the *Masora*, which our author treats with more respect than Dr. *Kennicott*, of whom he complains on that account.

As M. Rossi places *critical conjectures*, among the resources, that are left us, for rectifying the Sacred Text, he lays down, in the second part of his introduction or *prolegomena*, the rules, that are to be observed in the use of this remedy. It must *never* be employed but when the text is *palpably* faulty, and when there is an urgent necessity for its correction; he might have added, that no correction, however plausible it may appear, ought to be admitted *into the Text*, without proofs of its being the *true* reading.

Our author makes many learned and judicious observations on the various sources from whence materials are to be derived for the corrections that are deemed necessary. As to the manuscripts, he lays down rules for ascertaining their age. The most obvious rule, is their dates; and, in order to understand their dates, he takes notice of the various methods of computing time, employed by the Jews, and the different æras from which they reckoned. When the dates are wanting, it becomes difficult to ascertain the time of a manuscript, if it be anterior to the thirteenth century. Those, which are anterior to the twelfth century, are very rare, and the marks which distinguish them are here minutely indicated. The rarity of the ancient Hebrew manuscripts has been occasioned by the Jewish custom of depositing their books and phylacteries in public places, from whence, to make place for others, they are taken and buried in wells, or under ground, where they soon rot. Those of a very remote antiquity, which are no longer extant, are often restored, in part, by copies, which still subsist. A distinction is here made between the foreign manuscripts, those of Dr. Kennicott, and those our author. Of the first, 210, which were omitted by Dr. *Kennicott*, were collated by M. Rossi or his friends, in the most important passages.

The *ancient editions* are the second source from which various readings are derived. Our author distinguishes the Masoretic from those editions, without the *Masora*, which are anterior to the year 1525, when the Rabbinical Bible of *Jacob ben Chaum*, was published. He has collected 242 of different centuries, among which are some of a remote antiquity, and even some hitherto unknown. Of these he reckons 30 which belong to the fifteenth century, and above 60 which are anterior to the first Masoretic Bible. The editions collected by our author, and forty-six more, which are not in his possession, but to which he has had access, amount to the number of 288, of which there are 230, not collated by Dr. *Kennicott*.

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The *ancient verſions* are next conſidered, ſuch as the Greek, Chaldaic, Syriac, Arabic, Perſian, and among theſe, the Greek verſion of the Pentateuch, yet unpubliſhed, which is in the library of St. Mark at Venice, and which he ſuppoſes to have been made in the twelfth or thirteenth century, by an Helleniſt, from the Hebrew of Ezra or of Paleſtine, and not as the ſeptuagint, from the Egyptian or Iſraelitiſh Text. The differences that are found in theſe verſions, muſt not be conſidered as various readings; ſince many of theſe diverſities are to be attributed, ſays our author, to the tranſlaters themſelves, who have ſometimes taken great liberties with the Original Text, by altering it in their verſions.

We have here indicated only a ſmall part of the contents of this learned *introduction*, which exhibits, under a great number of articles, judicious counſels and wiſe rules for the philologiſts in the line of ſacred criticiſm. The firſt three books of Moſes fill the remainder of this firſt volume. The ſecond will contain the books of *Numbers* and Deuteronomy, and (what our author calls the *firſt* prophets) Joſhua, Judges, Samuel, and Kings. In the third will be comprehended *Iſaiah*, *Jeremiah*, Ezekiel, the twelve leſſer prophets, with the Song of Solomon, Ruth, Lamentations, Eccleſiaſtes, and Eſther; and in the fourth or laſt, Pſalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. The edition of Hoogh, or Vander Hoog, is that which our author employs as the point of compariſon, in following exactly the order of the books, chapters and verſes; and when a certain number of the manuſcripts of our author and Dr. Kennicott, that have been collated, or ſome printed bibles, or even ancient verſions in the London Polyglott, furniſh no elucidations of an expreſſion in the text, this is generally a proof that they agree, in ſuch a caſe, with this edition.

The merit of this collection is inconteſtable. It is, however, neither adapted to depreciate nor to render uſeleſs that of Dr. Kennicott. Our author himſelf candidly acknowledges, that, in ſome caſes, the critics who deſire information, with reſpect to the more minute variations of the Text, and ſome other objects, muſt have recourſe to the labours of the Engliſh Divine.

Art. XVII.

Lettre à M. Le Baron de Marivetz, *contenant diverſes Récherches ſur la Nature, les Proprietés et la Propagation de la Lumiere, &c.* i. e. A Letter from M. Le Roy, the elder (Watch-maker to his *Moſt Chriſtian Majeſty*), to the Baron de Marivetz, containing Reſearches concerning the Nature, the Properties, and the Propagation of *Light*, the Rotation of the Planets, the Duration of the Day, the Year, &c. 8vo. Paris. 1785.

As this ſpirited and ingenious publication attacks ſome of the eſſential properties, which the learned Baron de

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Marivetz

MARIVETZ attributes to that ſubtile etherial fluid, which is (under the divine *fiat*) the principal agent in his *coſmological ſyſtem*, it muſt not be paſſed over in ſilence.

Our readers will recollect *, that M. de *Marivetz* adopts the opinion of Meſſrs. Bernoulli and Euler, who make light to conſiſt in the vibrations of *ether*, and that he conſiders this ether as a fluid eminently elaſtic. M. LE ROY thinks this elaſticity inconceivable, and endeavours to prove it impoſſible. Other fluids, ſays he, ſuch as air, water, and mercury, become elaſtic by the means of fire, whoſe action diſtends and ſeparates the parts of theſe fluids in which it is incloſed, and with which it is blended; but *ether*, whoſe particles he *ſuppoſes* to be elementary, ſimple, unalterable, and perfectly hard, cannot acquire elaſticity, according to him, ſince, where there is neither compreſſion nor dilatation, there can be no ſpring. After having refuted (which was indeed no difficult matter) the fanciful inventions by which F. *Mallebranche* and *John Bernoulli* endeavoured to evade the force of this reaſoning, he proceeds to other arguments, ſuch as the impoſſibility of a body's occaſioning a ſhadow, or of the exiſtence of darkneſs, if light conſiſts in the impulſion and vibrations of an univerſal fluid, and alſo the impoſſibility of accounting for the amazing effects of burning-glaſſes, upon the hypotheſis of M. de Marivetz and his Carteſian friends. This latter argument, which is leſs trite than the former, is here purſued by M. LE ROY with great acuteneſs. He ſhews, that globules of light being contiguous, according to the doctrine of M. *Marivetz*, their number can never be multiplied in any place whatſoever; and that neither their number nor their agitation can be encreaſed in the focus of the burning-glaſs. Nay, he endeavours, and with no ſmall plauſibility, to ſhew, that it is impoſſible that the globules of light ſhould acquire a direction to the focus, when (contiguous and preſſing upon, and ſupporting each other) they proceed in a maſs. And even ſuppoſing them elaſtic, it is certain, ſays our author, that, if they are contiguous, they will be reflected when they impinge upon the burning-glaſs from every part of it; becauſe their diameter being diminiſhed on one ſide by the preſſion, muſt be encreaſed on the other; and thus the action of the light muſt be exerted laterally, and on all ſides. M. LE ROY obſerves, that the ſame reaſoning holds, both with reſpect to concave and convex mirrours, and alſo to the inſtrument compoſed of a multitude of plane mirrours, by M. de Buffon, after the idea of Archimedes.

According to this view of things, as our author exhibits it, contiguous globules and a *plenum*, would render the teleſcope of

* Vid. our laſt Appendix.

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the aſtronomer and the ſpectacles of the veteran, entirely uſeleſs; and optics, dioptrics, and catoptrics, would have no foundation in nature. M. Le Roy pretends, that theſe objections cannot be removed, but by admitting a conſiderable quantity of ſpace between the globules, or (which anſwers the ſame purpoſe) by a non-reſiſting medium: but in this caſe the propagation of light is *effected* by *emiſſion*, and the hypotheſis in conteſt is as good as given up. How could it be effected otherwiſe? for ſuppoſing the motion of the globules next the ſun communicated to us by ſucceſſive impreſſions, what would naturally happen? As it is impoſſible that theſe impreſſions ſhould be always made in a central direction, and as it is evident, on the contrary, that they would be impelled in an infinitude of different directions, ſo that there would be no fixed law preſcribing to them a determinate manner of ſtriking upon the eye, the face of nature would exhibit the objects of ſight in a conſtant quivering motion: they would dance and twinkle, as it were, before our eyes, and make us perpetually dizzy.

Theſe conſiderations, and many others that are contained in the work before us, furniſh objections againſt the hypotheſis of the propagation of light by vibrations, that deſerve the ſerious attention of M. *Marivetz*. This hypotheſis acquired, for ſome time, a certain degree of weight from the illuſtrious name and authority of *Euler*, who, in his *theory of light and colours*, publiſhed in 1746, boldly erected it into a ſyſtem. But it was not long before this great man was ſenſible of the force of the objections which were raiſed againſt this ſyſtem, and which, if they did not engage him to abandon entirely his favourite vibrations, induced him, however, to take from them the denomination of a well-eſtabliſhed *theory*, and to reduce them to the humble and modeſt form of a conjectural hypotheſis *.

M. Le Roy exhibits the Newtonian theory of the propagation of light by emiſſion, or emanation, with great perſpicuity, and developes and defends it with much acuteneſs and force of argument. He conſiders the rays of light as compoſed of innumerable corpuſcles, which proceed from the luminous body, at conſiderable diſtances from each other, which diſtances, however, the immenſe rapidity with which the corpuſcles ſucceed each other, renders imperceptible, juſt as a luminous body, fixed on any part of the circumference of a wheel in rapid motion, aſſumes, to the eye, the form of a lucid circle. He avails himſelf of the obſervations of Dr. *Bradley* and M. *Roemer* on the velocity of light, to anſwer the objections which the Baron de Marivetz and other *Carteſianizing* philoſophers have brought

* See Euler's Conjectura *phyſicâ de propagatione ſoni ac luminis*, publiſhed in the year 1750.

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againſt the hypotheſis of *emiſſion*; and he ſhews, by an ingenious ſeries of arguments and obſervations, that this hypotheſis alone can account for, and explain, the phenomena which optics and catoptrics exhibit.

We ſhall not enlarge on our author's obſervations concerning the rotation of the planets, and the menſuration of time, which are deſigned as anſwers to the queſtions propoſed by the academy of Peterſburgh for the prize of the year 1781. The academy deſired to know, whether ſatisfactory proofs can be produced of the unalterable uniformity of the earth's diurnal motion, to which all the meaſures of time are relative? or, in caſe this motion had undergone ſome ſlight alterations, how is the meaſure of time to be ſo rectified as that we may be enabled to draw an exact compariſon between that of paſt ages and that now made? We leave our author's diſcuſſion of theſe queſtions to the examination of the curious, who will, perhaps, find more in them than appears to us. He affirms, that if M. MARIVETZ's hypotheſis of the vibration and impulſion of the ſolar rays had a real foundation in nature, the combination of this impulſion with other cauſes, which he here indicates, muſt have produced a gradual diminution of the velocity of the earth's diurnal motion, and that our day would, conſequently, be longer at preſent than it was in former times. The trials he propoſes with aſtronomical and marine clocks (in the latter of which his labours and genius have been ſo highly applauded by the academy of ſciences), may contribute to the ſolution of the queſtions propoſed by the academy of Peterſburgh, and they certainly merit the attention of philoſophers.

We are, in this publication, made to expect a new work on the ſubject of *attraction*, which has, for many years, employed the active and enlightened genius of M. LE ROY. He cannot adopt, he ſays, *that* theory of attraction, which ſuppoſes that a body *acts* where it *is not*, without the intervention of other bodies. If this were the caſe, he does not ſee any reaſon why an *alibi* is conſidered as a convincing proof of the innocence of a man accuſed of an act of lawleſs violence in a certain place. This looks more like pleaſantry than argument. We ſhall, however, be glad to know what M. LE ROY has to advance upon this intereſting phenomenon, whoſe *mechanical* principle (if it has a principle that can with propriety be expreſſed by this epithet) has been hitherto a ſecret, which *nature* does not ſeem diſpoſed to reveal to her moſt diſtinguiſhed confidants.

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ART. XVIII.

Ανακρεοντος Τηιου Μελη. Anacreontis Teii Odaria, præfixo Commentario, *quo Poëtæ Genus traditur, et Bibliotheca Anacreontica adumbratur, additis variis Lectionibus.* In 8vo. 1784.—In 4to. 1785. Parma.

THESE two noble editions, for which the Public is indebted to the elegant taſte, the learned induſtry, and the claſſic zeal of the celebrated *Bodoni*, reflect high honour on the royal preſs of Parma, and they are to be followed by a ſeries of Greek claſſics of the beſt choice. Anacreon leads the train, and he never came forth to public view with more typographical beauty and grace. There is a peculiar neatneſs and beauty in the pages: they reſemble the manuſcripts which were tranſcribed on parchment by the *Caligraphers* of the fifteenth century: the forms of the letters, both Greek and Roman, of every ſize, are diſtinct and elegant; and their compoſition is free and well proportioned. The text is correct, the orthography accurate, and the punctuation, which we deem a matter of no ſmall conſequence, is executed with judgment and taſte. M. BODONI has followed the accurate edition which *H. Stevens* gave of the Teian ſongſter in 1554, and has imitated the letter of that edition.

Prefixed to this work, we find a *preliminary diſcourſe* addreſſed to the Chevalier *d'Azara*, that illuſtrious patron of the arts and ſciences, of whom we had occaſion to make particular mention in our account of the works of Raphael Mengs *. In this diſcourſe, which is divided into *twelve* chapters, and occupies 82 pages, the learned editor, among other things worthy of attention, makes us farther acquainted with the hiſtory and circumſtances of *Anacreon*, than the common run of biographers have done, and treats of the time in which he lived, of his character, his writings, and his death, with abundant erudition, derived from the beſt ſources of antiquity. He gives alſo an accurate account of all the editions, illuſtrations, tranſlations (in all languages), and imitations of this roſy-coloured votary of Venus and Bacchus, down to the preſent time.

In the edition now under review, the text is followed by a ſelect collection of *various readings*, drawn from the moſt celebrated critics, who enriched or *loaded* the ſprightly compoſitions of this ſon of wit and jollity, with their elegant remarks, or heavy lucubrations.

The *quarto* edition is ſtill more beautiful than the *octavo*. The text is printed in the Greek majuſcule letters, which were introduced by John Laſcaris, who, after the fall of the Grecian or Eaſtern empire, found an aſylum at Florence, under the protection of *Laurent. de Medicis.*

* See Rev. Vol. LXV, p. 143. 522.

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Art. XIX.

Meditations Metaphyſiques ſur l'Origine de la Juſtice, et ſur les vraies et fauſſes Idées, &c. i. e. Metaphyſical (or rather Philoſophical) Meditations concerning the Origin and Nature of (that) Juſtice (which is anterior to all poſitive Inſtitutions), and the true or falſe Ideas that have been entertained upon this Subject. By the Chancellor D'Aguesseau. 2 Vols. in 12mo. Yverdon. 1785.

WE never think of this great and good man without recalling to mind, in one point of view, the genius of Plato, the eloquence of Cicero, the virtue of Ariſtides, the erudition of Bedworth, and the pious philoſophy of Boyle. He was, indeed, a prodigy of ſcience and virtue, and a model of true elegance and taſte; and the ſweetneſs of his temper, with the gentleneſs and modeſty of his deportment and manners, caſt a moſt attracting luſtre over his great intellectual acquirements. He was a ſtranger to no human ſcience, but he made them all ſubſervient to the improvement of thoſe religious and moral principles that ennoble human nature.

The works of the Chancellor D'Aguesseau have been coming out ſucceſſively, for many years paſt, in a quarto edition. The firſt *ten volumes* contain, principally, ſubjects more or leſs relative to his profeſſional character; ſuch as the *diſcourſes*, which were delivered at the commencements and concluſions of parliamentary vacations, and thoſe in which the branches of French law and juriſprudence, public and private, are diſcuſſed.

As the eleventh volume is of more general utility, and exhibits this great luminary of the law under the aſpect of a moral philoſopher, in which he appears with new dignity, we think the editor of Yverdon, who has reduced this volume to a form that will facilitate its ſale, has done real ſervice to the Public.

We do not ſee any reaſon why theſe *meditations* ſhould be called *metaphyſical*, ſince the great ſubject on which they turn is ſtrictly within the ſphere of moral philoſophy, or natural law. Be that as it may, they are ſingularly excellent: they were deſigned to rectify the errors of an ingenious friend, who, more zealous than judicious in his manner of proving the *neceſſity* of a divine revelation, had depreciated the evidence of the law of nature, and maintained, that reaſon alone was incapable of diſtinguiſhing between virtue and vice, between juſt and unjuſt. Some modern ſceptics have adopted the ſame principle, with a different view, *viz.* to get rid both of the law of reaſon, and the authority of revelation.

The queſtion then which the illuſtrious Chancellor propoſes to diſcuſs, and which he decides in the affirmative, in theſe *meditations*, is, *whether* man has, in himſelf, a natural perception of the ideas of *juſt* and *unjuſt*, and whether he eſtimates the juſtice or injuſtice of moral actions by their conformity with thoſe ideas,

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ideas, or by their conformity with the *mere will* of a ſuperior, or with the natural deſire of *ſelf-preſervation?*

In treating this queſtion, M. D'Agueſſeau, who, in the ſtudies of his earlier years, peruſed, with peculiar delight, the writings of Plato, has followed a good deal (but with more preciſion and conſiſtency of argument) the pleaſing *manner* of the Athenian ſage. For though the ſevereſt dialectic, and the ſtricteſt geometrical ſpirit of inveſtigation never abandon him, yet he knows how to intermingle, with ſerious argument, agreeable digreſſions, ſtriking allegories, and intereſting anecdotes, which ſmooth the careful brow of demonſtration, and exhibit that *charm*, with which it is the nobleſt privilege of elegant literature to be permitted to embelliſh philoſophy.

This manner of writing has, no doubt, contributed to lengthen the work before us; and though it is not probable that this will be complained of by any reader of taſte, yet had the Author lived to give the work another reviſal, it is poſſible that in ſome places he would have abridged it.

Theſe *meditations* are divided into ten ſections. The general view of their contents (to which we muſt confine ourſelves in this article), though it may ſhew the great importance of the *ſubject*, is yet by no means ſufficient to convey an adequate idea of the merit of the *work*; for the *details* are uncommonly intereſting: the original manner of the illuſtrious Author gives a kind of novelty to matters that have been the ſubjects of diſcuſſion, from the times of Socrates and Epicurus, down to thoſe of Hutcheſon and Hume; and we have often been agreeably ſurpriſed, in reading this work, to find old arguments aſſume a new aſpect, and points of view opened, which we did not recollect.

In treating the ſubject of *juſt* and *unjuſt*, one claſs of writers have endeavoured to ſap all the foundations of religious and ſocial duties, and all the principles of moral obligation; authors of another claſs have eſtabliſhed duty upon principles derived from conveniency, a low and partial ſelf-love; in a word, from views of the actual, corrupt, and accidental ſtate of man, without taking into conſideration the primitive conſtitution and *end* of his nature. We may place, in a third claſs, thoſe moral, or rather metaphyſical philoſophers, who have founded moral duty and obligation upon better principles, and drawn from theſe principles juſt conſequences, relative to the different ſtates and conditions of human life; but who, at the ſame time, by entering into long and intricate diſcuſſions of abſtract notions and ſubtile queſtions, have rendered their productions tedious, and even, in many places, obſcure and perplexed, if not unintelligible. Theſe writers ſeem to have loſt ſight of this important truth, that the *principles* of a ſcience, which is *neceſſary* to *all* mankind,

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mankind, muſt be plain and eaſy to comprehenſion. Simplicity muſt be their diſtinctive character. They muſt be diſcoverable without laborious effort. Candid inquiry, and good ſenſe muſt be ſufficient to render them intuitive and palpable.

No man was more attentive to this great truth than our illuſtrious and venerable Author, and he accordingly lays down principles that are clear, certain, and full of the moſt important conſequences. By the luminous arrangement, and the judicious application of theſe principles, he makes us perceive *in ourſelves*, and in the *inevitable* idea that reflexion muſt ſuggeſt of the BEING that formed us, the *ſource* and the *reaſons* of all our duties. He combines religion and morality in that ſublime union, that will ever raiſe them above all the puny efforts of ſcepticiſm, which only attacks with clouds of duſt a ſtable edifice, an immutable ſyſtem of moral order. Nothing but the impotent frenzy of licentiouſneſs or pride could even attempt to overturn ſuch a ſyſtem—*Cœlum ipſum petimus ſtultitiâ*, ſaid *Horace*.

It is this immutable order (which, amidſt all the imperfections and deviations of humanity in this its firſt and infant ſtate, preſides in the moral world) that our Author unfolds, by a maſterly analyſis of the faculties, affections, and paſſions of *man*. He begins by enquiring into the primitive ſource whence moral obligation is derived. As human nature is not the work of the civil magiſtrate, as no poſitive law can render uſeful actions that are pernicious, nor pernicious thoſe that are palpably uſeful, and as the line of conduct that tends to the felicity and perfection of human nature is neither arbitrary nor dependent on edicts of legiſlators, it is ſtrange that diſputes ſhould ever have ariſen concerning the foundation or principle of moral obligation, and that all mankind ſhould not have intuitively found it in that internal law of nature that is anterior to all civil and poſitive inſtitutions. Our Author has treated this ſubject in the beſt method; and we think that, were it poſſible to ſtop the mouths of cavillers and minute philoſophers, he has put a fair end to the controverſy. He firſt conſiders *juſtice* (by which the reader muſt take notice, that he underſtands virtue or moral order) in its connection with the true intereſts of man, and ſhews, from the eſſential conſtitution of his nature, that he cannot be *unjuſt* without being *unhappy*. He confounds the artifices of an inſidious philoſophy, which has attempted to derive, from the principle of *ſelf-love*, arguments to deſtroy the exiſtence and authority of the law of nature. He employs this very principle to refute the arguments that have been deluſively built upon it, and he turns the arms of his adverſaries, after fairly eſtimating all their efforts, againſt themſelves. He ſhews that *ſelf love*, whoſe proper object is *true* happineſs, and not

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merely irregular, low, tranſitory, or degrading enjoyment, muſt *naturally* preſcribe to man the law of juſtice and moral order; and that, when it is not perverted by paſſions, it muſt ſpeak one uniform and invariable language, with reſpect to true perfection and felicity. From theſe fundamental truths, which are here diſplayed in the moſt intereſting detail, and which ſhew, that duty and *moral obligation* are not arbitrary notions, but unchangeable realities, the Author deduces all the rules of conduct that are relative to the great community of mankind, to the leſs extenſive ſocieties, which are called nations, and to each individual.

After having conducted the reader, by the path of ſelf-love, to that primitive rule which is the foundation of all our duties, rights, and obligations, our noble philoſopher raiſes his views ſtill higher, and contemplating *juſtice* (or moral order) in its own nature and native excellence, beholds thus, intuitively, the original ſource of moral obligation. He ſees in it here the eſſential characters which give it *authority* over a being ſo conſtituted as man is, even independently on the reaſons that engage a true ſelf-love to obey its dictates as the genuine guides to happineſs. Here he conſiders it leſs as the ſource of our happineſs, than as the rule of our moral judgment and moral conduct, proclaiming order and virtue as excellent in themſelves, though, indeed, order and happineſs are beautifully and inſeparably connected in the divine government. He eſtabliſhes this great truth, that there is a ſupreme rule, anterior to all human inſtitutions, which alone can fix the preciſe meaſure of duty, and the true notion of virtue and vice. He ſhews that there is an eternal and immutable order, which all intelligent beings are bound to obey, which is the model of all laws, and the primitive principle of all moral obligation, and which has its ſource in the firſt cauſe, the ſupreme Creator of all beings and all things. As our pious philoſopher was perſuaded, that all rational beings eſſentially depend on this divine Lawgiver, and experience, every moment, the happy effects of this dependence, he conſiders religious homage to the Deity as the moſt ſacred of all obligations, as a duty that has ſomething in it, not only pleaſing, but ſublime; and, by reducing religion to its true principle, even the love of ſupreme goodneſs, and a veneration for ſupreme ſanctity and wiſdom, he completes his moral ſyſtem.

As the laws of nature have an immediate relation to the frame and conſtitution of the human mind, our Author takes an accurate view of man, and enters into the moſt ſecret retirements of the heart, in order to develope its inward movements and ſprings of action: and this part of his work ſhews both his knowledge of man, and his knowledge of the world.

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We shall conclude with a passage from a letter subjoined to these *Meditations*. The Writer's name is only given in initials; but, whoever he may be, he has appreciated both the merit of this Work, and its Author, with judgment and taste. 'The enemies,' says he, 'of *Revealed Religion*, are perpetually telling us, that it renders man abject and pusillanimous, contracts and shackles the understanding, retards the progress of science, and is only fit for weak and vulgar minds. If there were not a multitude of examples, adapted to confound the abettors of such an extravagant notion, *that* of the Chancellor D'AGUESSEAU would alone be sufficient for that purpose. This illustrious Magistrate, whose sublime genius, and universal knowledge, his country, and, indeed, the learned world in general, beheld with admiration; who was one of the brightest ornaments of the present age, and who, with unremitting activity, consecrated his talents, and his whole life, to the service of his country, was an humble and zealous disciple of the *Christian Religion*, which he considered as the *true philosophy*, *because it was*, according to him, *the only guide which could shew* MAN, *what* he was, *what* he is, and *what can render him* what he ought to be.' It was, therefore, a task worthy of this great and virtuous man, to discuss the important principles of (what our learned *Cudworth* called so justly) *eternal* and *immutable morality*, and to dispel the clouds with which a false philosophy has endeavoured to cover, or render dubious, the truths that connect man with his Creator, and virtue with happiness.

ART. XX.

ANDREÆ BONN, *Anatomes et Chirurgiæ in illustri Amstelædamensi Athenæo Professoris; Descriptio Thesauri Ossium morbosorum Hoviani. Annexa est Dissertatio de Callo.* A Description of Dr. Hovius's Collection of diseased Bones, with a Dissertation on the Nature and Growth of Callus. By Professor BONN, of Amsterdam. 4to. Amsterdam. 1783.

THIS collection, which is esteemed one of the most curious of the kind, was begun by Dr. Hovius, senior physician of Amsterdam; who, during a long course of practice, spared neither pains nor expence in selecting whatever might contribute to illustrate this important branch of nosology. In 1772, he presented his collection to the company of surgeons in Amsterdam, in whose hall it is preserved for the use of students, under the direction of the learned and ingenious Professor, by whom it has been greatly enlarged, and methodically arranged.

In order to render this cabinet, which contains above 500 articles, of more than mere local utility, the professor has here given a brief, but accurate, description of each article, and, to most of them, has added a concise account of the case of the

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subjects from whom they were taken, with references to the most celebrated authors who have written on the several diseases.

As this cabinet contains many articles which tend to illustrate the nature and growth of callus, our ingenious Author has added a dissertation on this wonderful expedient of nature, by which she repairs those injuries that the most solid parts of our frame may receive from external violence.

On no subject are physiologists more divided. Some have attributed the growth of callus to a successive ossification of the membranes of the periosteum; while others have supposed it to originate from a gelatinous fluid, exuded from the vessels and fibres of the fractured bone, which, becoming viscous, cements, as it were, the divided parts, is gradually hardened into cartilage, and at length is completely ossified.

The learned Professor grants that, in cases of fractured bones, the periosteum is tumified, and that in a recent fracture, a fluid is exuded; but he contends, that this exudation never becomes viscous, nor serves to cement the divided parts; and further, that it is never changed into cartilage. In these respects, he asserts, that observations made upon dead subjects are not to be depended on; as the alteration of colour, &c. may deceive the eye, and mislead the judgment.

He observes, that an examination of compound fractures, and wounds of the bones, by no means tends to establish the systems above mentioned. In these cases, flesh grows up in the fractured parts, that, at first, appears granulated, and in which, when surveyed with a microscope, the pulsation of small arteries may be perceived. This gradually fills up the wound, extrudes the dead pieces, and unites the sound parts of the bone.

This granulated flesh, which is generated, not so much from the periosteum, as from vessels, that grow out of the sound bone, afterwards undergoes a remarkable change. It becomes more solid, and of a coreaceous and flexible nature. This is most plainly perceivable in large wounds of the skull, and in exfoliations of the bones of the head; in which, while this coreaceous substance is yet soft and carnous, the pulsations of the arteries may be seen; but when its consistence is become harder, these can be distinguished only by the touch. Upon this change, from a carnous to a coreaceous substance, the granulations on its surface disappear, and it resembles a smooth extended cicatrice.

While the callus is in this imperfect state, bony fibres are formed in it, which, as they grow, are interwoven with each other, and at length cohere in one solid substance; by which process, the coreacous substance is gradually changed into bone, without passing through a cartilaginous state.

Notwith-

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Notwithstanding this peculiar circumstance in its formation, callus, when thus ossified, is truly *bone*. It is organised like all other bones, consists of fibres, and contains a medulla; its surface is perforated with innumerable orifices for the passage of blood-vessels, and is covered with a periosteum, from which these are received; it grows with the bone, and is liable to the same diseases.

Thus the production of callus differs from the process of nature in the formation of the bones in infants, as it is not generated from bony points, or kernels, within a cartilage; and is discriminated from the preternatural ossification of the soft parts in adults, by exhibiting no bony incrustations, and by becoming complete bone, throughout the whole of its substance.

Our ingenious Author has caused drawings to be made of the most curious articles of this, and of his own collection; some of which are already published in folio, neatly engraved, and illustrated with descriptions, in the Latin and Dutch languages.

Art. XXI.

Verhandelingen uitgegeeven door Teyler's tweede Genootschap, Derde Stuk, bevallende, &c. Dissertations published by Teyler's Second Society. Part III. Containing a Description of a very large Electrical Machine, placed in Teyler's Museum in Haarlem; and an Account of some Experiments made with it. By Martinus van Marum, M. D. Librarian, and Director of this Institution, Corresponding Member of the Royal Academy of Sciences of Paris; and Member of the Philosophical Societies of Haarlem, Rotterdam, Vlissing, and Utrecht. 4to. Haarlem. 1785. In French and Dutch, with Plates.

Of the ingenious publications by Teyler's Theological Society, several specimens have already been given in our Review; but as the designs of the liberal and public-spirited founder were not limited to a single science, however important, he instituted, by his will, a Second Society, for promoting the study of natural philosophy, poetry, history, and medals; and left a very considerable sum, to be employed in making a collection of books, philosophical instruments, natural curiosities, drawings, and medals.

Dr. Van Marum, to whom this Society have intrusted the superintendence of their museum, has embraced this opportunity of manifesting his zeal for the improvement of natural philosophy, by directing an electrical machine to be made, of a size and power greatly superior to any hitherto known. This apparatus, which does equal honour to the liberality of the Society, and to the ingenuity of the artist, was constructed by Mr. *John Cuthbertson*, an English mathematical instrument-maker, in Amsterdam. It consists of two circular plates of glass, each of

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65 inches diameter *, which are made to turn upon the same horizontal axis, at the distance of 7½ inches from each other. These plates are excited by eight rubbers, each 15½ inches in length; and, to the distance of 16½ inches from the center, they are covered, on both sides, with a resinous composition, which is designed to prevent the breaking, and to hinder the excited electricity from being carried off by the axis. The prime conductor, which consists of several pieces, is very large, and is supported by 3 glass pillars, each 57 inches high. The plates are made of French glass; as this is found to succeed better than any other kind, except the English flint, which could not be procured of so large a size. This noble machine is furnished with nine electrical batteries, each containing 15 jars, and each jar having about a square foot of coated glass; so that the grand battery, in which all these are combined, consists of above 130 square feet of coated glass. The feats of poor Salmoneus,

Dum flammas Jovis, et sonitus imitatur Olympi,

were mere boy's play, when compared with these bold efforts of our enterprising electricians.

The principal difficulty in a machine so large, was to prevent the dissipation of electricity from the plates, and from the conductor. This gave the artist and director no small trouble; for, notwithstanding the resinous coating of the plates, they found that a great quantity of the electrical fluid ran off in streams of fire from the excited parts of the plates, to the axis. To prevent this, they insulated the axis, by mounting it between glass pillars, with brass centers made to receive it. But the subtile fluid, when confined from going off this way, still eluded the vigilance of our philosophers, and escaped from the conductor, along the glass pillars, by which it was supported. After several unsuccessful trials, they found means to overcome this obstacle, by fixing hollow spherical pieces of brass, of 12 inches diameter, upon the supporters, a little below the conductor, in such a manner, that the rim of their polar extremities, through which the glass pillar passed, was turned inward, toward the centre.

This machine, when thus completed, was astonishingly powerful. From the prime conductor, sparks have been taken 24 inches long: these, when seen in the dark, appeared of the size of a common goose-quill, seemed to dart in serpentine lines, and emitted many collateral rays, some of which were six, seven, and even eight inches in length. Even upon the sharpest steel points that could be made, sparks of half an inch have been received from the conductor.

* That his experiments may the more easily be compared with those made by electricians in England, the Doctor makes use of English measure, throughout the whole of his work.

Another

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Another proof of the extraordinary power of this machine, is, that from a brass ball, 4½ inches in diameter, and projecting 3 inches from the end of the conductor, a pencil, or plume of electrical fire was emitted, which extended 26 inches in length and breadth.

By the spark from the prime conductor alone, without using any coated glass, gunpowder has been fired, and tinder, rosin, and match, been lighted. Being at different times made to pass through oil of turpentine, and oil of olives, they caught fire from it; and it entirely melted a piece of gold leaf, 20 inches long, and half a line in breadth.

When this machine was strongly excited, spectators have been affected, at the distance of five, six, and sometimes of eight feet, from the prime conductor, with that sensation, which is usually compared to a cobweb playing on the face and hands; and the air in the Museum was so powerfully electrified, that at the further extremity of the apartment, which is 40 feet from the conductor, the balls of Mr. Cavallo's electrometer diverged half an inch.

The remaining part of this work relates various experiments made with this apparatus. Some of them tend to determine points, concerning which philosophers have hitherto differed, because they have not been able to accumulate a quantity of the electrical fluid sufficient to make decisive experiments. A short account of the most remarkable of these, we hope, will be acceptable to our Readers.

With respect to the effects of electricity on the pulse, various have been the opinions and assertions of those who have written on the subject; but after a great variety of experiments, made with the utmost accuracy, at different times, and on different persons, Dr. VAN MARUM finds reason to conclude, that the pulse is not at all affected by simple electricity, whether positive or negative.

In experiments made with the apparatus, commonly known by the name of the thunder-house, the Doctor found that, by the intervention of a bronzed glass tube, with a ball at each end, the electrical spark was as readily discharged, at the same distance, and with the same effects, on a pointed conductor, as on one terminated with a round knob. Hence, he imagines, that we ascribe too much efficacy to pointed conductors, when we suppose, that they will, in every case, either prevent or diminish the explosion of a thunder cloud; for when a cloud, not electrified, is driven between one highly charged and the top of a building, the latter will, by the intervention of the former, be discharged with equal ease and force, upon a pointed as upon a blunt conductor; though, in either case, if the conductor be complete, without any detriment to the building.

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With the formidable batteries above described, Dr. VAN MARUM, and Professor VAN SWINDEN, made some curious experiments on magnetism, which tend to confirm the opinions advanced by the latter, in his late work on this subject *. We shall give the results of these experiments, which were tried on needles, made of watch-springs, from three to six inches in length, and on bars of steel nine inches long, from a quarter to half an inch in breadth, and from half a line to a line in thickness.

When a needle, or bar, lay horizontally in the magnetic meridian, and acquired magnetism by the discharge of the battery, it was indifferent at which end the electrical fluid entered; for the northern extremity always became the north, and the southern, the south pole.

When a needle, or bar, which had already acquired a small degree of magnetism, was laid horizontally in the magnetic meridian, with its poles reversed, they have always been weakened, and generally inverted, by a discharge of the battery; the north pole, which pointed to the south, became the south pole, and the south pole, which lay in a northern direction, was changed into the north.

When magnetism was communicated, by the electrical battery, to a needle, or bar, placed perpendicularly, it made no difference at which end the discharged fluid entered; for the lower extremity invariably became the north, and the upper extremity the south pole.

When a needle, or bar, which had already acquired a small degree of magnetism, was placed perpendicularly, with the north pole uppermost, the poles were always inverted by the electrical explosion.

These facts, which are the result of experiments frequently repeated, tend to confirm the opinions of M. Beccaria, and to confute those of M. Wilke.

It was found, that needles and bars, whether they lay horizontally in the magnetic meridian, or were placed perpendicularly, received equal degrees of magnetism, from equal electrical explosions.

If, when a needle, or bar, had acquired magnetism from an electrical explosion, a second discharge was made to pass through it in the same manner, it generally weakened, and sometimes destroyed, the magnetism it had received from the first.

A thin needle, or bar, acquired little or no magnetism, from an explosion which was so strong as to heat it.

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* Vid. Monthly Rev. Vol. LXXII. p. 528.

Needle,

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Needles, or bars, placed in the magnetic equator, acquired no magnetiſm at all from an electrical diſcharge, when made to paſs through them in a longitudinal direction.

A needle made of a watch-ſpring, being laid in the magnetic equator, between two braſs wires of the ſame length with it, an electrical ſhock was diſcharged from one ſide to the other. This was done to try, whether, according to Beccaria's opinion, the ſide which lay toward the north would acquire a northern, and the oppoſite ſide a ſouthern polar magnetiſm; but the reſult was, that the ends of this needle acquired a greater degree of polarity than had been communicated in any former experiments; the end which lay toward the weſt, became the north, and the eaſtern extremity the ſouth pole. This curious experiment was repeated, with the ſame effects, on a ſteel bar nine inches long, five lines broad, and one line in thickneſs.

The electrical exploſion increaſed the power of a weak magnetical bar, of two feet long, and an inch in breadth and thickneſs, while it lay in the magnetic meridian; but it loſt its virtue immediately upon being placed in the equator.

The magnetiſm of needles and bars, whether acquired from magnets, or from electricity, was always greatly weakened by the electrical exploſion. An armed loadſtone, which would ſupport $6\frac{1}{2}$ ounces, loſt ſo much of its virtue by a diſcharge of the battery, which was made to paſs through it, that, with both poles, it could ſcarcely take up 10 grains.

From all theſe experiments, Dr. Van Marum very juſtly concludes, that in producing and deſtroying magnetiſm, the electrical exploſion has no other efficacy than what is common to every cauſe, which occaſions a certain degree of agitation in the ſteel, or magnet; and that they, who, from theſe phenomena, have imagined any other kind of influence of electricity over magnetiſm, or have ſuppoſed any analogy between them, have formed an hypotheſis, which, upon this foundation at leaſt, cannot be ſupported.

The revivification of metallic calces by the electrical exploſion, though aſſerted by M. Beccaria, and the Count de Milly, is denied by Meſſrs. Briſſon and Cadet, who maintain, that what the former ſuppoſed to be a revivification, aroſe ſolely from the fuſion of the metallic conductors, between which the calces were laid. To obviate this objection, Dr. Van Marum placed the calces of ſeveral metals between conductors of wet linen, and ſo completely ſucceeded in the reſuſcitation of minium, white lead, and of the calces of tin, zinc, and antimony, that the metallic globules were diſcernible with the naked eye, were taken off from the glaſs on which the calx had been laid, and were proved by fuſion. The revivification of crocus martis was not equally abundant; yet the metallic tinge

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on the glass was so evident, as to leave no doubt of the success of the experiment. Hence, and from its communicating phlogiston to the atmosphere, our ingenious Author supposes that the electrical fluid either is phlogiston itself, or contains a very large proportion of this principle.

A discharge of the battery belonging to this machine melted 15 feet of iron wire, $\frac{1}{137}$ of an inch in diameter; this is the same size with that of which 3 feet 9 inches were melted by Mr. Nairne's battery of 50 square feet of coated glass. According to the best accounts, the largest iron wire that had ever been put into fusion by the electrical explosion, was that of $\frac{1}{91}$ of an inch diameter; but this battery melted six inches of iron wire, the diameter of which was $\frac{1}{20}$ of an inch.

In these experiments, when the length of the wire was less than the discharge was capable of melting, the globules were thrown to a great distance, often through the whole breadth of the apartment, which was $29\frac{1}{2}$ feet, and sometimes to the height of ten feet. When the wire was of a greater size, it formed larger globules, like very small shot, many $\frac{3}{4}$ of a line in diameter, which rolled along the floor, and retained their glowing heat for some seconds.

In melting shorter pieces of wire a very extraordinary phenomenon took place. When about half was taken of the length which the explosion was able to melt, the greatest part of it was changed into calx, which produced a great number of flakes, or little filaments, from half an inch to three inches in length, and of various thickness; one of them about two lines: these rose gradually into a cloud of smoke, which was formed by the calcination of the wire. When still shorter pieces of wire were taken, or when the battery was more highly charged, the filaments were smaller and more numerous; and a still higher charge made the whole wire evaporate into a thick smoke, in which only a few very small filaments were discernible. This was more remarkably the case with wires of the softer metals. A piece of iron wire, $\frac{1}{40}$ of an inch in diameter, and four inches long, was thus transformed into calcareous filaments, which, upon examination, appeared both in colour and substance to be iron ochre.

Upon approaching some of these filaments with the finger, or any conducting substance, at the distance of an inch or two, they were attracted; but no sooner did they come into contact with a non-electric, than they were strongly repelled, and divided into two or more parts; and after this, were repelled by every thing which came near them. Other filaments possessed this repulsive force from the first, without having been in contact with any conducting substance.

Dr.

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Dr. Van Marum proposes to resume these curious researches during the winter, and we shall be happy to be instrumental in extending the knowledge of any discoveries which may result from experiments thus advantageously conducted.

ART. XXII.

Verhandelingen uitgegeeven door de Hollandsche Maatschappy der Weetenschappen te Haarlem. Memoirs published by the Philosophical Society at Haarlem, Vol. XXI. 8vo. Haarlem. 1784.

THE principal articles in this volume are the following:

Observations on the Use of the Peruvian Bark in Epidemical, Malignant, Autumnal Fevers. By ALBERT VERRYST, M. D.

Though we profess a just veneration for the name of *Boerhaave*, and esteem him as one of the greatest physicians that ever lived, yet this respect ought not to render us blind to any prejudice, which, had he lived longer, he would probably have renounced; but which, under the sanction of so great a name, has acquired a stability that renders it in most cases difficult, and in some impossible, to remove it. In this light the late ingenious Dr. Fothergill considers his dread of the bark, to the use of which he too readily attributed many chronic complaints, which might perhaps arise from its not having been given in sufficient quantities. This aversion to the bark still prevails among many of the physicians in Holland, who style themselves of the old school; and some of them, though in other respects sensible and learned men, carry it to a most extravagant length. Hence they suffer their patients to languish under intermittents, that are endemical in many parts of these provinces, without attempting to stop them; while by bleeding, repeated purges, and low diet, they induce a debility of constitution, which gives the patient reason long to remember both the disorder and the doctor. If, in these unhappy circumstances, he should wish to take the bark, he is told that this remedy will bring on a dropsy, and a formidable train of other disorders; that his fever, however disagreeable, will have a salutary effect in clearing his constitution, and must be suffered to exhaust itself.

It is however no more than just to assert, that there are many excellent Dutch physicians, men, whose liberal minds and skilful practice do honour to themselves and to the profession. These, while they see and lament the prejudices of their brethren, pursue a more enlarged course of study, and endeavour in their writings, as well as in their practice, to improve both the science and the art of medicine. Of this number is our ingenious Author, whose observations, though they contain nothing that will be very new to English readers, may be of essential service to some of his countrymen, among whom the practice he recommends

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recommends is less general. He strongly recommends the bark, after proper evacuations, in all autumnal fevers; and advises the most speedy recourse to it whenever malignant symptoms appear. When upon being called in he has perceived these, he has immediately, without waiting for a remission, given large doses of the bark, joined with such other medicines as the nature of the case might require. In dangerous cases he has given nine or ten ounces within the three first days, till the malignant symptoms were abated, and the fever subdued: after this the patients took an ounce every day for three weeks, and then gradually diminishing the dose, continued to take it till they were completely recovered. This practice he has found to be attended with the greatest success in malignant autumnal fevers, whether continual, remitting, or intermitting.

Dissertation on the Dissolution of the Lens Chrystallina Opaca in the Aqueous Humor of the Eye, and on the Advantages which may be derived from it in the Operation of Couching. By M. S. Du Pui, M. D.

Of this phenomenon Dr. Du Pui adduces several instances, from the writings of Messrs. Sharp, Pott, and Warner, as well as from those of Dutch surgeons; and proposes, that in couching, the *capsula lentis* be cut, and the cataract left to be washed in the aqueous humour. This mode he thinks would in most cases be effectual; but where the cataract proves too hard to yield to the dissolvent power of the aqueous humour, it may easily be extracted by an incision of the cornea.

Continuation of a Dissertation on the Vessels of Plants, by E. P. Swagerman.

Description of an open Urethra, and præternatural Conformation of the Penis, in a Child three Years Old. By Professor Bonn.

Dissertation on the Nature and Treatment of the Small-pox, particularly in the West Indies. By P. Rose Roume de St. Laurent.

This gentleman, though no regular medical practitioner, was the first who introduced inoculation among the French in the island of Grenada in 1769, when under the dominion of the English, among whom it was practised with success. In that year he inoculated 582 persons with the loss of only one, a negroe female child, who from her birth had languished under the *lues venerea*. The following passages are not unworthy of notice:

'Though I had already had the small-pox in the natural way, curiosity led me frequently to try the effects of inoculation on myself. The experiment was generally without any consequences; but in two or three of these trials, the place in which I had made the puncture inflamed and swelled; and once it filled with matter, with which, on the tenth day after my own inoculation,

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oculation, I inoculated several patients, who all caught the small-pox as completely as if the pus had been taken from any other patient.

'A negro, in the confluent small-pox, had escaped from those who had the care of him, and, after a long search, was found sitting in the running stream of a rivulet: when taken out of this cold bath, instead of giving up the ghost, according to the prognostication of his attendants, he grew stronger from that time; his disorder assumed a more favourable appearance, and he was soon completely recovered.' 'Hence, says M. DE ST. LAURENT, I was induced to adopt a similar mode in my own practice. A Mulatto boy being brought to me one evening with the confluent small-pox, attended with alarming symptoms of the most malignant nature, I ordered him to be carried into the air, and exposed to the dews till near midnight, and afterwards to be laid on a matrass in an open and airy room, though his shirt and cap were wet through with the moisture of the atmosphere. The next day the pustules were larger, and the patient was soon completely restored to health. In this manner I treated many in the confluent and malignant small-pox, and always with the same success.'

Description of the genuine Benzoin and Camphire Trees. By M. HOULTUYN, M. D.

Dr. H. observes, that Linnæus has described the *Laurus Benzoin* of Virginia, and omitted that of Sumatra, where alone the genuine tree is to be found. Our Author thus describes it:

'*Laurus, foliis ovato-lanceolatis integris, fructu nuciformi.*'

The camphire tree of Sumatra is characterized as follows:

'*Laurus, foliis ovalibus, acuminatis, lineatis, floribus magnis, tulipaceis.*'

ART. XXIII.

Commentationes Regiæ Societatis Scientiarum Gottingensis, &c. i. e. Transactions of the Royal Society of Sciences of Gottingen, for the Year 1782. Vol. V. 4to. Gottingen. 1784.

NATURAL PHILOSOPHY.

Mem. I. *Observations on several Classes of Plants in the Royal Garden, some of which are new, and others hitherto little known.* By Professor J. A. MURRAY.

Mem. II. *Concerning the Acid Springs of Driburg, together with a general Examination of the Nature and Quantities of Mineral Waters.* By. J. FRED. GMELIN. This Memoir contains seventy analytical experiments which are not susceptible of abridgment.

Mem. III. *Concerning the History of Sugar.* By JOHN BECKMAN. The first question which occupies our Academician's learned researches in this Memoir is, whether the reed or cane, from whence our sugar is derived, was a native production of that

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that part of the world which was known to the ancients? The discussions of *Salmasius* and *Vossius* on this point do not appear satisfactory to M. BECKMAN. They failed in their attempts to elucidate this matter, and *waddled*, like *lame ducks*, out of the *alley* of erudition. They decided the question in the affirmative, misled by *Pliny* and *Dioscorides*, who, as our Academician thinks, may also have been deceived by the stories of eastern merchants and travellers. Our Academician inclines strongly to the negative side of the question, though, after sifting the matter with much acuteness and learning, he acknowledges that much may be said on both sides. That the ancients derived, not only from the leaves of certain trees, but also from a species of the *arundo*, or reed, a substance of a sweet taste, similar to that of honey, which they called σακχαρ, or *saccharum* (the Latin and Greek terms into which we translate *our* sugar), is abundantly known. This substance manifested itself toward the top, or on the outside of a reed or cane, from whence it issued spontaneously; it was found in great quantities in the East Indies, and in Arabia Felix, and was employed, in the times of Pliny, Dioscorides, and Galen, only for medical purposes. But was this *saccharum*, or sugar, of the ancients, the same with that which we drink with our tea? *We* never thought so: for finding that the great-belly'd philosopher Apicius (the only gentleman-cook whose works we have perused) always made use of honey in his apple-pies and sweet-meats, we concluded from this that he knew no better; and from his knowing no better, we concluded farther, that better was not to be known in his time, in the eating way: therefore, thought we, *our* sugar was not known to the ancients. Our Academician has confirmed us in this opinion by a great variety of learned arguments, which antiquaries and philologists will find in the Memoir before us. We recollect this moment, that *Horace*, to soften the harshness of his Falernian wine, ordered his butler to mix it with honey, which must have reduced it nearly to the consistence of a syrup or an electuary. Sugar would have done the business much better; but it seems much more than probable, from this very circumstance, that there was none to be had, not even at the court of Augustus.

Mem. IV. *Anatomico obstetrical Observations, relative to the Structure of the Human Ovum and Secundine in a perfect Birth.* By Professor AUGUST. HENRY WRISBERG. Of two thousand deliveries which came under the inspection of this learned Academician, three cases only occurred in which the foetus came into the world without any fraction of the egg, or the coats in which it was involved in the uterus. The observations of Mr. WRISBERG, on these and other objects relative to parturition, are learned, often new, and always interesting.

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MATHEMATICS.

This class furnishes but wo Memoirs in the present volume. The first is, *concerning the Teeth of Wheels, in different Mechanical Positions and Operations.* By Professor KAESTNER.

Mem II. On the following Question: *Whether the Origin of Mountains can be accounted for and explained by a Change of the Earth's Axis, and the Motions of the Waters, occasioned by this Change?* By ALB LUD. FR. MEISTER. Memoir the *First.*

The objections of a philosopher whom we truly revere, against the hypothesis which accounts for certain phenomena of our globe, by supposing a change in the axis of the earth, have given occasion to this learned Memoir. M. DE LUC, the excellent philosopher whom we have in view, alleged two things against this hypothesis: the first is, that the fact requires historical or physical proofs which have not been produced; and the second, which comes more closely to the point, is, that were the fact even established on the strongest evidence, it is not sufficient to account for the origin of mountains *so constituted and composed* as those which we observe on the earth's surface. Our learned Academician employs the present Memoir in answer to the first of these objections, and we think his observations and reasonings every way worthy the attention of M. *de Luc.* But we are curious to know what method he will find of eluding the force of the second objection: we therefore wait with impatience for the arrival of his subsequent Memoir, which will probably engage us to return once more to this, and to give a more ample account of the whole.

HISTORY *and* PHILOLOGY.

Mem. I. *Concerning the Improvements and Inventions which changed the Military Arms and Weapons employed by the Ancient Greeks in their Wars, and their Effects.* By Professor CHR. G. HEYNE. Even the elegant and judicious HEYNE, the justly celebrated editor of Virgil, may be seized with a *cold fit* of philology! for he has given us, indeed, much more *erudition* than *instruction* in this Memoir. He designs to prove, that the invention of new arms had no palpable influence in facilitating conquests, or in aggrandizing the nations that distinguished themselves most in the improvement of their weapons. The matter is not susceptible of accurate proof, as so many circumstances, beside the quality and kind of arms, contribute to the gain or the loss of a victory. Accordingly, our Academician leaves the very point he proposed to illustrate, more or less ambiguous.

He, however, gives us a learned history of ancient armory and military implements, which he divides into three epochas. The *first* is that in which bruising, boxing, and cudgelling were succeeded by the *use of metals* in forging arms, both offensive and

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defenſive; the *ſecond* when *animals*, and particularly *horſes*, were brought into the field of battle; and the third, when arms underwent a variety of changes and improvements. The details into which our Academician enters, in each of theſe diviſions, exhibit an ample collection of antiquities relative to the fighting buſineſs.

Mem. II. *Concerning the Time* in which Michael Glycas *lived*, By Profeſſor CHR. WILL. WALCHIUS. This Michael Glycas was one of the Byzantine hiſtorians. There is *only* a difference of about three centuries, in the opinions which the learned have entertained concerning the time of his exiſtence.

Some place him in the twelfth, others in the fifteenth century. Now as the learned and laborious Profeſſor WALCHIUS thinks it of conſequence to the authority and weight of an hiſtorian, that we ſhould know preciſely the time in which he lived, he has taken great pains to ſettle that matter. But unluckily does it happen, that no ancient record or writer makes mention even of the name of M. Glycas; it is therefore only in the writings of Glycas himſelf that materials can be found for our Author's purpoſe. Here, therefore, he directs his labours, and gives us twenty large pages of learned inveſtigation, in which he candidly avows the ambiguity of every paſſage he pitches upon for information, and concludes by telling us plainly, that in finiſhing his Memoir, he is himſelf more uncertain about the matter than when he began it. He apprehends, indeed, that the reader will ſalute him in theſe words from Terence,

Feciſti probe:
Inſertior ſum multo, quam dudum.

and his anſwer is,—really, Sir, that is my caſe as well as yours; and it is better to confeſs my own ignorance, than to deceive others by vain and fallacious conjectures. So it is, may the reader reply; but why then did you publiſh your Memoir? We muſt leave the learned profeſſor to anſwer this queſtion.

Mem. III. *Concerning certain Works and Fragments of the Writers of the Socratic School; ſuch, more eſpecially, as the Dialogues* of Æſchines, *the Epiſtles of* Plato, *and his Con-diſciples, and the Table of* Cebes. By Profeſſor MEINERS. We have erudition, aſſociated with judgment and taſte, in this excellent Memoir, which ſhews that he alone, in whom the critic and the philoſopher are united, is worthy to elucidate the productions, and appreciate the writers, of the Socratic ſchool. The proofs here brought againſt the authenticity of the *dialogues* of *Æſchines* are luminous, and muſt convince every attentive and intelligent reader that they were the productions of ſome ſophiſt, who lived long after the time of the Athenian ſage.—The *epiſtles* that bear the name of *Plato* and his fellow-diſciples, and ſome of the *dialogues*

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dialogues and *definitions* that are also attributed to him, such as the *Demodocus*, the *Sisyphus*, and the dialogue *de Justo*, are also pronounced, and, with more or less evidence, proved spurious by our learned Academician. With respect to the *epistles*, we have some difficulty to give our *full* assent to the decision of M. MEINERS. We have a great respect for *his* authority, as far as authority ought to have influence; but we have a most respectable authority against him, of which he himself was aware. These epistles were extant in the time of *Cicero*, and this great interpreter of the oracles of Athenian wisdom pronounced them authentic. It was, no doubt, from internal evidence, that is, from a consideration of certain passages contained in these epistles, that our Academician, notwithstanding the authority of Cicero, was induced to look upon them as spurious. He thinks that the Roman philosopher examined these passages with *inattention* and *credulity*, as he had done before with respect to the fictitious laws of *Zaleucus*, which he also considered as genuine: but this accusation is much more easily raised than proved. It only proves to us, *with certainty*, that the Roman consul and the German professor were not of the same opinion on this question. Certain it is, that if some passages, found in *writings* of eminent men, that appear inconsistent with their general character or their avowed opinions, be sufficient to prove these writings spurious, a multitude of our modern literary, philosophical, and theological productions will forfeit their authenticity in the opinion of posterity;—such of them, we mean, as shall get down *so far* in the current of time. Even writers of merit have their inconsistencies and contradictions, especially in their *epistles*, which are composed in moments of good humour or ill humour, low spirits or high spirits; sometimes in a moment of prepossession for one opinion, and sometimes when another and a contrary one strikes their fancy; not to mention the particular incidents, views, and circumstances that may modify style, manner, and matter in epistolary correspondence, so as to render the same writer unlike himself in different passages. *Alius sæpe* PLATO *à semet ipso sibique prorsus dissimilis*, says a learned Author, after giving a noble and eloquent eulogy on the genius and style of the illustrious Athenian. Our Academician proves the spuriousness of the *dialogues of Æschines* with the most satisfactory evidence, because he draws his proofs from the general, uniform, and predominant characters that are observable in the tone, manner, and doctrine of these dialogues: but he attacks the authenticity of the epistles under consideration, only from some particular passages, which do not seem sufficient to render his attack irresistible.

Our Academician's objections against the authenticity of the *table of Cebes* are acute and judicious, but not new. *Cebes* the

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Theban was a diſciple of Socrates; but the work in queſtion favours more of the Stoical than of the Socratic ſchool, as our Author obſerves, after other learned men. He conſiders it, indeed, as a noble compoſition; pure in ſtyle as well as in precept; anterior alſo to the decline of Grecian eloquence, and infinitely ſuperior to all the other productions that have been falſely attributed to the early writers of the Socratic ſchool; but ſeveral conſiderations induce him to think, nay, to pronounce poſitively, that it was compoſed long after the time of *Cebes*.

For, ſays he, in the firſt place, the Author of this TABLE conſiders poetry, rhetoric, muſic, dialectics, and all the branches of mathematical ſcience, as a *fallacious philoſophy*, which has no tendency to render mankind wiſer and better; an opinion, indeed, which does not ſeem conſiſtent with the tenets of the Socratic ſchool. Secondly, he makes mention of the peripatetic ſect which aroſe in Greece long after the time of *Cebes*: and thirdly, he uſes ſeveral expreſſions, which, as our Academician thinks, were not in uſe among the early Socratic writers.

There are ſeveral obſervations made by the learned *Brucker*, in his account of *Cebes* *, which, if they do not entirely remove theſe objections, diminiſh, at leaſt, conſiderably, their force. Some interpolations have been ſuppoſed by the learned to have got into the text, perhaps from marginal notes in the manuſcript; and the *paſſage* from which our Academician draws his firſt and his moſt important objection, has, with no ſmall appearance of evidence, been conſidered by *Fabricius* as corrupt and ſuppoſititious. Profeſſor MEINERS maintains, on the contrary, that this paſſage is ſo cloſely connected with what precedes and with what follows, that the ſuſpicion of any addition or interpolation is entirely groundleſs. Be that as it may, all the learned ancients, with one voice, attribute this philoſophical table to *Cebes*, and, moſt certainly, both with reſpect to beauty of compoſition, and excellence of matter, it is worthy of the moſt flouriſhing period of Athenian philoſophy and literature.

The objections brought by our Academician againſt the authenticity of the *epiſtles of Xenophon*, and of thoſe of the Socratic writers (which latter were publiſhed as genuine, by *Leo Allatius*), are judicious, and, we think, unanſwerable.

Mem. IV. *Concerning Thrace, as it is mentioned and deſcribed by* Herodotus *and* Thucydides. By Profeſſor J. CHRIST. GATTERER. This profound adept in ancient geography, after having, in a former Memoir, treated of the northern parts of

* In his *Hiſtoria Critica Philoſophiæ*, tom. 1. p. 578, &c. Edit. *2da*. 1767.

Thrace,

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Thrace, as they are described by the two historians here mentioned, employs his erudition on the southern division of that country in the present Memoir, which comprehends the eastern parts of this division, such as the coast of the Euxine sea, and the cities, rivers, lakes, lands, islands, and nations that inhabit this extensive region.

Mem. V. *Concerning the Sources of Information (and the Authors) whence* Diodorus Siculus composed his history, *and the Degree of Credit which his Authority derives from the Writers whom he follows.* Mem. I. Relative to the first Three Books of Diodorus. By Professor HEYNE. The subject and the Author of this Memoir will naturally make philologists expect here a large quantity of erudition; nor will their expectations be disappointed: for the quantity is indeed abundant, more so, perhaps, than the subject strictly required; greatly so, in the digressive way. But erudition, from the pen of Prof. HEYNE, has always the merit of keeping attention awake. The essential qualities required in such an universal historian as Diodorus, are diligence in procuring sources of information, and judgment and fidelity in the choice and in the use of his materials, both those which he has obtained from other writers, and those which he could derive from his own observation. Under these different points of view he is elaborately scrutinized by our learned Academician, who is neither blind to his defects nor to his merit. We must wait for his subsequent Memoirs to make the account of both, and to form the balance: for the Memoir before us is entirely relative to the first book of Diodorus, which treats of Egypt; and M. HEYNE here almost loses sight of his author, and entertains us chiefly with his own ideas of Egyptian history, the sources from which it is to be drawn, and the true manner of illustrating it. He was led into this digression by his Author's omitting to inform us from what authorities he drew his accounts of the Egyptians. Omissions of this kind, Diodorus has, in common with most other ancient historians. He has, however, one meritorious advantage, which few other historians can boast of, and this is, that he employed thirty years in digesting and composing his history, and travelled, amidst innumerable perils and toils, through a great part of Europe and Asia, by which he frequently met with information that was only to be obtained upon the spot; and he was enabled to correct the relations of others, who, from an ignorance of the places concerning which they wrote, had fallen into several errors.

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ART. XXIV.

Sur la Population des Etats en général, et sur celle des Etats Prussiens en particulier, Dissertation, qui a été lue dans l'Assemblée publique de l'Académie des Sciences, et des Belles Lettres à Berlin, le 27me Janvier 1785, pour le Jour Anniversaire du Roi. i. e. Discourse on Population in general, and on that of the Prussian Dominions in particular; delivered at a Public Meeting of the Academy of Sciences and Belles Lettres in Berlin, January 27, 1785, the Anniversary of the King's Birth-day. By M. DE HERTZBERG, Minister of State, and Member of the Academy. 8vo. pp. 36.

THE perusal of this little piece hath afforded us that high pleasure, which results from contemplating a great character, attentive to the interests of humanity. As a hero and a statesman, the Prussian monarch has long been the object of our admiration. He is here exhibited in a point of view, not less great, but much more amiable,—as the true father of his subjects, promoting, with a munificence worthy of royalty, the comfort and happiness of those classes which, though generally deemed the lowest in rank, are perhaps the most useful and valuable to society.

Our very ingenious author, in whom the philosopher and the politician are happily united, sets out with a maxim, which though generally allowed in theory, is too little regarded in practice; that a state is really powerful and flourishing, in proportion as it is populous: provided government be careful to supply its subjects with employment sufficiently lucrative to afford them a comfortable subsistence. While this is the case, it is impossible that a country should be too populous; or that emigrations should become necessary, to diminish the number of its inhabitants. He then enters into the question, whether ancient nations were more populous than the modern; which he determines in the affirmative; though he is of opinion, that the difference is not so great as *Montesquieu* has supposed. In the middle ages, and in later times, population was greatly diminished, in consequence of religious wars, of pestilence, famine, bad government, the celibacy of the clergy, and other causes. At the peace of Westphalia, most of the villages in the electorate of Brandenburgh, in Silesia, and in Pomerania, were entirely deserted; and above an hundred villages, which existed in the time of the emperor Charles IV. elector of Brandenburgh, are now no longer to be found.

This decline of population was much checked by the wise policy of the elector Frederick William, surnamed, very justly, THE GREAT, and of the kings, Frederic I. Frederic William, and Frederic II. The first of these princes, beside re-establishing agriculture throughout his dominions, beside rebuilding the ruined towns and villages, increased the number

of

of his subjects, by affording an asylum to 12,000 French refugees, whom Lewis XIV. had foolishly, as well as wickedly exiled, and whose number is now augmented to 20,000. Frederic I. received into his territory a considerable number of the subjects of the Palatinate, who had also been driven from their country by religious persecution: and Frederic William gave an asylum to 12,000 Saltzburghers, who had, in like manner, been banished by a bigoted archbishop, and also to a great number of emigrants from the Palatinate and Moravia, and with these virtuous industrious families, he re-peopled the province of Prussian Lithuania, which had been depopulated by the dreadful pestilence, in the years 1709, and 1710.

After this introduction, our author gives an account of the liberal and wise measures by which his present majesty, notwithstanding his long and bloody wars, has not only doubled the population of his hereditary kingdoms, but, by means of his newly acquired provinces, trebled that of his whole dominions.

As agriculture affords the most immediate and necessary subsistence, and is therefore most friendly to population, the king has not only rebuilt the villages and farms, which had fallen into decay; but has caused new ones to be erected, especially in the neighbourhood of rivers. By confining the rivers within their banks, and thus preventing inundations, he has recovered many acres of excellent arable and pasture land, which he gives to foreign settlers, on condition that they build and stock their farms; and to assist them in doing this, he grants them, for a number of years, an exemption from taxes, and military service. It appears from the list of new settlements, preserved in the royal archives, that his present majesty has built 539 villages, hamlets, and farms; wherein has established above 42,600 families; which, if we compute five persons to each family, gives an increase of near 214,000 subjects.

The king has also advanced, to gentlemen and land-holders, sums, amounting to several millions of crowns, to enable them to clear and improve their estates. These sums are either a free donation, or are lent at the low interest of one or two per cent. which is appropriated to the establishment of schools, and to pensions for the widows and children of indigent officers.

In order to prevent famine, and its depopulating consequences, his majesty has erected immense storehouses for corn in every province, for the subsistence of his army in time of war, and of his other subjects in seasons of natural scarcity. Thus he keeps the price of grain sufficiently high to encourage the husbandman, and, by opening his stores, can at any time prevent the market from rising so as to distress the people. By these means the Prussian dominions, though not remarkable for

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extraordinary fertility, suffered nothing, and were even able to supply their neighbours, in the dreadful famine of 1772, the effects of which were so fatal in some of the most fertile parts of Germany.

But the king of Prussia's attention is not confined to agriculture; he has established and encouraged manufactures in every part of his dominions: these afford a maintenance to 500,000 persons, or to about one-twelfth part of his subjects; our limits will not permit us to follow the ingenious academician in his details on this head; but it appears from his account, that during the course of the year 1784, his majesty has distributed 2,236,156 crowns, in compensating the losses and calamities of his subjects, and in promoting agriculture and manufactures; and that the sums he has expended toward these wise and benevolent purposes, since the year 1763, amount to near twenty-two millions of crowns.

The Prussian government has generally been supposed to be merely a military establishment, little suited to the encouragement of population. But Baron H. observes that it would be easy to shew, that the Prussian army is really a national militia, like that of the Romans; and is constituted in such a manner, as instead of injuring, to befriend population. It consists of 200,000 men, who are always ready for service. Of this number, one half are the sons of peasants and labourers; who, during the months of April and May, are embodied for the purpose of military exercise, after which, they return to their country occupations, wherein they are employed the remainder of the year. The other half consists of foreign mercenaries whom the king engages, that he may not prejudice the national population. These reside with their regiments in the towns, attend military duty two days in the week, and may employ their leisure time in working at their several trades. The soldiers are not only allowed, but are even encouraged to marry; by which means most of the foreigners become attached to the country, and continue in it. Every regiment has a greater number of women and children, than of men belonging to it; and the whole army of 200,000 men, if we include their families, amounts to above 400,000 persons. The king maintains, in a house established at Potsdam, 5000 children of soldiers, most of whom are, at the age of eight years, sent into the country, to be brought up by the peasants, who are allowed thirteen crowns a year for each: thus they are rendered good labourers, and hardy soldiers. In consequence of all these wise and beneficent measures, the king of Prussia has not only greatly increased the populousness of his dominions; but also laid the foundation of its further augmentation; for, by the public registers of 1784, it appears that the births exceeded the burials by 59,162 persons.

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Such is the amiable point of view in which the king of Pruſſia's adminiſtration of government is repreſented by M. DE HERTZBERG, who delivers facts, and appeals to authorities, with an honeſt plainneſs, that inſpires his reader with confidence in all he writes. We cannot, however, coincide with his concluſion, that an abſolute monarchy is the government beſt calculated to promote the happineſs of its ſubjects. According to the account before us, the king of Pruſſia's adminiſtration claims our warmeſt approbation; but how few monarchs are there whoſe views are thus enlarged, and whoſe ſentiments are equally liberal; nor is it fair to compare his *good* government with the *abuſes* of a republican adminiſtration. When we conſider the moral characters of men, and eſpecially thoſe of princes, as they are repreſented in the pages of hiſtory, we cannot avoid giving the preference to our own excellent conſtitution, in which the power of the monarch is limited by laws that can ſeldom interfere with his benevolent and patriotic deſigns, and ſerve as a ſalutary reſtraint upon the wanton extravagancies of ambitious and tyrannical princes.

ERRATA *in this* VOLUME.

P. 44, par. *ult.* for 'irritation', read *imitation.*
— 65, l. *ult.* for 'ſufficient,' r. *inſufficient.*
— 69, l. *penult.* for 'ſome greater,' r. *a greater*, &c.
— 72, l. 32, in the line of poetry, for
'Yet many a Fair ſhall meet with woe,'
for 'meet,' r. *melt.*
— 108, in the *note*, line 3, from the bottom, for 'corruptions,' r. *corrections.*
— 188, l. 17, for 'Tolandiſts,' r. *Talmudiſts.*
— 196, l. 17, for 'ſonable,' r. *ſociable.*
— 207, l. 12, for 'conſequences,' r. *conveniences.*
— 313, art. 51, par. 3, l. 3, for 'of his own-ſtating,' r. *of his own; ſtating*, &c.
— 345, l. 18, for 'cultivated,' r. *uncultivated.*
— 351, l. 14 from the bottom, for 'ſuffers no change,' r. *ſuffers a change.*
— 353, in the muſical example, the laſt note in the baſs of the firſt tetrachord ſhould be *C.*
— 355, l. *penult*, for 'good wheat, ſerve,' r. — *or* ſerve, &c.
— 359, l. 24, for 'banquet,' r. *bouquet.*
— 373, the *note*, l. 7, for 'conſerva,' r. *conſervæ.*
— 415, the *note*, for 'Gattier,' r. *Vattier.*
— 418, Latin *note*, laſt line, for 'captivus, *ut audit*,' r. *captivus ut, audit.*
— 430, laſt line but ſix, for 'particular,' r. *particulars.*
— 455, l. 20, for 'voyage,' r. *journey.*
— Ib. at the end of the *note*, add—'See Dr. Burney's Hiſtory of Muſic, Vol. II. p. 175.'
— 465, art. 22, l. *ult.* for 'conſequence,' r. *conveyance.*
— 477, par. 8, l. 2, for 'examples,' r. *exceptions.*
— 524, in the title of *Mem.* I. for 'Herſberg, r. *Hertzberg.*
— 559, l. 8 from the bottom, for 'quantities,' r. *qualities.*

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